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WHAT DOES SOCIAL ENTREPRENEURSHIP MEAN TO CHANGE AGENTS IN NEW MEXICO? A PHENOMENOGRAPHIC APPROACH TO UNDERSTANDING SOCIAL ENTREPRENEURSHIP

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by

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DISSERTATION

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DEDICATION

To

My bundle of joy

Anything is possible for one who believes.

My one and only

We can weather any storm hand in hand.

My family

You've got the love I need to see me through.

Thanks be to God. The glory is yours.

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Abstract

Social entrepreneurship has been identified as a solution to some of the world's most pressing problems, including health, education, and environmental issues. Despite the rise in literature about social entrepreneurship, there is still a lack of understanding how place-based social entrepreneurship is being conceived and experienced by practitioners. Therefore, this study uses a phenomenographic approach to understand what social entrepreneurship means to change agents in New Mexico, a place characterized by social and economic challenges, as well as an abundance of natural and cultural resources. The findings revealed five distinct categories of description for social entrepreneurship including: Category 1. No Definition; Category 2. Variety of Structures; Category 3a. Mission and Values Oriented Initiatives; Category 3b. Addressing Needs and Problems; and Category 4. Building Sustainable Communities. Findings also revealed place-based insights for social entrepreneurship in New Mexico. Implications for research, teaching, and practitioners, and future research directions are discussed.

Keywords: Social entrepreneurship, phenomenography, New Mexico, community, culture, place-based, context, sustainability.

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Chapter 1: Purpose of this Study

Introduction- What is Social Entrepreneurship?

What is social entrepreneurship? It depends on who you ask given that there are many definitions of social entrepreneurship now published in the literature, each with its own nuance. This lack of shared understanding of the concept is problematic because it creates confusion about who is a social entrepreneur among researchers and practitioners and can exclude diverse perspectives and practices. Social entrepreneurship is an old concept, since people have been using business as a tool for social purposes, rather than solely financial purposes. However, the term has just gained attention in academia in the 1990s. With the rise of research, there has also been a rise in debate about what social entrepreneurship is and who may be classified as a social entrepreneur and what are their specific skills and behaviors. Although the purpose of this paper is to investigate what social entrepreneurship means, I provide a simple definition as a jumping off point: Social entrepreneurship is using the power of business for creating positive social impact around specific issues or wicked problems. Wicked problems are ill-defined and do not have clear, easy solutions for addressing them such as poverty, homelessness, and climate change. Social entrepreneurship draws on business as a tool for positive change in communities and the world. If you imagine a spectrum with organizations that are 100% non-profit businesses on one side to 100% for-profit businesses on the other side, social entrepreneurship can be anywhere on that spectrum. The impact that these social enterprises make can vary from how they invest their profits, to the utility of the product or service they offer, to their day-to-day practices, to how they organize legally and for what purpose. This definition is intentionally broad because it allows for a wider net to be cast and more people to be included as a starting off point.

Studies of social entrepreneurship have grown significantly in recent decades (Saebi, et al., 2019) because it has been recognized as a solution to solving social, cultural, and environmental problems around the world such as poverty, hunger, access to clean water, and homelessness. Yet defining what social entrepreneurship is remains a contested topic among academics, which leads to confusion about what social entrepreneurship is and exclusion of who may be considered a social entrepreneur. Choi and Majumdar (2014) highlighted that even after decades of research there is no universally accepted definition of social entrepreneurship which creates challenges for policy makers, designers, and practitioners. Short, et al. (2009) addressed the sparse literature on social entrepreneurship. They argued that most studies are conceptual rather than empirical and thus there is a need for increased empirical research, particularly research grounded in established theories. Furthermore, many of the definitions currently in the literature regarding entrepreneurship come from a functional lens rather than a critical or conflict theory lens (Junaid, et al., 2015). The functional perspective does not account for the humanistic understanding or heterogenous views of social entrepreneurship (Junaid, et al., 2015) and therefore can be exclusive of certain groups of people and their conceptions and experiences of social entrepreneurship.

Some authors (Dacin, et al., 2010; Dees, 2001) have provided definitions of social entrepreneurship by starting with traditional entrepreneurship and then differentiating it from social entrepreneurship by emphasizing the social elements driving and resulting from entrepreneurship or, like Tan, et al. (2005), who focused on the altruistic aspects of social entrepreneurship. Some researchers defined social enterprises broadly as enterprises which use market mechanisms to create social impact (Dacin, et al., 2011). Some have tried to tease out social entrepreneurship from other types of social works (Martin & Osberg, 2007). Still others

have created taxonomies (Zahra, et al., 2009) of the process entrepreneurs go through when discovering opportunities for social innovation. The ways of unpacking what social entrepreneurship is has continued to unfold in ways that do not provide holistic understandings of the term in empirical ways.

Problem Statement- Social Entrepreneurship as a Contested Construct

Social entrepreneurship remains a contested construct in the literature and creates problems for researchers and practitioners who aim to spread social entrepreneurship as a means of solving global issues. First, without recognizing that social entrepreneurship may be conceived and experienced differently or in a local place-based context by practitioners, the field has struggled to create legitimacy in research, which can hinder academics from studying the concept as a research agenda. Despite penetrating top empirical and theoretical journals in management such as the *Academy of Management Journal* and *Academy of Management Review*, research lags behind the growth of curriculum and practice in the United States and around the world. Second, we have a limited pool of empirical studies that focus on context-specific conceptions of social entrepreneurship and how it is being implemented to serve underserved populations around the world. Without this knowledge, links between research, practice, and teaching remain disconnected and inaccessible to the populations it may intend to serve. Finally, much of the literature is anchored in functionalist perspectives which do not consider other assumptions and perspectives of social entrepreneurship such as those who view entrepreneurship as a mechanism for exploitative capitalism or who view small-scale, local and community building endeavors as social entrepreneurship.

With crises happening around the world, social entrepreneurship is poised to be a tool to contribute to alleviating a variety of ills (Seelos & Mair, 2005b; Seelos, et al., 2005). However, if

the field does not broaden its understanding of what social entrepreneurship is and who is included, opportunities will be missed both in developing the field as one of rigorous study and one that is inclusive and inviting to practitioners. Despite the many definitions now found and cited in the literature, arguments remain that some definitions are too broad and can encompass anything while others argue it is not inclusive enough. The lack of embracing multiple ideas of what social entrepreneurship is and the place-based nature underlying it could be the result of studies about social entrepreneurship being primarily conceptual or conducted as case studies (Hoogendoorn, et al., 2010). Unfortunately, as a result, much confusion has arisen about what the term means, who is considered a social entrepreneur, and, importantly, the place-based nature of social entrepreneurship.

The literature lacks insights into the context-specific, or place-based, conceptions of social entrepreneurship, especially in communities with large social, economic, and racial inequality gaps. The role of social and environmental context is not fully accounted for in theory or practice (Di Gregorio, 2017). This is especially surprising given the place-based emphasis of the problems being addressed by social entrepreneurs, such as homelessness, renewable energy, poverty, and food systems faced in communities. New Mexico, having a history of scoring at or near the bottom of the 50 states cumulatively in areas such as healthcare, education, economy, infrastructure, opportunity, and crimes and corrections (U.S. News & World Report, 2021), provides fertile ground to explore social entrepreneurship and its impact in a place with persistent inequalities and lack of access to many social services.

This lack of clarity and context-specific research points to a need for research that should qualitatively investigate what social entrepreneurship means to people working in areas disproportionately affected by social and environmental issues. This is especially true if social

entrepreneurship is to be understood and become inclusive of people using business as a tool for social justice, racial inclusion, and economic development in areas of the world that are currently underserved. It remains imperative to uncover various interpretations of social entrepreneurship including those that may not come from the functionalist perspective and how place influences their conceptions and practices.

Purpose Statement- The Need for Understanding Multiple Conceptions of Social Entrepreneurship

The purpose of this study was to gain a better discernment of social entrepreneurship from change agents' perspectives to increase understanding of what it is and what role place plays so it can be more widely understood, acknowledged, and potentially adopted. The reason for studying the meaning of social entrepreneurship was threefold. First, this research added to the growing body of literature about social entrepreneurship and moves towards understanding the construct in ways that are inclusive and relative. Second, it emphasized the place-based nature of social entrepreneurship, focusing specifically on New Mexico, a place characterized by both its natural and cultural wealth and its contrasting social dilemmas. Finally, it resulted in an empirical framework that can illustrate multiple conceptions of the construct. All of which provided deeper insight into the matter so that social entrepreneurship can be more readily embraced as a tool for solving issues.

This research determined what social entrepreneurship means to change agents in New Mexico to provide a practical insight into the concept, the way in which it is being used to solve issues, and its place-based nature. For the purpose of this study, change agents are people who have "the skill and power to stimulate, facilitate, and coordinate the change effort" (Lunenburg, 2010, p. 1). In this paper, I broke away from the most common way of studying social

entrepreneurship, case study, and used phenomenography to investigate qualitatively the various ways in which change agents conceive social entrepreneurship. By doing so, the literature gained a more comprehensive understanding of what social entrepreneurship is because it departed from theoretical and conceptual definitions that have been largely imposed on social entrepreneurship and lacking context. It used a novel approach for the field to inductively understand the conception of social entrepreneurship from the change agents' lens rather than a conceptual or case study approach.

Furthermore, this research attempted to understand the meaning of social entrepreneurship within a particular context. This study focused on the context of New Mexico, a state characterized by social issues and change agents using entrepreneurship to address challenges faced by communities by utilizing local resources and assets. It contributed to our understanding of how social entrepreneurship is being utilized to address local challenges. It was of particular importance to contextualize the setting of this study to deepen the understanding of the issues being faced, assets employed, and the role social entrepreneurship has in solving problems as a meaningful component of the conceptualization of the construct. This is due to the fact that many social entrepreneurship initiatives are a response to social challenges being faced in a community and the deep-rooted connections to a place that social entrepreneurs have that drive them to solve social issues. Agarwal, et al. (2020), found that personal, social, and environmental factors all shape the success of social entrepreneurs, specifically women social entrepreneurs. When discussing why social entrepreneurship initiatives are done in the first place, the social entrepreneurs often point at the problem they or their communities were facing that catalyzed their efforts (Schwartz, 2012). Recognizing place as an important factor in social

entrepreneurship can help to better understand and implement social initiatives in communities facing challenges and rich in various forms of capital.

This study will be situated within the context of the state of New Mexico. New Mexico presents a unique context given that, although it is a part of a developed nation, the United States, it still has features representative of developing nations such as high rates of low-income areas, health disparities, and gaps in the education system (United Nations, 2014). New Mexico has many social issues faced by communities that can be seen as both problematic and opportunistic. For example, access to water and water rights in the desert has been a persistent challenge throughout its history and will continue to be an area of concern as climate change exacerbates high temperatures and low rainfall in the desert region. Additionally, New Mexico has a rich history of diversity, cultural traditions, and entrepreneurship which can be tapped into and leveraged to propel social entrepreneurship. For example, New Mexico has one of the oldest waterway systems in the US, the acequia system, which is an example of how farmers shared water resources for agriculture and economic development even when faced with drought (Jaramillo, 2020). The contrasting paradox of challenges and riches makes it a particularly strong context to study the question.

A main objective in this study was to provide an empirically supported framework of the various meanings of social entrepreneurship based on the conceptions of change agents in New Mexico using qualitative methods. While Lyons and Doueck (2010) listed a conceptual framework as an important criterion for quantitative studies, it is not always viewed by qualitative researchers as necessary (Yin, 2011). Therefore, a conceptual framework was not derived in advance but rather inductively derived from the data. Deriving a conceptual framework from the data is optional in qualitative work, with some qualitative researchers going

as far as postponing a literature review until after analyzing their own data to not bias their findings (Glaser & Strauss, 1967). Qualitative studies rely on inductively deriving concepts and meaning from the data. Cronin, et al. (2008) posited that at the end of the literature review that "in some cases it may be possible to use the developed themes to construct a conceptual framework that will inform the study" (p. 43). However, by opting for a qualitative approach to inductively produce a conceptual framework, the study produced new insights into social entrepreneurship by studying its meaning within the contextual conditions in which people live and experience social entrepreneurship in New Mexico. Thus, the study yielded a descriptive, inductive framework of multiple meanings about what social entrepreneurship is.

Therefore, this research added to the literature and benefits practitioners, especially those within New Mexico. The definition and understanding of what social entrepreneurship is must be inclusive of those doing the work of social entrepreneurs, if it is to be embraced more widely, especially in areas that stand to benefit from it. Understanding what social entrepreneurship means to the people in the communities as they strive to build sustainable ecosystems and solve wicked issues facing their communities allows us to understand social entrepreneurship and how it manifests in places where it can fill gaps that are underserved by other institutions, especially those disproportionately served by government and corporate institutions that target the top tier of the socio-economic pyramid. An empirical framework that illustrates multiple conceptions of social entrepreneurship and their place-based nature can ultimately allow people to see the various conceptions of social entrepreneurship that they may ascribe to.

In addition, this study resulted in a critique of the problematic language used in social entrepreneurship. While I did not set out to do so, when covering literature and language used by participants of the study, I could not avoid addressing the topic. This critique of the problematic

language resulted in looking at troublesome words and power dynamics involved in inequitable systems. I address some ways of navigating it by looking at who is excluded, what terms are problematic and what terms can be used instead, and calling the field to critically examine and confront the problematic terms and power relations.

Research Questions- What Does Social Entrepreneurship Mean to Change Agents in New Mexico?

The primary question I focused upon in this study is:

- What does social entrepreneurship mean to change agents in New Mexico?

Additionally, I investigated related answers for the following sub-questions:

- How might social entrepreneurship impact communities facing social and economic inequalities?
- What grand challenges are being addressed by social entrepreneurship in New Mexico?

By answering these questions, I made the following contributions:

I contributed to the literature of social entrepreneurship. There are different views of what social entrepreneurship means (Dacin et al., 2010; Battilana & Lee, 2014). By looking at multiple conceptions of the construct and creating a framework of varying perspectives of social entrepreneurship, I brought a more nuanced and inclusive understanding to the theoretical and applied conception of social entrepreneurship. Furthermore, the findings moved away from the functional perspective to include other perspectives such as a critical perspective. Finally, I emphasized the place-based nature underlying social entrepreneurship and the socially constructed ways that place played a role in defining and implementing social entrepreneurship.

I contributed to management practice and potential economic development in New Mexico. This study added to our understanding of how social entrepreneurship is being thought about and executed in New Mexico to address social challenges and build sustainable communities. As social ventures grow and develop, there is an opportunity to better understand how social enterprises shape and address the issues that connect to larger social discourses and challenges but are addressed at a local level. Practitioners may use findings from this study to understand what their conception of social entrepreneurship is, how it may expand to be more inclusive of a variety of place-based perspectives, and importantly to think about social entrepreneurship in community-oriented ways.

Finally, I contributed a critique of the language used in literature. I examine problematic language and suggest ways forward that can remove problematic language and confront problematic power dynamics inherent in inequitable systems. The field of social entrepreneurship practitioners, educators, and researchers can gain insight into a critical review of the field and associated language that creates marginalization and exclusions and potential ways to move forward.

Research Design- Using Phenomenography as a Method to Study the Meaning of Social Entrepreneurship

I chose the research design, phenomenography, because of the research question being asked. Phenomenography is an appropriate method of studying meaning-making, especially when answering "what" questions. By asking "what does social entrepreneurship mean to change agents in New Mexico," I posed a question where participants tried to make sense of the contested term using their knowledge and experience to construct their own conceptions of social entrepreneurship.

The purpose of a phenomenographic study is to understand variations among people's meaning, understanding, conceptualization, and awareness or ways of experiencing a phenomenon (Marton, 1981) thus it was also an appropriate form of analysis for answering my questions given it allows for meaning making of a phenomenon. From its Greek etymological roots (*phainomenon*, meaning "appearance," and *graphein*, meaning "description"), phenomenography is a "description of appearances" (Orgill, 2012). It is used to answer questions such as what a phenomenon, construct, or term means to a particular population. I used a constructivist approach to understanding how change agents constructed the meaning of what social entrepreneurship is in a situated context. The constructivist approach is based on the concepts of active, collaborative activities, and the situated construction of knowledge that relates to authentic or practice-based situations (Karagiorgi & Symeou, 2005). It is an interpretivist approach, meaning truth is relative and is shaped by society through humans' eyes. The literature need not fight over one right definition but rather can embrace the multiple meanings from multiple perspectives given the relative nature of conceiving a phenomenon.

In this study, I interviewed change agents to better understand the multiple meanings of what social entrepreneurship is. Change agents included owners, executives, employees, or stakeholders of social enterprises operating in New Mexico. I did not limit the term change agents to executives from a corporate hierarchical perspective. Bornstein and Davis (2010) provided Florence Nightingale as an example of a social entrepreneur because she revolutionized hospital conditions in the 1900s, not because she was the owner or CEO of a hospital. In line with this idea, I kept the study open to people at various levels and titles in an organization as change agents, even those who may not have self-identified as a change agent or social entrepreneur.

My study included change agents operating in New Mexico, given the place-based relevance of social entrepreneurship in this study. My phenomenographic analysis of the transcribed interviews followed the approaches of Marton and Booth (1997) and Åkerlind (2005). I interviewed 39 participants, which is more than the normal number of participants in a phenomenography that typically ranges from 15-20 (Trigwell, 2000). I came to the number 39 by reaching out to 87 potential participants and getting a positive response from 39, almost half of the potential participants. I aimed for both breadth and depth with this study. By studying 39 participants, I got some breadth. By studying participants deeply, I gained depth into their understanding of the construct in question.

In phenomenography, the results are illustrated as categories of description which make up the outcomes space. Selected quotes, referred to as utterances, are grouped and regrouped according to perceived similarities and differences to create categories of description and an outcomes space. The categories of description are themes or qualitatively different meanings that are identified in the responses. The grouping of meanings across interview transcripts into categories of description was an iterative process. I continuously defined and refined the categories of description to increase the validity of the analysis. Categories of description were then supplemented by an analytical search and structurally related to form the outcomes space that highlighted the relations between different ways of experiencing the phenomenon of social entrepreneurship. This resulted in a hierarchy of conceptions, but the results did not have to be hierarchical. It also resulted in showing discourse among categories, meaning the categories "talked" to one another in some circumstances. Once categories of description and an outcome space were determined, I cross-referenced my findings with literature about the subject for consistencies and incongruencies.

Scope of the Study

The research was bound to New Mexico and holds the most relevance to change agents and practitioners in New Mexico, but it is also of value to the field of entrepreneurship in general. It focused on the meaning-making of 39 change agents operating in a variety of industries in New Mexico. However, while not generalizable, the findings may be transferable and of value to the scholarly field of entrepreneurship and business management.

This study took place in 2021 when the world was being challenged by the effects of the Coronavirus (COVID-19). COVID-19 had altered the state of business operations around the world and in New Mexico. Businesses were having to adjust and pivot as rules, regulations, and safety measures changed and created new hurdles for organizations. Many businesses in New Mexico suffered loss of revenue, employees, and ability to operate day-to-day operations regularly. A Q2 Yelp Economic Average Report logged 381 business closures in Albuquerque, New Mexico from March 2020-July 2020 with 199 predicted to never reopen (Gole & Shapiro, 2020). The state of the business environment was particularly unstable during the scope of the study and may have impacted the study. Change agents may have been over-taxed with an increased workload associated with keeping up with new regulations. They may also have new challenges they addressed as a result of the ongoing pandemic.

Background- Using New Mexico as the Contextual Setting for the Study

It was important for me to start by explaining New Mexico as the context for the study given the place-based nature of social entrepreneurship I was aiming to uncover in this study. I described New Mexico as my context in both the literature review and the methodology, however I offered a brief primer in this introductory chapter. By describing the context in detail, the reader can have a better understanding of the nature of the place in which the change agents

are operating and how it may impact their understanding of social entrepreneurship.

New Mexico is a complex social, cultural, and political space. It is characterized by abundant resources (both natural and cultural) and resilient systems that predate modern institutions, yet at the same time high income inequality and stratified poverty (Mehlum, et al., 2006). Roughly 2 million people share 121,593 square miles, making New Mexico the 5th largest and 39th most populated state (U.S Census Bureau, 2019). New Mexico is a diverse landscape with terrain ranging from desert to mountains. It has volcanoes, hot springs, white sand dunes, and trout streams. While New Mexico is quite young relative to other states – it is 47th to join the United States – it was one of the first areas inhabited and some areas, such as Taos, New Mexico, have been inhabited continuously for 1000 years. Despite it being considerably young as a state, it is ancient as an inhabited area. The history of the state has laid ground for it to be the state with the most UNESCO Heritage sites in the United States.

New Mexico is a multi-sovereign state with 23 American Indian communities and a multi-faceted land-grant community system. In the state motto, New Mexico touts itself as the "land of perfect friendship among united cultures" (Section 12-3-3: Salute to State Flag, 2011). Those cultures include the American Indian communities, Spanish influence from the conquistadores led by Juan de Oñate, who colonized the land, Mexican influence given the proximity to the border of Mexico and the fact that New Mexico was at one time a part of Mexico. Despite the state's salute of having perfect friendship among united cultures, it has been critiqued as a triculture myth that is not necessarily representative of the state and its demographics today or in the past. As Fairbrother (2000, p. 127) critiqued, "New Mexico's tri-cultural has become just such a cliché, never questioned for what is left out." First, there has been a history of rebellions and revolts. Pueblos have revolted against both rule from Mexico and

America. There has been growth in the population that is not specific to the three cultures represented in the tri-culture myth (Metzger, 2021). For example, there is a growing African American population that is not represented in the tri-culture story and cultural groups are often segmented rather than blended. Others point to historical conflicts among the tricultures such as the Spanish conquest which was a historical conflict among Spaniards and the Indigenous population. Battles still occur in the present-day highlighting the triculture myth. For example, the Oñate statue in Old Town, Albuquerque, was a site of recent protest that resulted in fighting over whether the statue that paid tribute to the leader of the Spanish conquest was appropriate for the space. The colonization by the Spanish conquistadors in the 16th century profoundly shaped the art and culture of the state. Art and culture in New Mexico punch above its weight with 1/18 jobs being in the art and culture industries (Mitchell, et. al., 2014) and is a major driver of the state's economy.

New Mexico is also a technological hub deeply connected to national and international defense systems. There are national labs, including Sandia and Los Alamos National Labs, as well as White Sands Missile Range. "Our national labs have long been at the forefront of scientific and technological advances that fuel economic growth," said the New Mexico Senator, Martin Heinrich. "They are also major economic engines for New Mexico." (Heinrich, , US Senator for New Mexico, 2020). New technology is constantly being explored and disseminated from the labs. It remains on the forefront of technological innovations.

New Mexico also remains at the top of the charts for PhDs per capita given the high-profile government labs located in New Mexico. New Mexico also boasts a well-connected transportation hub with the train station being a major contributor to transportation of a wide variety of goods.

People in New Mexico have a history of being extremely entrepreneurial. In fact, New Mexico sits 22nd in overall business climate rankings given the low tax rates (Competitive Business Climate, 2021). Indigenous communities have been hosting feast days and pop-up markets and other economic and community development activities that invite commerce to the Pueblos (Montgomery, 2019). A walk around Santa Fe Plaza will showcase some of the unique art and crafts developed by locals and sold on the sidewalk strip. There are major markets that bring in international attention such as the Spanish Market showcasing unique cultural items, the Grower's markets featuring New Mexican agricultural products, the Indian Market in Santa Fe exhibiting traditional hand-crafted Indigenous goods, and the Santa Fe International Folk Art Market, bringing in arts and crafts from makers around the world. New Mexicans have also capitalized on the unique geography and natural landscapes by creating a tourist destination that has been recognized by Lonely Planet as a top tourist destination. Finally, the International Balloon Fiesta brings in thousands of tourists every October for a magical display of hot air balloons.

Despite all the natural and cultural value, New Mexico remains at the bottom of the list for many social issues. New Mexico ranks 49/50 in poverty with 18.2% of the population living in poverty (U.S. Census Bureau, 2019). Additionally, New Mexico ranks low on other social indicators such as ranking 50th in education, 47th in crime and corrections, and 48th in overall rankings (U.S. News & World Report, 2021). Child welfare and education also remain problematic areas for the state, ranking 50th in the nation according to the 2021 New Mexico Kids Count Data Book (Annie E. Casey Foundation, 2021).

New Mexico is a suitable context for the study given the abundance of natural and cultural resources and diversity that are contrasted sharply with the social issues faced by

communities. It is an ideal place for studying the question: what does social entrepreneurship mean to change agents because it affords fertile ground for problem solving using place-based assets to spur social entrepreneurship. Additionally, New Mexico may be poised as a place for a more critical definition of social entrepreneurship to emerge given the nature of the state being one of "revolts and rebellion" (Korte, 2012, p. xi). Resistant capital is identified as a particular type of wealth in Yosso's (2005) model of cultural wealth.

Positionality- My Role as an Instrument in the Research

Qualitative studies, such as phenomenography, are unlike quantitative studies in that the position of the researcher is embraced. The role of the researcher influences the study in a variety of ways (Bourke, 2020) from what question is being asked, to how data is collected and analyzed, to how findings are presented. Inherent bias in a researcher's positionality can influence what is being studied, why it is being studied, and how it will be studied. Being upfront about the positionality of a researcher can aid readers in understanding values and relationships to participants that further situates the study within the boundaries of which it was produced. Furthermore, it is a type of bracketing that is useful in qualitative studies. Qualitative studies recognize that the researchers play a critical role in the collection and interpretation of the data, as well as the relationships with participants. Qualitative studies are sometimes quantitatively investigated afterwards to see if it is generalizable or used in different contexts qualitatively to understand transferability. I embraced myself as an instrument of the research, although I used bracketing to minimize my own bias in the study.

In order to understand the nature of having me as an instrument in the research, I must unpack personal dimensions including my background and interests. I was born and raised in New Mexico. I am extremely proud to be New Mexican and, despite traveling around the world,

I always list New Mexico as one of my favorite places on earth. Growing up, I became aware of both the beauty and the trauma in the state. Traveling around the state, I witnessed magnificent landscapes and cultural diversity not seen in many other places. The sunsets are unparalleled, the smell of rain in the desert is stimulating, and the music and dance in the plazas are enough to make even the left-footed dance. Yet on the other hand, I also witnessed impoverished places in the states including run-down and closed buildings/houses, homeless people on street corners, and drug paraphernalia littering the streets. This paradox always struck me as fascinating. It made me wonder how a place with so much beauty and value can at the same time be plagued by so many hardships. I also became keenly aware that despite the hardships, or possibly because of them, New Mexicans have risen to address social issues using social entrepreneurship to tackle problems and support their families and communities.

I am conscious that my identity also came into play while progressing through the study. I am an Anglo, Hispanic, Catholic, New Mexican woman. As such, I have a belief that we should love and support our community and be stewards of our neighbors, the land and animals. These beliefs are strongly aligned with social entrepreneurship that strives for positive impacts on people and the planet. They drive me in my life and actions and were a lens through which I look at the data. This research arose from an interest, curiosity, and passion I have about social entrepreneurship given my background in Entrepreneurial Studies and the attempt of business programs to move away from traditional entrepreneurship to social entrepreneurship. I am from a small rural town, Jarales, that had a church, a gas station with staples, and an elementary school. I had to travel 15 miles to get to the middle school and high school in Belen and 50 miles to get to Albuquerque when I began college. Still, this would be considered central New Mexico and close to the biggest city in New Mexico. I did however travel around the state for pleasure and

work, including the Pueblos, land-grant communities, and the border areas so am knowledgeable about the various areas and the differences in populations, services, infrastructure.

My first encounter with the concept of social entrepreneurship was a workshop hosted by a professor to my student organization. He spoke about how businesses around the world were being used to tackle challenges people were facing. The professor spoke of how people with or without a business background were feeling a problem in their community and started organizations to address the problems head on. He gave examples and recommended David Bornstein's book (2004), *How to Change the World: Social Entrepreneurs and the Power of New Ideas,* as a primer to the subject. This workshop sparked a desire in me to learn more and to break away from traditional thought of business as a source of revenue to business as a source of good in the world. I found myself asking him for additional reference material, looking at the models of social entrepreneurship in my community, desiring to share their stories, and advocating for their success. I see social entrepreneurship as a tide that raises all boats when done thoughtfully and collaboratively. I believe that we can do well by doing good together.

As an MBA in entrepreneurial studies and a current Ph.D. student in the Learning Sciences, I have a natural curiosity about social entrepreneurship thus sparking my interest in the study in the first place. I have participated in courses, workshops, and social entrepreneurship programs that have developed me personally and professionally, thus I have an emic perspective to conduct the research. An emic perspective is when a researcher can study from within a system (Pike, 1967). Having an insider's perspective gave me insights into the concept and helped me target participants for the study that are doing the work of social entrepreneurs. This emic perspective also gave me a better grasp of how various conceptualizations of social entrepreneurship exist and are related along a spectrum. I also launched a social enterprise that

serves my community, and consider myself a social entrepreneur, despite some academic definitions that would exclude me from the mix on account of scale being small and local rather than a global, transformative system changer. I am studying the topic, people, and phenomenon because I believe that it matters and can, if better understood, be a more widespread tool for creating a better world.

My own personal bias was reduced by bracketing throughout the study and having experts in the field confirm that the categories were inductively derived, discrete, and an accurate representation of the phenomenon being captured. While it was impossible to completely remove all biases, I worked to remain open minded and listen to what the data said social entrepreneurship was to my participants.

Definitions

The following table lists terms that are used throughout the paper. It is a reference tool meant to assist in establishing a foundation for language being used that may not be common knowledge or may have multiple definitions.

Table 1

List of Terms and Definitions

Word	**Definition**
Categories of Description	Conceptions of reality "denoting forms of thought, which are brought together in order to characterize the perceived world (or at least fragments of it)" (Marton, 1981, p. 196).
Change Agent	People who have "the skill and power to stimulate, facilitate, and coordinate the change effort" (Lunenburg, 2010, p. 1).

Conscious Capitalism	"A way of thinking about capitalism and business that better reflects where we are in the human journey, the state of our world today, and the innate potential of business to make a positive impact on the world." (Conscious Capitalism Inc., 2021)
Outcome Space	"A picture (in either prose or graphic form or both) of the categories and their relation to each other" (Åkerlind, Bowden, & Green, 2005, p. 95).
Phenomenography	A form of qualitative research that seeks to "identify the different ways in which a group of people experience, interpret, understand, perceive or conceptualize a certain phenomenon or aspect of reality – and to do so from the perspectives of the members of the group." (Orgill, 2012, p. 150).
Social Entrepreneurship	Using the power of business to create positive social impact around specific issues or wicked problems.
Social Impact	"Any of the great variety of changes in physiological states and subjective feelings, motives and emotions, cognitions and beliefs, values and behavior, that occur in an individual, human, or animal, as a result of the real, implied or imagined presence or actions of other individuals." (Latané, 1981, p. 343)
Triple Bottom Line	"Economic, environmental, and social value of an investment and is related to the concept of sustainable development" (Hammer & Pivo, 2017, p. 25), also referred to as the people, planet, profit.

Assumptions of the Study

This study was founded on a constructivist perspective meaning people construct their realities and multiple realities are possible. Therefore, instead of arriving at one definition of what social entrepreneurship means, there was room in the outcome space for multiple meanings

of social entrepreneurship. Multiple realities are possible when conceptualizing social entrepreneurship, which is apparent in the lack of a consistent definition in the literature and the various perspectives about the construct. There can be more than one conception of what social entrepreneurship means and thus more than one definition.

Also underlying this study is an inherent belief in the power of social entrepreneurship to solve global issues around the world. I became more aware of this by reading the popular book about social entrepreneurship by David Bornstein and Susan Davis (2010), *Social Entrepreneurship: What Everyone Needs to Know*. This is the book primarily used in social entrepreneurship education courses around the United States to teach the concept of social entrepreneurship. The book highlights how social entrepreneurship affords people the opportunity to make a positive social impact using business as a tool to solve the most pressing problems such as poverty, homelessness, climate change, and human rights.

This study uses language that may or may not be terminology that is recognized or embraced by participants in the study. Terms such as 'social entrepreneurship' and 'change agents' can be viewed as loaded terms with negative connotations or terms that are not recognized by participants. Social entrepreneurship may be considered a capitalistic tool for exploiting people and the environment to some people who tie it closely to entrepreneurship, capitalism, and exploitation. The term change agent may also be viewed as counterproductive to those doing work to preserve and conserve culture and traditions rather than change them. Change agent may be incompatible with preserving cultural traditions, conservation, and resilience. However, I worked under the assumption that these terms in this study are positive and do not necessarily entail people having to change systems or communities but rather can be inclusive of those protecting and preserving communities. I chose to use them for ease of

communicating the concept (social entrepreneurship) and those doing the work (change agents) given I could not identify another term that was not flawed and still descriptive.

Limitations to the Study

This study was limited by the size of the sample and the context being embedded in New Mexico. Qualitative studies focus on depth rather than breadth in a particular context; thus, results are not generalizable. Instead, results may be transferable to other contexts, though future studies would be needed to better understand transferability. Therefore, this study was limited in its ability to be generalized to populations outside of New Mexico. It is likely that it was also affected by the impact of COVID-19 on business and change agents in the study given the time frame of this study is from 2020-2021, when COVID-19 took the world by storm and caused many organizations to rethink how they operate. It is possible that this study did not capture perceptions of change agents, practitioners, or academics from communities around the world at other points in time.

Summary

What is social entrepreneurship? What role does place play in social entrepreneurship? I started with a broad stroke definition that allowed me to encompass various definitions about the concept. Amusingly and expectedly, I recognized that my own definition needed redefining once my study was completed. At the end of this research, I gained a better understanding of how to answer these questions within the context of New Mexico. Given this research was focused on resolving some of the problematic debate about what social entrepreneurship is, it contributed to the literature on social entrepreneurship by inductively deriving a framework of definitions. This study provided a better understanding of what social entrepreneurship is and the role of place. Additionally, it provided insight into problematic language used in literature and by practitioners.

Chapter 2: Literature Review

Introduction to the Literature

This literature review focused on unpacking how social entrepreneurship is viewed from the academic and popular perspective. I reviewed the literature to understand the definitions and progression of definitions throughout time. This review of definitions helped reveal the debate going on and examples of the restrictive language that makes social entrepreneurship inaccessible to some. I dug into literature about how social entrepreneurship is being used to solve social issues around the world to frame the concept of business as a source for positive change in the world. I also discussed areas related to social entrepreneurship, such as intentions and skills that have been written about social entrepreneurs, to get a more nuanced picture of what social entrepreneurship is by understanding social entrepreneurs and their skills, mindsets, and behaviors.

Each section of the literature review revealed a more nuanced understanding of what social entrepreneurship is, its origin and evolution, and its impact. I began by looking at the underpinning root, entrepreneurship, and moved towards the various ways social entrepreneurship has been distinguished from traditional entrepreneurship. In doing so, I addressed the various terms associated with or closely linked to social entrepreneurship, the affiliated business structures, its purpose for solving global issues and how its impact is being measured and reported in the literature. Finally, I provided a critique of the language being used when describing social entrepreneurship and why it can be problematic.

I then moved from what the literature says about social entrepreneurship to what it says about social entrepreneurs, the people behind the construct, to further the understanding of social entrepreneurship by looking at the people spearheading initiatives. I started by looking at

literature about change agents, people that may be included in the purview of social entrepreneurs. I then unpacked the intentions for social entrepreneurs and the most commonly cited skills to further understand what drives social entrepreneurship and what is needed to enable it. I provided real world examples to illustrate who social entrepreneurs are and what they are doing.

Critically, I investigated literature specific to New Mexico regarding social entrepreneurship given the relationship to my question which is situated in the context of New Mexico. I ended by synthesizing the literature and pointing to the gaps that remain in the literature.

Entrepreneurship as a Starting Ground to Understand Social Entrepreneurship

To discuss social entrepreneurship, it was important to first describe the history and associated fields of business management, specifically entrepreneurship. Entrepreneurship had its origins in French economics. Entrepreneurship is derived from the French word "Entreprendre", which means to "undertake" or to "launch" (Lindner, 2018). Jean Baptiste Say said in the early 19th century that entrepreneurs "shift economic resources out of an area of lower productivity to areas of higher productivity thereby driving economic activity" (Martin & Osberg, 2007, p. 31). They also described several features of entrepreneurship to help clarify what it is as "a special, innate ability to sense and act on opportunity, to bring something new into the world" (p. 30).

This beginning of entrepreneurship was built upon by Joseph Schumpeter (Dees, 2001) who made diffusion, innovation, and creative destruction key components to the idea of what it meant to be entrepreneurial. Peter Drucker built on the idea to involve recognition and exploitation of an opportunity in his book *Innovation and Entrepreneurship Practices and*

Principles (1985), which is now common in definitions (Dees, 2001). Drucker also dropped the emphasis on profit which began to give way to social entrepreneurship, what Dees (2001) terms "some species of the genus entrepreneur" (p.2).

Entrepreneurship is a tool for capitalism, for economic growth, and for job creation and thus can be seen from a functionalist perspective as a neutral or positive force. However, bad business practices, such as corporate greed, exploitation of inexpensive labor abroad, and environmental degradation, have also tarnished the reputation of business and thus can be viewed from a critical perspective to further divide the haves from the have-nots and exacerbate social divides. The bad business practices, exploitation, and greed have created some resistance and skepticism to the field of business and entrepreneurship. By dropping the emphasis on profit as the sole measure of a business's success, social entrepreneurship starts to reshape the reputation of business as once again being a force for good.

What Social Entrepreneurship is According to the Literature

Like entrepreneurship, social entrepreneurship has been around for a long time. However, it has only been coined and recognized as such in the 1990s. Defining social entrepreneurship has been a debate among scholars since it first became recognized as an important tool for solving the world's most pressing problems, economic growth, and education (Martin & Osberg, 2007).

There is an abundance of definitions published in the literature. Dacin, et al. (2010) provide a table with 37 different definitions of social entrepreneurship, most of which are conceptually derived. They distinguished between conventional entrepreneurs and social entrepreneurs and broke away from the idea that they must be profit driven solely. They also broke out cultural and institutional entrepreneurship from conventional entrepreneurship. They

did so by describing the differences in wealth distribution, organizational forms, the goals of an organization, products and services rendered, and the tensions faced. They argued there is no resolving this debate about the definition. But I respectfully disagree and argue that a more comprehensive and inductive definition should be proposed to boost inclusivity, especially for marginalized groups doing the work but not necessarily seeing themselves in the pre-established definitions.

Dacin, et al., (2010) used entrepreneurship as a starting base and then added the emphasis on the social aspect or took the focus away from the financial emphasis for business owners and stockholders. Such authors started to key in on the social aspect of social entrepreneurship. For example, Mair and Marti (2006) defined social entrepreneurship as "a process that catalyzes social change and addresses important social needs in ways that do not dominate by direct financial benefit for entrepreneurs" (p. 36). The emphasis moved away from profit and towards positive social change.

Santos (2012), however, argued a positive theory of social entrepreneurship does not just delineate social value creation as separate from economic value creation and describes the problems of trying to do so. Instead, Santos (2012) proposed the distinction is between value creation and value capture. Whereas value creation happens at the societal level, value capture happens at the organizational level. Most organizations will value one over the other and social entrepreneurs seek to create value rather than capture it. The study found that social entrepreneurs strive for sustainable solutions rather than sustainable advantage and gravitate towards empowerment rather than control of a market. Peredo and McLean (2006) also supported the notion that social entrepreneurship is exercised when a person or people aim to create social value. They also recognize opportunities to create value, innovate, tolerate risk, and

work past resource limitations. Importantly, Peredo and McLean (2006) defined social entrepreneurship along a spectrum from:

- Exclusive social goal with no commercial exchange such as NGO.
- Exclusive social goal with some commercial exchange and profit such as Grameen Bank.
- Chief social goal with a commercial exchange partly to benefit entrepreneurs and part for supporters such as Ciudad Saludable.
- Prominent social goal with commercial exchange and profit for entrepreneurs and supporters such as Ben & Jerry's Ice Cream.
- Subordinate social goals with commercial exchange, and profit for entrepreneurs is primary such as Cause Branding.

A spectrum of understanding social entrepreneurship using social goals, commercial exchange, and entrepreneurial stake allows for a more encompassing and inclusive understanding of how the concept of social entrepreneurship takes many shapes.

Other literature also attempted to separate out other social works from social entrepreneurship while building on the power of social entrepreneurship to transform large scale systems. Martin and Osberg (2007) contributed an important article that delineates entrepreneurship from social entrepreneurship from other social works such as social service and social activism, works that do not return a profit. They distinguished social entrepreneurship from social service in that there is a difference in outcomes. Social services are small scale and only impact a single community. Social activists differ from social entrepreneurs because rather than targeting directly using ventures as the tool, they target indirectly lobbying governors, non-governmental organizations (NGOs), etc.

Martin and Osberg (2007) also identified social entrepreneurs as the drivers of transformation in society and as the groups that target unjust and unsustainable systems and transform them into entirely new sustainable systems. Tan and Tan (2005) highlighted six degrees of altruism that are foundational for a social entrepreneur. However, Martin and Osberg (2007) refuted the idea that the difference in entrepreneurship and social entrepreneurship is different in motivation of money versus altruism. Rather, they posited the difference is in the value proposition. Entrepreneurs design for markets that can afford a product/service and are built for financial profit whereas social entrepreneurs aim for large-scale transformational benefit that accrues to a large scale of society or society at large. They added that social entrepreneurship targets the underprivileged and underserved, breaking away from entrepreneurship's convention to target the wealthy to return maximum profit. The three key features of social entrepreneurship according to Martin and Osberg (2007, p. 35) are:

> 1. identifying a stable but inherently unjust equilibrium that causes the exclusion, marginalization, or suffering of a segment of humanity that lacks the financial means or political clout to achieve any transformative benefit on its own; 2. identifying an opportunity in this unjust equilibrium, developing a social value proposition, and bringing to bear inspiration, creativity, direct action, courage, and fortitude, thereby challenging the stable state's hegemony; and 3. forging a new, stable equilibrium that releases trapped potential or alleviates the suffering of the targeted group, and through imitation and the creation of a stable ecosystem around the new equilibrium ensuring a better future for the targeted group and even society at large.

Authors such as Zahra, et al., (2009) tried to distinguish differing levels of social entrepreneurship according to the scale of their operation and impact. Their big contribution to

the literature was in creating a typology of the process entrepreneurs go through when searching and discovering opportunities for social innovation. The typology included the 1. social bricoleur who addresses small local problems; 2. social constructivists who fill gaps to the underserved population by reforming the broader social system; 3. social engineer who recognizes systemic problems and introduces revolutionary change.

Schneider (2017) got in the middle of the definition debate to provide a spectrum rather than a system for determining who is in and who is out of the social entrepreneurship umbrella. This was possible by determining terms other than entrepreneurship and social entrepreneurship. Schneider described differences in values that are at play. Creation, allocation, and distribution are various areas where value can differ. According to this model, the difference between entrepreneurship and social entrepreneurship rests in a difference of value in the distribution category given that both creation and allocation are both entrepreneurial. Organizations that have a social allocation are public social services. Organizations that have allocation, creation, and distribution are collectivist organizations.

Mueller, et al., (2013) juxtaposed entrepreneurs with social entrepreneurs stating that "while commercial entrepreneurs are seeking entrepreneurial opportunities that will potentially allow the entrepreneur to generate and maximize profits, social entrepreneurs seek opportunities that allow them to generate social value" (p. 305). Of course, commercial entrepreneurs can also generate social value and social entrepreneurs will need to generate economic value to operate in a sustainable manner, however the primary focus differs.

Other Names for Social Entrepreneurship

While social entrepreneurship may be an unfamiliar term to some, there are other more familiar terms that have also been used to describe the concept, thus this section helps to further

the understanding of what social entrepreneurship is by discussing some related terms. For example, names such as social enterprise, conscious capitalism, triple bottom line business, social innovations, or hybrid organizations have all been used when referring to social entrepreneurship. Social entrepreneurship may be less favored by some when compared to more inclusive terms that are more relatable to established initiatives. Thus, it is important in this review of literature to cover some of the sister terms which may be used in conjunction or substituted for social entrepreneurship.

Given the rise in corporate scandals and business ethics, conscious capitalism was developed from the theory of corporate social responsibility to advocate for purpose-driven business (Fyke & Buzzanell, 2013). With its focus on people and the environment, conscious capitalism paved a double bottom line mentality, shifting focus away from profit to other purposes as measurements of success. Conscious Capitalism was made popular by John Mackey, founder of Whole Foods, and has gained momentum in popular business literature.

The Triple Bottom Line (TBL) is a framework that was coined also in the 1990s by John Elkington (2004) that takes into account more than the typical bottom line, profit. The triple bottom line refers to the economic, environmental, and social value of an investment and is related to the concept of sustainable development (Hammer & Pivo, 2017). The economic, environmental, and social value of an investment are sometimes referred to as the three Ps: People, Planet, Profit. This framework highlighted the ingredients necessary for sustainable economic development included but were not limited to profits that an organization generated. The TBL highlights the importance of minimizing negative impacts and maximizing positive impacts as stewards of the earth and its inhabitants. The Double Bottom Line (Lasprogata & Cotton, 2003) preceded the TBL and focused on finance and a social impact. The quadruple

bottom line built upon the TBL as an idea that first emerged out of indigenous communities and emphasized culture in addition to the three Ps (Gordon, 2019); however, the bottom lines are more broadly viewed as indigenous perspectives of Sustainability, Community, Spirituality, and Entrepreneurship (Walters & Takamura, 2015).

While groups from the business realm may prefer social entrepreneurship, the term social innovation is more broadly understood and accepted in some circles outside of business. Social innovations are "new solutions (products, services, models, markets, processes, etc.) that simultaneously meet a social need (more effectively than existing solutions) and lead to new or improved capabilities and relationships and better use of assets and resources. In other words, social innovations are both good for society and enhance society's capacity to act." (Young Foundation, 2012, p. 42). A guide produced by Ashoka recommended using whatever language is accepted and embraced to get people on board (Brock & Kim, 2011).

Social Entrepreneurship Hybrid Business Structures

Organizational structures hold an important key to understanding social entrepreneurship because they are how social entrepreneurship manifests itself in the business realm. New business structures are being explored as traditional structures are unable to satisfy competing institutional logics, such as having both a social logic and economic logic. Traditional entrepreneurship often viewed social and environmental initiatives as taking away from their bottom-line profits or only possible when there was extra slack (Haigh & Hoffman, 2012), whereas hybrid organizations are gaining traction for being able to navigate competing logics. Although hybrid organizations can also fall victim to conflicting demands by stakeholders and shareholders (Pache & Santos, 2010).

A hybrid model, also known as a social enterprise, is a business structure that blurs for-profit and nonprofit worlds as they juggle offering both valuable products and services with

positive impacts on society and the environment (Haigh & Hoffman, 2012). Battilana and Lee (2014), defined it as "the activities, structures, processes and meanings by which organizations make sense of and combine aspects of multiple organizational forms" (p. 398). To be sustainable, Battilana and Dorado (2010) found that a hybrid organization must build and support a common identity that balances the multiple logics it combines. Additionally, work by Cornelissen, et al., (2021) built upon that notion of identity to highlight the notion of hybrid organizations as "becoming" by asking "who we are" and "what we do" (p. 1323).

Organizations are also looking at new certifications to lend legitimacy to their social endeavors. A certified B-Corporation designation is growing in popularity among social entrepreneurship and hybrid models. Certified B Corporations are "businesses that meet the highest standards of verified social and environmental performance, public transparency, and legal accountability to balance profit and purpose" (B Lab, 2021). It is one such example of a new certified structure for social entrepreneurship.

Social Entrepreneurship as a Tool for Solving Global Issues

Viewing social entrepreneurship as a tool for solving social problems helps to distinguish it from traditional entrepreneurship that is more often viewed as a means of making profits for the wealthy. There are a variety of wicked problems being faced by people in the world and a growing need to respond to them (Seelos, et al., 2005). The United Nations attempted to identify these problems and meet the needs on a global scale. They created the sustainable development goals to try to highlight the most pressing issues and fix certain shortcomings in the systems. The Sustainable Development Goals were created to combat all social and political problems that arose in the process of modernization and growth across the world. From 1992 to modern day, there have been numerous comprehensive plans, goals, forums, conferences, political agreements, and summits that were made to create the high functioning division of sustainable

goals in an attempt to identify and combat the largest perceived wicked problems. The 17 sustainable development goals include no poverty, zero hunger, good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, industry innovation and infrastructure, reduced inequalities, sustainable cities and communities, responsible consumption and production, climate action, life below water, life on land, peace justice and strong institutions, and finally partnership for the goals (United Nations, 2015). These wicked problems exist at both the global and local levels and provide opportunity for changemakers to address using social entrepreneurship.

Literature is growing about how people are using social entrepreneurship to address global issues, to work towards achieving the Sustainable Development Goals (Seelos, et. al., 2005; Zahra, et al., 2009). In fact, a study by Ghalwash, et al., (2017) found that social entrepreneurs are motivated by social problems and challenges, inspiration, and previous personal experiences, as well as their social networks. Social problems run the gamut from access to health and wellness, education, hunger, poverty, sanitation, infrastructure, and inequalities. Although the most cited issues in literature are poverty, health, education, and unemployment (Gupta, et al., 2020), less studied areas noted by Gupta et al., (2020) included gender difference, gender discrimination, women and children rights and safety and women's empowerment. Thorgren and Omorede (2018) illustrated a variety of Nigerian social enterprises that are solving problems in areas such as health, women's rights, children's rights, AIDS/HIV care and education, and sustainable development, all of which are prevalent problems in the area and exacerbated by high levels of poverty. Tremblay, et al., (2010) covered how informally recovering recyclable materials from the waste stream and urban environment contributes to poverty alleviation, dignity and agency of citizens and environmental sustainability in Canada.

These are just some examples of how social entrepreneurship is spanning around the globe and addressing wicked problems in innovative ways using business as a tool for positive social change.

Measuring the Impact of Social Entrepreneurship

If social entrepreneurship is in fact a tool for solving the world's most pressing problems, then measuring the impact yielded from the endeavors is a critical component to understanding social entrepreneurship. With growing beliefs in the ability of social entrepreneurship to solve global issues comes the need to measure the impact that the organization is making. This has proved a difficult feat (Behn, 2003). Social entrepreneurship employs resources to perform activities that will ideally yield a positive and impactful outcome; however, measuring performance effectiveness has resulted in challenges doing so (Behn, 2003). Given the vast amount of resources being utilized for a variety of activities, it is no surprise that there are a multitude of potential impacts that can be realized and a variety of tools to measure the impact. This section reviews both the tools that are being used and the literature about the impact of social entrepreneurship.

In a study by Mouchamps (2014), he found that the available tools failed to measure social impact that was specific to social enterprises' unique features, in part due to the fact that the currency of the realm has historically been profits, performance is a social construct, and there is no one right way to measure effectiveness. There have been many tools developed and adapted to aid practitioners in measuring their impact (Forbes, 1998). Some tools used to measure social impact are the Triple Bottom Line (TBL), Impact Reporting and Investment Standards (IRIS), Social Accounting Network Framework (SAN), Global Reporting Initiative (GRI), Balanced Scorecard (BSC), Public Value Scorecard, Skandia Navigator, Excellence Model, Logical Framework (EFQM), and the Social Return on Investment (SROI) (Mouchamps,

2014). Social impact is determined by many things and most tools either concentrate on qualitative or quantitative, internal, or external measurements rather than a holistic picture of impact. As a result, most of the measurement tools that companies use only measure a part of the impact. Some can incorrectly attribute impact to the organization when it may be caused by other factors. There usually are many factors involved in the impact of an organization and most of the tools are not sufficient to determine and manage these factors that show the true impact that was created. Consequently, using one single tool will only allow a company to see a component but not necessarily the entire picture. Much work still needs to be done to realize the full impact of social entrepreneurship.

Social entrepreneurs are in fact having a global reach, which is contributing to the global developmental goals (Seelos, et. al., 2005, Seelos & Mair, 2005a). Although the study (Seelos, et. al., 2005) focused on the Millennium Development Goals, which preceded the Sustainable Development Goals, it is still relevant given it was able to study social entrepreneurs that were on the forefront of these movements and many of the Sustainable Development Goals were an extension of the Millennium Development Goals. The study found that social entrepreneurs are making progress towards achieving a more equitable world using social entrepreneurship as a tool for social impact.

Who is a Social Entrepreneur?

Like the term social entrepreneurship, research has yet to agree who is a social entrepreneur and what makes them a social entrepreneur. However, research is growing about change agents as social entrepreneurs, and the unique intentions and skills a social entrepreneur possesses. It is important to review social entrepreneurship in conjunction with those that experience it given phenomenographic researchers believe that a phenomenon cannot be treated separately from the people experiencing it (Sin, 2010). Therefore, to understand the literature

about social entrepreneurship, we must also understand the literature about social entrepreneurs, their intentions, skills, and examples that help to illustrate the people behind the phenomenon. Thus, the following section covers literature regarding change agents and indicators of social entrepreneurs.

Change Agents as Social Entrepreneurs

Change agents are people who have "the skill and power to stimulate, facilitate, and coordinate the change effort" (Lunenburg, 2010, p. 1). A change agent is sometimes also referred to as a changemaker or agent of change. I choose the term change agents when referring to the participants given that anyone can be a changemaker (Weller & Wilson, 2018) and change agents can be internal or external to an organization (Lunenburg, 2010) so it encompasses the majority of people doing the work of social entrepreneurs, even if people may not identify with the term. This term is more useful to this study than a term such as business leader, which can imply a person is in a top-level role in an organization such as CEO and has a narrow focus that entails someone within an organization that has a specific title. Change agent provides flexibility and is more inclusive in nature because it is not associated with a title or position. It is a term that is inclusive of innovators, leaders, makers, and activists alike. It is accessible and a call to action for everyone. In fact, Ashoka issued a call for building a changemaker society that entails "a global movement where anyone, anywhere, can take action to solve a social problem in their community" (Ashoka, 2021).

Intentions as an Indicator of Social Entrepreneurship

Intentions can offer insight into the driving forces behind social entrepreneurship, which is why I have chosen to add a section about what the literature has said about the intentions of social entrepreneurs. A common belief in psychology is that intentions matter to explain and predict behavior. Therefore, it is important to consider intentions of social entrepreneurship

(Krueger, et al., 2000). In a meta-analysis review of the literature, Bae, et al., (2014) found that there was a significant relationship between entrepreneurship education and entrepreneurial intentions. Much of the research on intentions centered around two constructs central to entrepreneurial intentions: desirability and feasibility. Ajzen's Theory of Planned Behavior (TPB) and Shapero's model of the entrepreneurial event (SEE) are both recognized as relevant instruments for looking at entrepreneurial intentions given the strength in statistical support. Ajzen's theory of planned behavior included expected values, norms, and self-efficacy feeding into attitude to act, norms, and feasibility, all which drive intention (Ajzen, 1991). The Shapero Model looked at desirability and self-efficacy feeding into desirability, propensity to act, and feasibility which influence intentions (Shapero, 1982; Krueger, et al., 2000).

Fitzsimmons and Douglas (2011) examined the interaction between desirability and feasibility given it is a gap in the literature. They found that there is a negative interaction between the two antecedents to intentions, meaning that not all intentions are equal. This gives way to a typography of entrepreneurs including accidental entrepreneurs who have high feasibility and low desirability; inevitable entrepreneurs who have high desirability and low feasibility, and natural entrepreneurs who have high desirability and high feasibility. They also found that education, self-employment, and duration of prior work experience were significant factors in entrepreneurial intentions.

Vuorio, et al., (2018) looked specifically at intentions for entrepreneurship with a sustainability focus given "today's young adults have been seen as more entrepreneurial and environmentally conscious and also more socially aware than previous generations" (p. 360). Their findings were in line with desirability being paramount but also found attitudes motivated by sustainability drives entrepreneurial intentions. Sustainability has become an important driver

of intention to use business as a tool for sustainability. Self-efficacy was also found to play a pivotal role in intentions (Bandura, 1977). Finally, role models were found to influence intentions by triggering increased self-efficacy (Krueger, et al., 2000).

Motivations come into play when determining what drives a social entrepreneur. Carsrud and Brännback (2011) pointed out that little attention has been paid to motivations of entrepreneurs. They argued that more research needs to be done if entrepreneurial behaviors are to be encouraged. In their qualitative instrumental case study, Ruskin, et al., (2016) uncovered the motives of social entrepreneurs. They found that there are emotional antecedents (passion, frustration, sympathy, and empathy); self-oriented motivations (influence, relatedness, achievement, autonomy) and other oriented motivations (altruism, nurturance, social justice, and sense of obligation) that are driving social entrepreneurs.

Skills as an Indication of Social Entrepreneurship

Another way to understand social entrepreneurs, and by extension social entrepreneurship, is by looking at what the literature has to say about the skills that social entrepreneurs use in their work. Social entrepreneurs need the basic entrepreneurial skills as well as added skills necessary for working in complex markets and often with multiple stakeholders. Entrepreneurs must be able to find, exploit, and implement opportunities. Skills of entrepreneurs include the ability to innovate, lead, identify assets, test opportunities, raise money, enter markets, have good public relations, and manage an organization (Mueller, et al., 2013). In addition, they argued that social entrepreneurs must also be able to induce behavior change and educate, co-create innovations with stakeholders, and develop solutions targeting root causes. This wide array of skills is in part due to the multiple roles social entrepreneurs play and in part because of the ambiguity that remains in defining and measuring outcomes. Bornstein and Davis (2010) emphasized individual traits that prepare a person to be a social entrepreneur: a

willingness to self-correct, a willingness to share credit, a willingness to break free of established structure, a willingness to cross disciplinary boundaries, a willingness to work quietly, and a strong ethical impetus.

This list of skills and characteristics can be intimidating for people who are doing social entrepreneurship to solve issues in their communities but do not identify as entrepreneurs with these skill sets. While they are a good jumping off point, it is important to remember that these skills, like leadership skills, can be learned, pointing to the importance of social entrepreneurship education for preparing tomorrow's social entrepreneurs.

Examples of Social Entrepreneurs and Social Entrepreneurship

In this section, I have provided examples of social entrepreneurs who are directly addressing challenges they recognize in the world and their communities. Examples include people and organizations using business as a tool for addressing social ills, the various problems being tackled, and the different solutions to the problems.

There are many examples of social entrepreneurs doing work that makes positive impacts around the world. Ashoka (2021) has been a pioneer in shaping the field by highlighting such social entrepreneurs. A commonly cited example of a social entrepreneur is Mohammud Yunus, of the Grameen Bank, who identified the lack of access to resources available for women in Bangladesh and started micro-financing small amounts of money to women, thus breaking away from the systematic structure of poverty that was a barrier for economic development for women (Yunus, 2008). On a recent conference call with Dr. Yunus, he stated that the key to his success was thinking and designing backwards, rather than using established models that others were using. Whereas, many businesses, specifically banks, would target the top tier of the socio-economic pyramid, he chose to target the bottom tier. Where most banks chose to finance men, he chose to finance women. Whereas most banks were solely interested in a financial rate of

return, he was interested in a social rate of return. The Ashoka network of social entrepreneurs is growing every year highlighting the many people around the world developing innovative solutions to the problems faced by their community (Barnes, 2002).

Another example of a social entrepreneur is Albina Ruiz, of Ciudad Saludable (Schwartz, 2012). Ciudad Saludable has been a leader in legitimizing recycling in Peru to combat the pollution crisis by getting laws passed and assisting with the integration of the informal sector into the formal sector through training, financing, and consulting. Through advocacy, support, and education, Ciudad Saludable has been critical in getting laws passed that recognize, legitimize, and integrate informal waste pickers into the formal system turning them from "waste pickers" to "recyclers" and "entrepreneurs." They aid recyclers in forming associations, have special storage centers where people can take goods to be resold at low margins thus benefiting the seller and the buyer. Old items that would have been discarded are saved from the landfills and given new life. The model is producing cleaner cities, healthier and happier recyclers, and economic benefits. The Ciudad Saludable model is gaining traction across Latin America as other countries also attempt to formalize the informal sector, provide people with healthier and more respected jobs, and improve the waste management system.

Despite the world being composed largely of water, potable water remains a scarce resource at the global level. Global warming is resulting in water scarcity and pollution is contributing to water degradation. Lack of potable water results in negative health effects and in many cases death, jeopardizes agricultural practices, and strains relationships in local and global communities. Providing clean water, especially to rural and isolated villages, is an extremely important business endeavor. Many communities suffer from high rates of maternal and infant mortality due to contaminated water. Soluciones Comunitarias, Community Solutions, provides water filters using the micro-consignment model in emerging economies (Van Kirk, 2016). The

microconsignment model is like the microfinance model used by Grameen bank but rather than loaning money, the microconsignment model loans out resources that can be sold for a profit, creating microentrepreneurs who otherwise may not have had access to life-saving goods such as water filters to provide to their community. Water filters are just one example of the products being consigned to entrepreneurs by Soluciones Comunitarias. Other products include seeds, drip irrigation systems, eyeglasses, and stoves.

Social entrepreneurship is also happening across New Mexico to address issues, combat negative effects of doing business, and use business as a force for good. The examples I provided are from an insider's knowledge having grown up in New Mexico and learned about through courses I have participated in and organizations I have worked with or patronized that highlight positive examples of businesses in the area. I began by illustrating problems that exist in New Mexico and then discuss the organization that is responding directly to the problem.

Tourism can result in economic benefits at the expense of the environment, the resources, the cultural identity, and the inhabitants of an area (Hrubcova, et al., 2016). However, not all tourism organizations reap benefits at the expense of others. For example, Taos Ski Valley is a certified B-Corp in New Mexico that invites tourists to travel to explore the great outdoors while striving to offset their carbon emissions, minimize the negative effects of their organization on the environment, and increase the positive impacts to the community and environment (B Impact Report: Taos Ski Valley, Inc, 2021). Taos Ski Valley received an 82.7 B impact rating when the median score for all B-Corp businesses is 50.9.

Household debt and low income has historically prevented many people, especially those of color, from owning a home (Anderson, et al., 2021). This is problematic in a place like New Mexico where low-income households are pervasive and the median household income is

relatively lower than other states (US. Census Bureau, 2019). Homewise is an organization responding directly to this problem by increasing wealth in communities through home ownership. Homewise has the mission create individual and community wealth and wellbeing through home ownership (Enterprise Bank & Trust, 2020). It has empowered thousands of New Mexicans in acquiring homes and creating wealth that can be passed on generation after generation.

As a final example, I point to the problem of race relations and damaging stereotypes for Native Americans and an organization actively addressing the issue. Race and social stigma are a point of contention in New Mexico given Albuquerque ranks among the highest for Native American populations in the U.S. (U.S. Census Bureau, 2019) and there are often negative, harmful stereotypes associated with this group of people. In fact, an empirical study by Erhart and Hall (2019) found that cultural stereotypes of Native Americans such as "alcoholic" and "gambling" implied low competence and were less favorable when compared to other groups such as Asian Americans or African Americans. Negative stereotypes have been noted to have negative effects on self and group worth (Fryberg, et al., 2008). Red Planet Books and Comics, located in New Mexico, is the only native comic book shop in the world and is working on redefining and rebranding indigeneity by sharing stories that help reshape the identity and counter negative stereotypes of Native Americans in the United States and around the world (Guzmán, 2018). This organization is actively combating negative stereotypes and creating new narratives that showcase Native Americans in a positive light.

Social Entrepreneurship in New Mexico

There is very little research that has been published that speaks directly about social entrepreneurship in the context of New Mexico and the research that is circulating tends to speak to the struggles associated with starting and scaling successful endeavors. One study by Clamp

and Alhamis (2010) provided a cross-case analysis of two cooperative entrepreneurship models. The study revealed an unsuccessful replication of the Spanish Mondragon Cooperative Corporation that was attempted by the Cooperative Ownership Development Cooperation/Tierra Alta in Silver City, New Mexico, highlighting the challenges associated with replicating business models in different areas. Another qualitative case study about local food entrepreneurship in New Mexico by Mars (2020) noted difficulties for urban agriculture entrepreneurs and included in his findings raw data from a participant noting:

> I am trying to think of new things to do around here [local marketspace] to make more money and do good things for my people [community members]. It is really hard. I never can settle into a normal routine. I am constantly trying new things, tweaking old things, you know, trying to find the next way to keep my business going. (p. 637).

However, despite the struggle associated with owning and operating a business the study went on to posit that a sacred belief exists that the local is "the path (rather than a path)" and "commitments to localized scale is reinforced through a deep sense of community connectedness that is continually nurtured through daily interactions with customers, collaborators, suppliers, and so on" (p. 640).

The scarcity of studies specifically about social entrepreneurship in New Mexico illustrated a gap in the literature that should be answered by research including but not limited to this study.

Critique of the Paternalistic Conceptions of Social Entrepreneurship

I provide a critique of the paternalistic nature underlying some of the literature about social entrepreneurship to expose problematic language that has been used and to advise caution when choosing language that shapes social entrepreneurship. Some of the language used when

describing social entrepreneurship presented a self-righteous and problematic nature underlying social entrepreneurship. This type of critique of the use of language was explored by Robin Lakoff in her work *Language and a Woman's Place* (1975) and was later referred to as the deficit model (Pfotenhauer, et al., 2019). Language suggesting wealthy people from privileged places do things for or serve the less fortunate or the deprived is problematic when the concept is still new to many. There is a paternalistic attitude, power imbalances, and privilege implied in writing where people from places of privilege help others and do good for the underprivileged (Mtawa & Wilson-Strydom, 2018). While the intentions of the writing may have been well-meaning, the language used can be seen as offensive and disconcerting, especially to people from low socio-economic status. Titles such as *Social Entrepreneurship: Creating New Business Models to Serve the Poor* (Seelos & Mair, 2005b), World Development Report 2004: Making Services Work for Poor People (World Bank, 2003), and words such as 'helping', 'them', and 'poor people' used commonly by authors (Karanda & Toledano, 2020; Rivera-Santos, et al., 2015) give the impression that social entrepreneurship is riddled by the savior complex and the deficit model of communication where those with power exercise it upon those without. Or those from the top of the economic pyramid act upon the bottom of the pyramid. It has also been viewed as a tool "which helps the poor lift themselves out of poverty" (Yunus, et al., 2010, p. 308). This empowerment model is less problematic than the savior model but still uses language that can be viewed as patronizing and classist. This view does not take into account the value that is found in communities despite the poverty level and the countless social entrepreneurs that have come from places under the poverty line which is often the catalyst for their entrepreneurial endeavor.

It is difficult to know exactly how to speak about social entrepreneurship without falling into the same paternalistic traps of previous authors. Yosso (2005) countered the deficit model with a cultural wealth model that empowers people by recognizing various forms of capital including aspirational, linguistic, familial, social, navigational, and resistance capital. It is an ongoing and evolving situation of finding language that does not marginalize and other groups of people that can benefit from social entrepreneurship. The quote from Oliveira (2002) is useful in contextualizing the issue with naming people "poor":

> Civic virtues, such as solidarity, reciprocity, trust, and cooperation for mutual benefit, are old notions that today are gaining new meaning and value. In each and every community, no matter how poor, resources - in the sense of social capital - are available, and almost always on a scale greater than imagined by an external observer (p. 16).

As the field continues to grow, careful consideration should be used when choosing language to describe disadvantaged, marginalized groups and social entrepreneurship and caution should be used before naming people poor. Particular attention should be paid to power and privilege especially when people from outside of communities work with people within communities.

Synthesis of Scholarship

Scholarship of social entrepreneurship, although young, has been steadily growing over the past three decades as more researchers and practitioners are viewing it as a tool for solving a variety of global issues around the world. While its roots are anchored in entrepreneurship, social entrepreneurship is making itself distinct from other forms of entrepreneurship, especially traditional entrepreneurship, which is still largely viewed as a mechanism for profit generation. Social entrepreneurship is defining itself in a multitude of ways, some more restrictive of who may be a social entrepreneur than others. As the field continues to grapple with what social entrepreneurship is and who is a social entrepreneur, social entrepreneurial endeavors continue to

spring up around the world highlighting new facets and meanings of what it means. While growth in literature is promising for establishing the field as one of academic rigor, it is important to avoid using language that can be problematic and push people away from embracing the concept.

Gap in Scholarship

The increase in scholarship about social entrepreneurship is promising for development of the field, yet the lack of consensus behind what social entrepreneurship is will continue to divide and cause confusion for academics and practitioners hoping to see an increase in social entrepreneurial endeavors. The literature is growing as studies continue to emerge that address how social entrepreneurship is being employed to solve some of the world's most pressing issues around the world. These studies give insight into the nature of social entrepreneurship, social entrepreneurs, and the skills and intentions of social entrepreneurs. However, there is still a gap when it comes to the field understanding how practitioners conceive of social entrepreneurship. Furthermore, there is a gap in literature relating to social entrepreneurship in New Mexico and the place-based nature of social entrepreneurship. Finally, there is a gap in the literature addressing the problematic language being used or embraced in theory and practice. While these gaps persist, the field will suffer both from intellectual contributions and practical applications.

Summary

Despite the surge in research about social entrepreneurship over the past 30 years, there is still disagreement among authors about what social entrepreneurship is which prevents the field from progressing to its full potential. The definition dilemma also prevents social entrepreneurship from being fully embraced by practitioners who may not identify with exclusive definitions, skill sets, or are put off by language used that comes across as offensive or degrading. The growing field of literature showcasing the ways in which social entrepreneurship

is being used to address global issues indicates a need for continuing to study the concept and understanding what the concept is to people leading the charge of the social entrepreneurial initiatives.

Chapter 3: Methodology

Introduction to Methodology

I chose phenomenography as my approach to studying what social entrepreneurship is because it is aligned with the question being asked, "what does social entrepreneurship mean?". Phenomenographic studies seek to make meaning of the way people experience, interpret, and conceptualize something. It is described by Svensson (1997, p. 163) as "describing conceptions of the surrounding world." There are currently not any other studies that use this research method to understand what social entrepreneurship is, which provides an opening for this study in the literature. Thus, approaching how practitioners, those doing the work of social entrepreneurship, conceive of social entrepreneurship is a unique approach to understanding what social entrepreneurship means. Furthermore, it is of value given it is rooted in empirical methods rather than conceptual claims. Most studies (23 out of 27) rely on a case study method to understand the concept, thus limiting their findings (Hoogendoorn, et al., 2010). Other qualitative approaches used to study the concept were grounded theory methodology (3 out of 27) and discourse analysis (2 out of 27) (Hoogendoorn, et al., 2010). The quantitative papers used basic statistical methods such as correlations (3 out of 4), descriptive statistics (1 out of 4), and factor analysis (1 out of 4) (Hoogendoorn, et al., 2010). Some of the studies used mixed methods thus resulting in a count higher than the listed total. Case study research is suitable for questions of "how" and "why" when the researcher has little control over the environment, and is focusing on a contemporary phenomenon (Yin, 2009), therefore it is not the most suitable approach to studying "what" questions needed to answer, "what is social entrepreneurship?" Phenomenography lent itself to readily answer the contested definition of what social entrepreneurship is because it described the conception for what it is to practitioners.

Phenomenography is a popular method developed in the 1970s for use in educational research (Marton, 1981). Since then, a variety of authors have utilized it and developed it further as a design for studying research questions (Bowden, 2005; Marton & Booth, 1997; Åkerlind, 2012). Phenomenography is an interpretivist method used to understand how a concept is experienced, conceptualized, and understood by participants. For example, in a previous study, Smith, et al., (2019) used phenomenography to understand what course design means to college science and math teachers. It has also made an appearance in management literature to understand how management is defined (Billsberry, et al., 2019) and business school professors' approach to teaching and change (Mesny, et al., 2021). This was a suitable study design for gaining perspective about variances in a concept as they are understood by those perceiving them. It was particularly important for a subject such as social entrepreneurship where debate is occurring on the meaning of the contested subject. Rather than seeking one universal definition, this study design allowed for multiple meanings made from multiple perspectives, thus giving a better understanding of the subject and how people make sense of it along a spectrum of understanding.

Ontological and Theoretical Underpinning

Phenomenography has a subjectivist ontological nature. Phenomenography resides within an interpretative paradigm (Åkerlind, 2012). It assumes that people construct the world in different ways from a non-dualist, non-positivistic perspective. As Marton (2000, p. 105) put it, "There are not two worlds: a real, object world, on the one hand, and a subjective world of mental representations, on the other. There is only one world, an existing world, which is experienced and understood in different ways by human beings. It is simultaneously objective and subjective."

Given phenomenography is still a relatively new research tradition, it stands to reason that the theoretical foundations are still being understood and evolving as new theoretical connections are being made (Svennson, 1997). Given there is no one automatically associated framework, the conceptual theoretical framework guiding this work rested on the perspective of constructivism. Constructivism was a good fit for this phenomenographic study given the alignment with what is generally understood about the approach and rationale behind it. Constructivism questions what knowing is and how a person comes to know or create knowledge. With constructivism, it is the individual who constructs and interprets reality, a consistent belief with phenomenography. Learning becomes an active process, which allows people to construct new ideas based on past ideas (Bruner, 1990), thus conceptions of what is can differ among people (Pherali, 2011). Specifically, social constructivism believes knowledge is constructed within the context of culture, and that the learner creates meaning through interactions. Grimes (2010) refocuses scholarly attention on social entrepreneurship as a socially constructed phenomenon. Svennson (1997) weighed in on the case for theoretical underpinnings noting that "knowledge fundamentally is a question of meaning in a social and cultural context" (p. 163). Learners develop subjective meanings of their experiences (Creswell, 2013) and what one person experiences and perceives is not necessarily what all people experience and perceive, which is also consistent with a phenomenographic approach to research. Every learner experiences multiple realities that shape their knowledge and understanding. These realities are socially constructed by the interactions with others such as instructors and peers (Patton, 2002) and may not be understood the same by different people. Social constructivism allowed me to "understand ways in which meaning is created within the individual mind…and how shared meaning is developed" (Richardson, 2003, p. 1625). Social constructivism emphasizes the

importance of language and culture in cognitive development and how one perceives the world. Social constructivism seemed fitting for this study to look at how social entrepreneurship was constructed in multiple ways by people subjectively and relatively.

Purpose of Methodology

The purpose of using phenomenography to study social entrepreneurship was threefold. First, it provided a path forward for understanding a concept that is still contested and thus has been difficult to research and confusing to practitioners. Second, it resulted in a framework or taxonomy that shows variances in understanding that were tied back to the literature on social entrepreneurship. Finally, my purpose expanded to include a deeper investigation of context and the place-based nature of social entrepreneurship.

The priority of the study was to reach a better understanding of the concept of social entrepreneurship by having sought out what it meant to people that experienced it. Phenomenography was a useful approach to furthering understanding because it is uniquely situated as an empirical method for uncovering meaning making. Rather than having looked at a single case study or cross case comparison, it had the advantage of having looked at a collective meaning among those who experienced it.

Another purpose of using phenomenography was to "discover the structural framework within which various categories of understanding exist. Such structures (an outcome space of categories of description) proved useful in understanding people's understanding" (Marton, 1988, p. 187). A taxonomy of various meanings of social entrepreneurship moves away from the idea that social entrepreneurship means one specific thing and thus is more inclusive of people that do not fit into those conceptions. It provided an array of meanings that are distinct yet related. A person can look at the resulting framework and see where their own conception or conceptions of others falls in the taxonomy and adjust it if desired.

Finally, it was important to consider place in the study. Both social entrepreneurship and phenomenography have been critiqued for overlooking context in the literature. Therefore, it was important for me to delve into understanding how place might have underscored the conceptions and experiences of social entrepreneurship in this phenomenographic study.

Research Design

Phenomenographic Study Design

A phenomenographic study design consists of a deep dive into the understandings of participants to inductively distill the meaning of a concept. In this case, I used phenomenography to better understand what social entrepreneurship meant to change agents in New Mexico. The study was bound by time and place, the year 2021 in New Mexico. It attempted to understand the collective meaning of social entrepreneurship by change agents operating in New Mexico. Therefore, it was not generalizable but may be transferable depending on the group of participants used in similar studies across different contexts. This phenomenography consisted of data collection, data analysis, and communication of results (Han & Ellis, 2019). It used raw data from transcripts, also called utterances, to build categories of description. The categories of description were then laid out in relation to one another as the outcome space (Marton, 1988). This phenomenography gained reliability by cross referencing findings with the literature to see where consistencies and differentiations existed. The study design was well suited for the research question and yielded valuable insight into a concept that is not well agreed upon.

While being most prominent in education research, phenomenography has expanded into other fields. While it is not a common research method in business, it has started to penetrate the literature as an approach to understanding conceptions of various constructs. Despite it being an atypical approach in business, it is one that has provided a new way of looking and

understanding the contested concept of social entrepreneurship, which has been called for by the field (Brock, 2014). I answered this call for using new and empirical methods by having chosen a method not previously used in research to answer what is social entrepreneurship.

Although this phenomenography used similar methods as other qualitative research designs, it did not consist of all the same choices and procedures. In data collection, interviews are the most used source of data, often the sole data source, and are often not triangulated with other sources of data. This is because phenomenographic studies focus on the lived experiences as expressed by the participant's words and descriptions (van Manen, 1990). While some authors have argued that focus groups can be used in phenomenography (Bradbury-Jones, et al., 2009), others argue against doing so because the group can create methodological tension and doing so takes away from the individual's ability to distill the essence of the phenomenon in an uncontaminated way (Webb & Kevern, 2001). Therefore, I chose to only use interviews as my source of data. In data analysis, it is not typical to member check for validity given categories of description are drawn from the collective rather than the individual, therefore an individual participant may not recognize or understand their conception isolated from the others (Åkerlind, 2005). Therefore, I did not member check. I chose to stick to the fundamental and pure way of conducting phenomenography. Thus, I used interviews as my source of data and did not perform member checking. Rather I opted to have face validity of my outcome space reviewed by experts in the field and compared and contrasted against the literature to increase trustworthiness of the study.

Research Questions

The primary question and focus of this study was "what does social entrepreneurship mean to change agents in New Mexico?" The study was designed to get deep insight into this

question. Phenomenography was the most appropriate research design to answer this specific question given it specifically targeted participants' conceptions of social entrepreneurship.

I remained open to understanding additional, related answers to sub-questions. I viewed these sub-questions and the related answers as bonus features of the study. Sub-questions included Research Question 2- How might social entrepreneurship impact communities facing social and economic inequalities? and Research Question 3- What grand challenges are being addressed by social entrepreneurship in New Mexico? These additional sub-questions were answered as reflections of the main research question and the interview questions being asked to change agents. These additional sub-questions, while not the main purpose of the study, offered additional insight into social entrepreneurship, especially in relation to how it was being used to serve underserved populations, address grand challenges, and the place-based nature underlying it.

Participants

Participants came from a pool of potential participants that were involved with another study being conducted by myself as part of a team of researchers from the Anderson School of Management at the University of New Mexico. I reached out to 89 potential participants who had been involved with events at the University of New Mexico's Anderson School of Management or had been recommended by faculty members given their insiders' knowledge of people in New Mexico doing work as change agents. Out of the 89 potential participants, 39 participants responded and followed up to my email, granted consent, and allowed me to interview them over Zoom. That resulted in a 44% participation rate, more than I had anticipated. Out of the 39 participants, 19 participants were founders and co-founders while the remaining 20 were directors, managers, advisors, CEOs, and team members of organizations. Given the place-based nature of my question and the objectives of the research, participants were working in the New

Mexico area. All participants were of the age to consent and affiliated with an organization within New Mexico. Participants included 39 change agents who had incorporated social or environmental impact in their business model, i.e., through products, business practices, or strategic philanthropy or led social initiatives within a social enterprise. Participants consisted of a balance between males and females i.e., I used a cohort that consists of as many females as males. We sought out a mix of both male and female participants to obtain a more balanced understanding of social entrepreneurship that may otherwise have been skewed by gender.

Participants came from a variety of backgrounds including Hispanic, White Non-Hispanic, African American, and Indigenous, to represent the demographics of the state of New Mexico. I aimed to include participants from a diverse set of ethnic backgrounds that resemble the state's demographics, including Indigenous, Hispanic, Anglos, and African American representation. I attempted to get participants from a variety of ethnic backgrounds to account for the various voices and unique perspectives on issues and solutions that may not be represented with a homogenous group of participants. In a state with a demographic makeup that consists of a large Hispanic and Indigenous population, I wanted to ensure that these voices were included in the sampling. This was particularly important given social entrepreneurship may be experienced and conceived differently by Indigenous participants who live on Pueblos than for Hispanics who live on land grants and from Anglos who lived and worked in urban areas.

Participants involved represent regions across the state including all four quadrants of New Mexico: Northwest, Northeast, Southwest, and Southeast; however, many worked for and served central New Mexico. Given the potential influence of being a border state with Mexico, Texas, Colorado, and Arizona, the focus participants had across regions may have differed in the conception of social entrepreneurship. For example, the southern region's conception of social

entrepreneurship may have been more heavily influenced by its experience of trade and export with Mexico or the refugee crisis happening at the border and people who worked in rural areas may have conceived it differently than those who worked in urban areas.

Participants also worked in a variety of industries including agriculture, tourism, community development, and government. Having involved people who worked in a variety of industries also prevented skewing data to only account for what a certain sector of people thinks about social entrepreneurship. For example, someone who worked within a government organization on social initiatives may have viewed social entrepreneurship differently than someone working directly in community development at a non-profit organization. By involving people from different genders, various ethnicities, from around different regions of New Mexico, who worked for a variety of industries made for a more balanced representation of what social entrepreneurship means to change agents in New Mexico.

Sampling

In this study, I used purposive, nonrandom, sampling (Patton, 2002). Purposive sampling is used for targeting people that fill a predetermined criterion. In the case of this study, the criterion included people who worked with enterprises in New Mexico that had incorporated an element of social and/or environmental and/or cultural impact in the organization they were associated with. Other criteria included representation across gender, ethnicity, regions of New Mexico, and industries. The sample came from a pool of participants that were derived from contact lists that included attendees in events about entrepreneurship hosted by the University of New Mexico's Anderson School of Management and/or had been identified as change agents by faculty members in the department. Therefore, there was some bias in the sample, but it was important to get people who had at least some familiarity with social entrepreneurship. The sample was biased by the fact that the participants had some familiarity with the concept given

their interactions with the School of Management and related faculty members. This bias may have led the participants to have more shared understandings of social entrepreneurship than a random sampling. I assumed that attendees from entrepreneurship events at the School of Management and those targeted specifically by the members of the research team on a related social entrepreneurship project had interest and experience with the matter and were not coming in tabula rasa. I intentionally reached out to people who had some foundational knowledge of social entrepreneurship. By using an established list of participants that were already affiliated with business and related offerings hosted by the university and hand selected by faculty members of the research team, I had access to a range of participants that were somewhat familiar with the concept of social entrepreneurship and associated areas such as conscious capitalism, triple bottom line business, and B Corps. This approach enabled me to capture a mix of gender, ethnicity, and representation from around the state.

While the sample is convenient because it comes from a list of participants that I had access to, it was still a purposive sample and not a haphazard, convenience sample. A haphazard or convenience sample otherwise known as a "take-them-where-you-find-them" method of obtaining participants (Cozby & Bates, 2021) has no other criterion than the participants being willing and available to participate. Given my sampling does in fact require people with a level of experience and insight about the topic, a convenience sample would not suffice.

Location of Study

New Mexico faces many challenges and is akin to developing nations around the world. New Mexico faces a lack of infrastructure and a range of social issues such as poverty, child welfare, and educational attainment that are not as prevalent in other states. New Mexico has been in an economic slump since the 2008 financial crisis that has been exacerbated by the COVID-19 crisis in 2020. New Mexico had a $4.5 billion dollar budget shortfall and received a

‘D’ for its fiscal health grade according to Truth in Accountings annual report (2020). Furthermore, unemployment had been on the rise and was 8.3% (U.S. Bureau of Labor Statistics, 2021). New Mexico also faces high levels of domestic abuse, homelessness, crime, and generational poverty. These economic and social challenges make New Mexico fertile ground for social entrepreneurship.

Finally, New Mexico was a convenient study site given my affiliation with the University of New Mexico and the University’s mission to understand and spur social entrepreneurship in the state. Thus, New Mexico presented an interesting, convenient, and useful context for this study.

Methods and Procedures

Data Collection

For this qualitative study, I conducted 60-minute semi-structured interviews with 39 people who worked in social enterprises in New Mexico, whom I call change agents. Given the current conditions brought about by COVID-19 and social distancing measures in place, data collection was conducted virtually using audio recording over Zoom. Conducting interviews using Zoom helped to ensure protection for participants and the researcher. The interviews were the sole source of data collection and provided insight into what social entrepreneurship means to participants, the practices and place-based nature of social entrepreneurship, as well as the role that the NM context played in their conceptualizations of social entrepreneurship. Interviews were in English and were audio recorded using Zoom. Interviews were then transcribed using Otter.ai. and cleaned up by me. Interviews are the most common and often time only source of data for phenomenological studies and thus were my primary source of data.

Interview Questions

There were three main phases to conducting my qualitative interviews: 1. I started the interview, 2. I listened, probed, followed up, and 3. I finished the interview (Edwards & Holland, 2013). The interview began with opening the interview asking for consent, noting recordings, and explaining the purpose of the study. The interview then focused on listening to how a participant responded or did not respond to questions and following up with probing for clarity and elaboration. Finally, the interview ended by cooling down, thanking the participant, and adding any additional information that was relevant and asking if they had questions for me.

In this study, semi-structured interviews were used to collect key insights about what social entrepreneurship meant to change agents in New Mexico. Semi-structured interviews are the primary source of data used in phenomenography (Marton & Booth, 1997). Semi-structured interviews allowed for some guided conversation and allowed room for conversations to be steered in directions participants felt were important to discuss. Semi-structured interviews also afford the ability to ask probing questions such as “could you explain that further” and “what is an example of that” (Barnard, et al., 1999, p. 222). These questions investigated areas for further clarification. I kept my interview questions “as open-ended as possible, to let the subject choose the dimensions of the question they wanted to answer” (Marton, 1986, p. 42). The interview script as well as the semi-structured questions being used when briefing participants and collecting data were included in the end matter (Appendix 1). Importantly, phenomenographic interviews differ from other qualitative interviews because they focus “on the relationship between the individuals being interviewed and the theme of the interview, and how the theme appears to, or were experienced by, the individuals being interviewed rather than the focus being on the individuals or the theme itself” (Bruce, 1996. pp. 5-6). Thus, I focused my interview on participants’ conceptions and experiences with social entrepreneurship.

By following these guidelines, the interview questions provided me with the data needed to put together a picture of what social entrepreneurship means to change agents in New Mexico. Furthermore, with the emphasis on the New Mexican context, I was able to tease out answers related to how the place may shape their conception and answers to the related sub questions.

Data Analysis

I followed qualitative data analysis methods for phenomenography as laid out by Sjöström and Dahlgren (2002). The process involved the following steps:

- Step 1- Familiarization
- Step 2- Compilation
- Step 3- Condensation
- Step 4- Preliminary Grouping
- Step 5- Comparison of Categories
- Step 6- Naming Categories
- Step 7- Contrastive Comparison

I followed procedures and recommendations for data analysis as laid out by phenomenographic authors (Åkerlind, et al., 2005; Sjöström & Dahlgren, 2002). In this phenomenographic study, data analysis occurred after the collection of the data. Thus, I did not analyze data until all the interviews had been concluded, even though I got excited about what I was hearing. I attempted to suspend thoughts about themes that may have been emerging and waited to conduct the analysis according to the plan. This is largely because rather than searching for individual meaning-making that could be compared and contrasted against other individual meaning-making, the goal was to uncover a collective meaning-making of the construct.

After the interviews were recorded and transcribed, the first step was to *familiarize* myself with the data by reading and rereading through the transcripts and correcting errors

(Sjöström & Dahlgren, 2002). Although part of the familiarization process happened when I conducted the interviews, I then reread through the transcripts to reveal key insights into what social entrepreneurship meant to the participants and *compiled* all relevant answers to the question in an Excel spreadsheet. After compiling the relevant data, I condensed answers by determining the most poignant utterances. These were key words and phrases in the utterances that kept popping up repeatedly in the transcripts. Utterances, or phrases from the interviewees, were fundamental. I then *grouped* utterances, phrases relating to the question, into categories of description (Åkerlind, et al., 2005). Categories of descriptions revealed different meanings that were constructed for social entrepreneurship. Categories of description were distinct, discreet groupings. They were logically related and happened to be hierarchical and discursive. Rather than being related to one specific participant, categories of description came from a variety of participants and participants moved from category to category. This was in part due to the fact that I asked participants how their understanding of social entrepreneurship had changed over time. Utterances were used in the findings as raw data that were included to further illustrate the categories and the supporting stories that led to the emergence of the categories. I *compared* categories and refined them by breaking utterances into smaller, more discrete chunks. I added applicable utterances to the categories and when necessary, reorganized categories. This iterative process of categorizing and recategorizing utterances enabled me to refine the utterances into 3-5 distinct categories that were then once again compared. Once my categories and associated utterances were grouped, compared, and refined, I *named* the categories to highlight their main features. I finished by describing the unique category and how it related to other categories in a process called *contrastive comparison* (Sjöström, & Dahlgren, 2002).

Once my primary analysis was completed, I performed a secondary analysis for place-based insights. I followed several of the steps from Sjöström and Dahlgren (2002); however, I adapted it to merge with the findings from the primary analysis. The process followed the steps below:

- Step 1- Familiarization
- Step 2- Compilation
- Step 3- Condensation
- Step 4- Grouping (in accordance with the categories of description from the primary analysis).
- Step 5- Verify groupings
- Step 6- Look for themes that emerged

First, I *familiarized* myself with the data looking specifically at place-based influences behind conceptions of social entrepreneurship. I *compiled* the data on a separate Excel sheet, so that all place-based data was in one place. I *condensed* the data by removing anything unrelated from the cells. I then grouped the data into the five categories of description that had been determined in the preliminary analysis. Rather than attempting to create new categories of description, I *grouped* utterances in the predetermined categories to see if any of the place-based utterances applied and connected with the groupings from the previous analysis. I was not attempting to create a new outcome space or new categories of description but rather create a richer understanding of the context in the conceptions of social entrepreneurship. This process provided data revealing insights about how place was being considered in the conceptions of social entrepreneurship as described by participants. I *verified the groupings* and *regrouped* when necessary. Finally, I *looked for themes* that emerged from the place-based insights. I was

able to look across categories for themes about place given these groupings were not the primary discrete categorizations, but rather a subset of groupings based off of the primary data analysis.

Researcher's Role

In the data analysis, I attempted to the best of my ability to restrain from reflecting on my own understanding of the concept and focus on the awareness and reflections of my participants (Fischer, 2009) in a process known as bracketing. I did this because the aim of phenomenography is to understand how social entrepreneurship was being conceived by participants, not me. I attempted to remain neutral and minimize my own bias and conceptions of what social entrepreneurship means to me to be a more effective instrument in the research. Bracketing occurred throughout the research process but was emphasized in the data collection and analysis stages. I bracketed by assessing my own biases and how they may have influenced the study. For example, I addressed in my positionality that I have an insider's perspective and had taken courses on the subject which could have resulted in leading me to collect and interpret data from a specific lens. Being aware of this aided in my ability to remain neutral when proceeding with the research and determining what my participants' conceptions were.

By being aware of my own conceptions of social entrepreneurship and how it could have influenced the people I included, the questions I asked, and the way in which I interpreted data, I better combated the tendency to bias results according to my own beliefs. In the data analysis, I asked open ended questions in semi-structured interviews, which is a typical procedure for phenomenography (Marton, 1986) used to prevent leading participants into saying what I would like to have heard. In the data analysis, I suspended my ideas of what social entrepreneurship was and listened to what emerged from the participants' lived experiences and understandings of the social entrepreneurship. I used language that was used by participants rather than imposing my own language on theirs. I continually reassessed my findings when new data came into play

as a part of the ongoing process. This process helped me to minimize my own biases as an instrument of the research.

Ethics

Protection of Participants

Protection of human subjects was an important consideration when working in a context such as New Mexico where people may know one another, thus I took measures to ensure their identity was protected and that participants had the ability to revoke their consent at any point of the study and withdraw their data from the study. I used the simplified informed consent form and opted to not collect participant signatures to protect the anonymity of participants. I took careful consideration to protect participants' identity by issuing pseudonyms when working with data rather than using real names, I did not include any names but rather vague qualifiers when speaking of participants in my findings. I kept data confidential and ensured an ongoing consent process. It was my hope that the participants would get value from the research findings that outweighed the potential risk from being involved in the study.

This research was of minimal risk to the participants and did not infringe upon their rights. The interviews focused on participants' opinions and conceptions of social entrepreneurship. Given the voluntary nature of this study, the related information had minimal risk to the participants' standing in their organizations or communities. Although, as in the case with most research involving human subjects, there was potential for a breach of confidentiality or privacy, which could have resulted in psychological or social harm. For instance, one participant disclosed information and asked me to keep it off the record, which I did. I added protective measures to minimize this risk and did not breach it. I included the simplified consent form (Appendix 2) in the email requesting the interview with ample time in advance so as not to

put participants in a time crunch or double book their schedule. I informed participants that a signature was not required on the consent form but rather by agreeing to schedule an interview and having additional involvement, they were giving consent. This made it easier for participants to participate and required less work on their part by not having to fill and send the consent form to me. I also notified participants that I viewed consent as a process and that at any time they were allowed to revoke their consent and request their data be excluded from the study. I included in the consent waiver a description of what the study was about, the risks and benefits of the study, and contact information for myself as the researcher and contact information for the Institutional Review Board. Thus, I attempted to not infringe on the rights or privacy of participants but rather welcomed them to volunteer in this opportunity to better understand social entrepreneurship in New Mexico.

I did not cite a source or reveal their identity when attributing utterances in my findings. I used raw data in the form of utterances from participants in my findings to illustrate the stories that emerge from the research; however, names were not attributed to the sources of the data. Names of individuals and demographic data were not shared given the small sample size and ability to potentially recognize participants if too much information was revealed. Instead, I used generalizations and phrases such as “one participant noted” or “participants stated” or “a participant who works in economic development.” Thus, individuals' identity was protected. This was extremely important in a context such as New Mexico where many people are familiar with one another and one another’s work.

Potential Risks to Participants

There were few risks associated with the study. For participants, there was a risk associated with taking time out of their workday for an interview and having an opportunity cost. To minimize that risk, I organized the interview at a time of their convenience and held it over

Zoom. Holding interviews over Zoom also avoided possible exposure of COVID-19 to participants or myself. Participants had their identity protected in all data. Participants also were given the opportunity to drop out of the study at any time without consequence. Participants also were assured that anything discussed in confidentiality, off the record, would not be shared with members of their social enterprise without permission to provide further protection from risk. Although there was a small risk of loss of confidentiality, a breach would not have resulted in a serious invasion of privacy or jeopardized participants given the subjective nature of the question.

Benefits to Participants

This research had a few benefits for the participants; however, there was not any monetary compensation for participation. By understanding the conceptions of social entrepreneurship in the context of New Mexico, ecosystem builders and entrepreneurs themselves might play a more active role in creating positive social and environmental impact to their specific regions and to the state. The study also revealed unique and positive representations of social entrepreneurship currently missing from the literature and the place-based insights specific to New Mexico. Furthermore, this study contributed to the discourse among the ecosystem on what is uniquely New Mexican and how that can be adapted to enhance the rendering of the social context within social enterprises in the communities.

Summary

This phenomenographic study inductively revealed a taxonomy of what social entrepreneurship means to change agents in New Mexico by using phenomenography as the approach to answering the research question. It was a low-risk study that yielded benefits to academics and practitioners alike as it revealed multiple meanings of what social entrepreneurship is and what shape it took in the context of New Mexico.

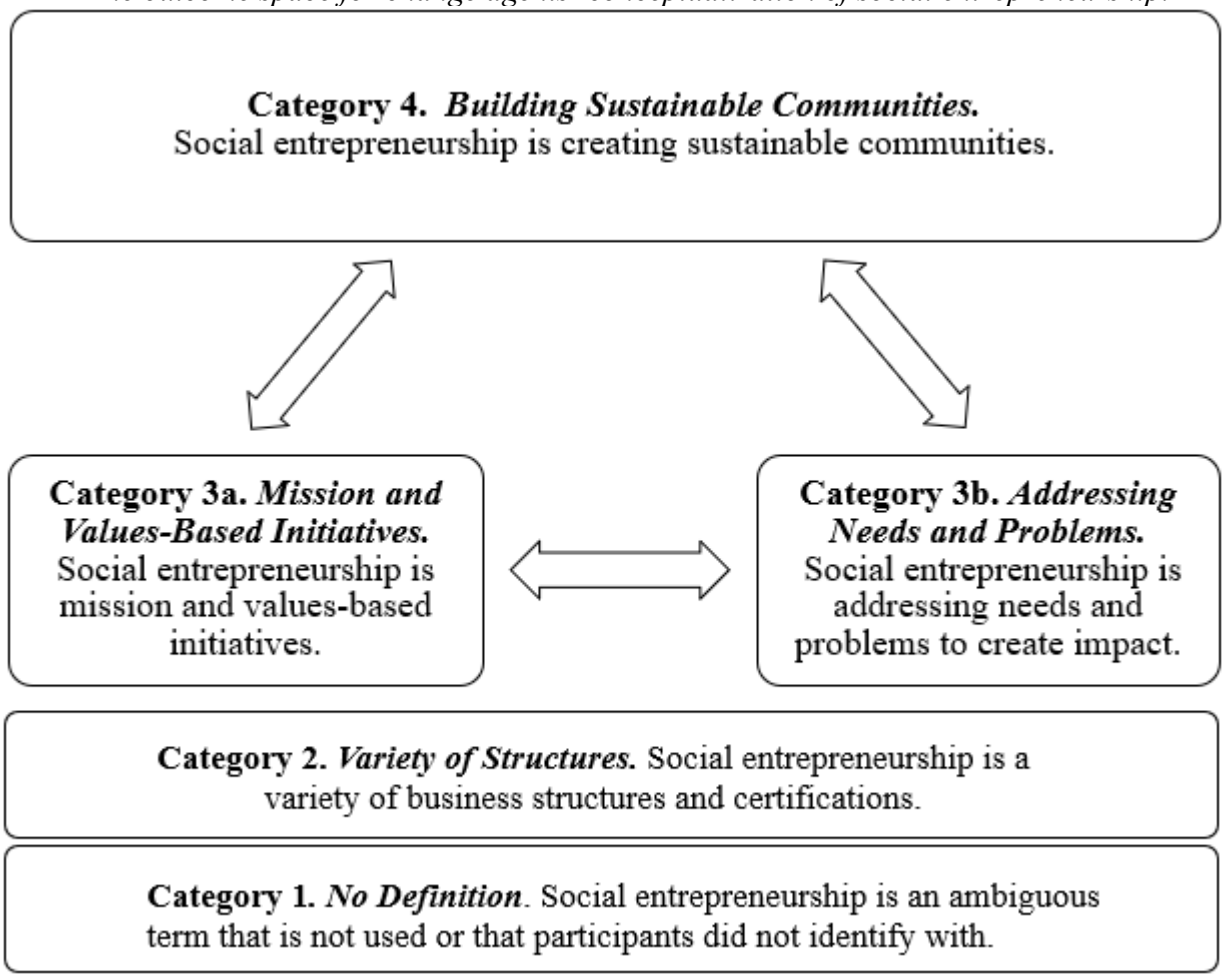
Chapter 4: Findings

Introduction to Findings

In this phenomenographic study, I have refined themes that emerged from the interview transcripts into distinct categories of description to yield an outcomes space, as is typical for phenomenography. After I completed analyzing the data, five clear definitions of what social entrepreneurship means to change agents in New Mexico manifested (See Figure 1).

Figure 1.

The outcome space for change agents' conceptualization of social entrepreneurship.



Note. The five categories of description are hierarchically related in terms of comprehension and complexity. Additionally, Categories 3a, 3b, and 4 are discursive and may speak with one another.

These definitions comprise the outcomes space and illustrate the assorted interpretations of social entrepreneurship according to the participants' experience and conceptualizations of the phenomenon. The categories resulted in a framework that is hierarchically related and increases in complexity and comprehension, meaning the first category illustrates a less intricate understanding of the phenomenon than that of the fourth category and the fourth category encompasses previous categories. This, however, is not to say that lower-level categories are any less valuable when it comes to contributing to the literature but rather illustrate the wide spectrum of conceptualizations that can inform research, teaching, and practice.

Below are the five empirical definitions of social entrepreneurship that emerged from the study:

- ***Category 1. No Definition.*** Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with.
- ***Category 2. Variety of Structures.*** Social entrepreneurship is a variety of business structures and certifications.
- ***Category 3a***. ***Mission and Values Oriented Initiatives.*** Social entrepreneurship is missions and values-based initiatives.
- ***Category 3b***. ***Addressing Needs and Problems.*** Social entrepreneurship is addressing needs and problems to create positive social impact.
- ***Category 4. Building Sustainable Communities.*** Social entrepreneurship is building sustainable communities.

These categories and the place-based insights relevant to New Mexico are the main findings that emerged from this phenomenographic study. I will now explore the process that revealed the categories of description and each of the categories in depth using raw data from

interviewees transcripts to support the categories. Also of significance, I included place-based insights that relate directly to how participants view the role that New Mexico has in their conceptualizations of social entrepreneurship.

Process for Data Collection and Analysis

I followed Sjöström and Dahlgren's (2002) seven step guide for processing interview data of the 39 participants in the study. I detail each step below and when appropriate I include a sample of the data. Below are the elaborated steps I took for collecting and analyzing the data:

Step 1- Familiarization- The first form of familiarization with the data I had was during the collection of data using semi-structured interview questions. After collecting 39, approximately 60-minute, interview audio clips using Zoom recording technology, I uploaded the MP4 file into Otter.ai, a transcription software. Otter.ai transcribed the interview audio clips. I then went through each transcription to clean up the data, listening for a second time to the audio recording and matching it with the software generated text. I read and reread and listened to the transcripts at least 5 times each to familiarize myself with the data.

Step 2- Compilation- The next step I took was compiling all data that was relevant to the question, "What does social entrepreneurship mean to you?" This included answers to the prompts, "Can you tell me a little about your experience with social entrepreneurship or the social enterprises you work with?", **"**How do the social enterprises you have been associated with illustrate your definition of social entrepreneurship?" and, "How has your idea of social entrepreneurship changed over time? Why might that be?" This resulted in a database on Excel with 145 entries that varied in length and content. See Appendix 3 for a sample of the compiled data.

Step 3- Condensation- After collecting all relevant data pertaining to my question, I went through each cell and concentrated the data by removing any utterances that were tangential to

the question. This was particularly relevant for longer passages that had tangents that were not directly related to the question. I also removed redundant wording and phrases such as *"you know*" and areas where the participants repeated themselves multiple times while searching for how exactly they wanted to express their statement. See Appendix 4 for a sample of the condensed data.

Step 4- Preliminary Grouping- Once the data was condensed, I started to group it according to in-vivo coding. For example, when participants would highlight key words, such as "*community*", "*triple bottom lin*e", "*mission*", "*local*" etc. it became a group heading in a new Excel spreadsheet. This resulted in 18 different groupings. See Appendix 5 for a sample of the original groupings and the number of utterances that each group contained.

Step 5- Comparison of Categories- After sorting all the condensed utterances into preliminary groupings, I went through the cells to see whether each group was distinct or could be encompassed within other groupings. I compared the cells and revised groupings accordingly. This was an iterative process. In some cases, I split long utterances into chunks and regrouped according to in-vivo coding and a more refined set of groupings. I reiterated this process until each group was distinct. I then looked across groups at the number of utterances that were included in the groups. In most cases there were less than ten utterances in a grouping, showing a lack of common conceptualization among participants. Categories with few utterances did not indicate a shared understanding of the phenomenon but rather one-off conceptualizations from an individual participant that stood in isolation. Since the purpose of phenomenography is to uncover shared meaning among participants, categories with few utterances did not warrant a category in the outcome space. The method does not address the meaning making of individuals or subgroups that did not have sufficient shared meaning, but in some circumstances I was able

to compare or contrast an individual's or sub-groups' conception versus the groups' conception when weaving it into the story that emerged from the data. For example, I would state how the shared meaning of the group was viewed as one thing however one person or a small subset of the group noted the opposite case. This approach allowed for me to speak to the shared meaning yet also reveal outliers. In five cases, there were over ten utterances showing a shared meaning among participants. These five groupings with the most utterances, all between 10-50 utterances, showed the most support for shared meaning making among participants and became the preliminary categories of description. These categories that had the most utterances "share a common perspective in their view of phenomena" (Marton, 1981, p. 189).

Remaining groups were then regrouped into these categories or were left out given they did not fit in a shared meaning of the construct. For example, the grouping for "*variety of structure*s" was redefined as a "v*ariety of structures and certificates*" and encompassed the categories for "*triple bottom line*" and "*quadruple bottom line.*" The category for "*sustainable community*" encompassed utterances from "*surviving"* and "*ecosystem.*" The category for "*no definition*" encompassed "*not seeing self as entrepreneur."* Most categories and their associated utterances were able to be encompassed by the five preliminary categories that had the most support.

However, not all utterances are indicative of a shared or collective meaning as indicated by having only one or few mentions by a single participant and therefore were not included in the final findings. For example, one participant went into a more classical definition of entrepreneurship, rather than social entrepreneurship, by describing it as "*Looking for opportunities and identifying them and exploiting them*" and was the only one who stated that "*Not everybody's cut out to be an entrepreneur*." Given the emphasis was on entrepreneurship,

not social entrepreneurship, and there were no other utterances from participants stating a shared belief that not everyone is cut out to be an entrepreneur, it was not included in the findings unless it was highlighted as an example of what a single participant said but was not representative of a collective meaning. Another example included one participant who spoke of social entrepreneurship as philanthropy stating, "*There's a perception that, any business who donates to the local high school or whatever it may be, it's looked at in terms of a donation kind of structure*." Given this was not their own conception but one they perceived others to have, and it was the only one addressing social entrepreneurship as philanthropy, it was also not included.

Step 6- Naming Categories- Categories were named according to the in-vivo coding scheme that emerged from the groupings. By sticking with in-vivo coding as an approach to naming categories, I was able to suspend my own language and stick closely to the language used by participants. This was one way I bracketed for increased reliability. I elaborated the in-vivo coding to form a full sentence that entails the definition for the category using largely wording from participants. For example, "*no definition"* was elaborated into the sentence "*Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with".* The naming of the categories was close to the ground and emerged as a natural part of the data analysis process.

Step 7- Contrastive Comparison- I finalized the analysis by performing a contrastive comparison. In this step, I described each of the final five categories and determined the relationship between categories. I utilized raw data in the form of utterances to exemplify the category further. See Table 2 below.

Table 2

Table illustrating contrastive comparison of categories of description

Category	Name	Description	Unique Factor	Supporting Data
Category 1	No Definition	Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with.	One does not use or identify with the term. No definition is central to this definition.	"*It's such an ambiguous term, right? I think it can kind of mean something different to everybody. Social entrepreneurship is not really something that gets used in day-to-day conversation, right*?"
Category 2	Variety of Structures, Certifications	Social entrepreneurship is a variety of business structures and certifications.	One views a variety of structures, certificates, and scale of initiatives as the defining factor. Inclusivity of business, initiatives, and scale of operations is central to this definition.	*"I think about it [social entrepreneurship] as for-profit businesses, and then I also look at it from a nonprofit and I think it could come from a governmental perspective.*"
Category 3a	Mission and Values Oriented Initiatives	Social entrepreneurship is mission and values-based initiatives.	One views a mission and values as the defining factor of social entrepreneurship. Being purpose-based is central to this definition.	*"A business based on mission and values*"

Category 3b	Addressing Needs and Problems	Social entrepreneurship is addressing needs and problems to create positive social impact.	One views a problem and need as the defining factor of social entrepreneurship. Addressing the problem to create an impact is central to this definition.	*"Social entrepreneurship is the investigation and the willingness to solve challenges that you experience that matter close to your heart, through seeing the whole world as all connected, and that all people are all things are living beings, and you be part of the solution that doesn't harm, extract or exploit these living beings around you."*
Category 4	Building Sustainable Communities	Social entrepreneurship is creating sustainable communities.	One views building sustainable communities as the defining factor for social entrepreneurship. Community involvement is central to this definition.	"*I really see it as a holistic way in terms of bringing communities together, and building cultural fabric, the cultural network that's being decimated in a lot of our communities."*

It became apparent that the final five categories of description were distinct yet related to one another. I spoke with professors who are considered experts from the field of management given their research and teaching agendas to seek alternative relationships between categories and further justify my own understanding of the relationships between categories. I shared my preliminary framework with supporting utterances to illustrate the categories and data supporting the categories. The experts assisted mainly with the contrastive piece of the data analysis by challenging me to think through how categories 3a, 3b, and 4 may interplay with one another and not just build on top of each other. This process helped me to see the categories from a hierarchical relationship and one that is also discursive. Additionally, it resulted in a reframing of categories 3a and 3b being on the same level rather than one being more complex than the other

and ordered the other categories as hierarchical, as I originally conceived. This added to the conceptualization of the categories and the face value validity of the categories' relationships among one another.

This step revealed that the categories were hierarchically related and Categories 3a, 3b, and 4 were in dialogue and could influence one another. The conceptualization of social entrepreneurship grew from having no definition, to thinking of it as a variety of structures, to being driven by mission and values or being about solving problems and fulfilling needs, to building sustainable communities. The progression of categories in a hierarchy meant that each of the lower categories was encompassed in the higher-level categories. Therefore, building sustainable communities also encompassed solving problems, being driven by mission and values, encompassing a variety of structures, and having no definition.

Additionally, Categories 3a, 3b, and 4, showed a discursive relationship meaning the categories are in dialogue and interplay with one another. For example, a Category 3- mission or values-based understanding of social entrepreneurship could be influenced by a Category 4- problems and needs based understanding of social entrepreneurship or vice versa. Someone may value their cultural practices which made them hyper aware that traditions are being lost as older generations pass away thus their values made them aware of a problem that may not otherwise be recognized. Alternatively, someone may have recognized a problem such as drought in New Mexico and made it their mission to solve that problem using a social endeavor. Both a Category 3a mission and values-based understanding and a Category 3b needs and problems-based understanding of social entrepreneurship can be in dialogue and interplay with Category 4 building sustainable community conception of social entrepreneurship and vice versa. Having values and committing to address the related problems can work to build a community that is

sustainable whether from a cultural, environmental, or economic standpoint. I further analyzed and differentiated the categories later in the chapter.

Secondary Analysis for Place-Based Insights

Given the place-based nature underlying the research question, I performed a secondary analysis to find any specific place-based insights that related to the categories of description. A database was composed in Excel that encompassed any utterances that were relevant to social entrepreneurship in New Mexico. This included responses to questions such as, "How might your work be shaped by the New Mexican context?" and "Tell me how your work contributes to this region."

The database contained 220 utterances that gave further insight into the place-based nature of social entrepreneurship in the context of New Mexico. The utterances were then grouped into the five categories: Category 1. No Definition; Category 2. Variety of Structures; Category 3a. Mission and Values Oriented Initiatives; Category 3b. Addressing Needs and Problems; Category 4. Building Sustainable Communities. A subsection of additional place-based insights for New Mexico was included within each category in the findings.

Category- No Definition. Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with.

Category 1 conceptualizations demonstrated that not everyone is familiar with or identifies with the term social entrepreneurship. This category described social entrepreneurship as an ambiguous term that participants of the study did not necessarily identify with. Some participants were confused with the language or admitted that it was not commonplace terminology that was embraced by themselves or people within their respective organization. One participant captured the essence of this category by explaining, "*It's such an ambiguous*

term, right? I think it can kind of mean something different to everybody. Social entrepreneurship is not really something that gets used in day-to-day conversation, right?"

Despite being identified as change agents doing the work of social entrepreneurs, several participants suggested they were ill-equipped to answer what social entrepreneurship means to them because they had never heard of the concept or were at the early stages of learning what it means. Participants made statements to illustrate their confusion or lack of awareness of the construct stating utterances such as, "*I might not be the best person for this questio*n" and *"I don't know if I have a super sophisticated understanding,*" and *"The term social entrepreneur is fairly new to me, to be honest, I don't know if it's a new set of buzzwords or if it's been around a while, and I haven't heard it."* Some participants went as far as to look up definitions in order to have language to situate their understanding of the concept. One participant admitted, "*Well, I actually looked it up because I didn't have my own words."*

Some of the ambiguity surrounding the concept was attributed to academics causing confusion about the subject. As one participant noted, *"A lot of the academic research and articles out there have created a confusion about what a social entrepreneur is*." Another participant supported the case that academics may have or utilize jargon different from practitioners, concurring that, "*Social entrepreneurship is not a term we use at all*. *The world between academics and business doesn't always mesh."*

Several participants did not feel comfortable calling themselves social entrepreneurs or identifying their work as social entrepreneurship. This was in large part because of the confusion surrounding the concept or because the concept seemed out of reach for what they saw their work accomplishing. For example, a participant stated *"I'm not a social entrepreneur, I don't look at spaces that way"* even though that same participant said that they "*help people who need*

micro loans" much like the renowned social entrepreneur, Muhammad Yunus. Another participant noted that they would need, "*Some certifications from some third-party companies that you can sort of lean on*" before they were able to see or define themselves as a social entrepreneur. The lack of embracing the term social entrepreneur is best summed up from the utterance of a participant who noted, "*People don't necessarily identify as social entrepreneurs".* Despite some people thinking that most entrepreneurship could probably qualify as social entrepreneurship, it remained a term that was not necessarily identified with by participants in the study.

In some cases, participants would suggest related, more familiar terminology that they were comfortable with or note any language that people are comfortable using should be acceptable. Participants offered terms such as, "*corporate good,"* "*holistic business practices,*" and "*social endeavors*" in lieu of social entrepreneurship. They found these terms to be more relatable and commonly used. Another participant stated directly, "*I don't really care about labels so much. So whatever people would like, it's fine*."

The view of social entrepreneurship as an ambiguous term that is not understood, used, or related to is the first conceptualization of social entrepreneurship and thus is Category 1. This is the lowest level of the hierarchy because it reveals the least amount of comprehension and complexity surrounding the conceptualization of social entrepreneurship. It is the least mature conceptualization of social entrepreneurship shared among participants.

New Mexico Place-Based Insights for Category 1- No Definition

There were not any specific utterances relating having no definition of social entrepreneurship specifically to New Mexico. Participants did not mention that the lack of a definition was because they were working within the context of New Mexico. There was no data

that either supported or refuted the lack of association with the term or identification as social entrepreneurs had anything to do with being situated within New Mexico. Therefore, there were no additional findings that the lack of definition for social entrepreneurship may be related to place. This is the only category in which there was not any place-based relevance or emphasis that pertained to the category.

Category 2- Variety of Structures. Social entrepreneurship is a variety of business structures and certifications aiming to do well.

Category 2 illustrated social entrepreneurship as a variety of business structures and/or certifications that aim to do well in the world in ways that are not measured solely by profit. Out of the 39 participants interviewed only one participant restricted their definition of social entrepreneurship by excluding nonprofits stating, "*I personally feel that it's a for profit thing. Entrepreneurship is still very much a private for-profit business word*." Although nonprofits were included if "*they have a revenue*."

The rest of the participants either did not mention any business structure or would include a variety of structures and certifications that were encompassed in their definition of social entrepreneurship. The spectrum of social entrepreneurial structures included everything from individuals to nonprofits, to cooperatives, to for-profit businesses, to government entities. As one participant pointed out, "*I think about it [social entrepreneurship] as for-profit businesses, and then I also look at it from a nonprofit and I think it could come from a governmental perspective.*" Another participant noted, "*It's local nonprofit organizations that come up with a crazy idea, or just a person that is an entrepreneur, and sees an opportunity to bring people together."* Some viewed social entrepreneurship as a *"choice between models*" so long as the choice results in *"providing public good*". These perspectives showed the inclusive range of

structures that were deemed as social entrepreneurship as experienced or conceived by participants in the study.

Benefit Corporations (B Corps) were the most cited example of a legal structure or certification that was encompassed in the definition of social entrepreneurship. Some participants explicitly stated when asked to define social entrepreneurship, *"It's a B Corps.*" Another participant revealed that the B-Corp movement had influenced their conceptualization of social entrepreneurship and had "*shifted my definition, a little bit more transparency and all those things that maybe I hadn't thought about before*." Participants would note the accountability and transparency that would come from the B-Corps designation and how it allowed for people to "*see where they're doing well and where they need to do more work."* The B-Corps movement has penetrated participants' definition and conceptualization of social entrepreneurship.

Triple bottom line businesses and in some instances quadruple bottom line businesses were also identified as being a social entrepreneurship structure that shaped participants' definitions. The emphasis of this conceptualization was on being a business that considered more than just the typical bottom line, profit. Participants noted that social entrepreneurship is inclusive of "*a company or nonprofit that's not just trying to do economic return or financial value creation, but also doing, social, environmental, and New Mexico in particular, cultural."* While profit, society, and environmental bottom lines were frequently cited as the typical triple bottom line, participants noted a range of other bottom lines that could stand in as the fourth bottom line. Other bottom lines that were relevant to participants' definition of social entrepreneurship included, *"a social justice component,"* and a *"relationship to health and wellness."*

New Mexico Place-Based Insights for Category 2- Variety of Structures

Considering the cultural bottom line was a theme that presented itself among participants when addressing alternative bottom lines of particular importance in the New Mexican context. As one participant noted, "*Culture and cultural preservation and cultural value creation is the fourth bottom line and so I think bringing that into social enterprise, both nonprofits and for profits in a New Mexican context."*

Additionally, participants noted a variety of structures being led by a diverse body of people as a place-based feature within their conceptualization of social entrepreneurship as a variety of business structures. It was noted by a participant, "*I think that there is kind of an entrepreneurial spirit in a way that I sense from activists and nonprofits. When I think about New Mexico, and where a lot of the best energy is, it's coming out of those organizations, women of color-led organizations and some led by men of color."* When put in the New Mexican context, a variety of structures included a variety of diversity-led initiatives.

Category 3a- Mission and Values Oriented Initiatives. Social entrepreneurship is mission and values-based initiatives.

Category 3a descriptions illustrated social entrepreneurship as initiatives that were driven by a mission and values. Participants built upon Category 2 to conceptualize social entrepreneurship by emphasizing the mission and values of leaders, employees, and the organization. As one participant summed it up, social entrepreneurship is, "*a business based on mission and values*" and another participant noted that the "*mission starts right at the very beginning"* and penetrates throughout all aspects of the way a business operates. One participant described this phenomenon as "*The alignment of the organizational mission with departmental mission, system structures, processes, procedures and policies and how does that then align to*

the contribution you can make in the company?" The mission was not just a slogan or quote on a website but rather an underlying drive that permeated all business practices.

A variety of values were discussed by participants and how those values also aligned their personal values with the organizational values and all components of the organization's operations. Values included "*a very strong philanthropic and conservation ethic*," "*doing good by doing well*," "*the value that you are providing through your product or service to help someone else achieve value*," "*giving something back,"* "*social responsibilities*," and having "*that positive benefit*" among others. Importantly, when speaking of values, financial gain was not noted as a primary value by any participant and when it was noted it was in conjunction with other non-monetary values. Some people even went as far as saying, "*it's not just about turning $1 into $2*." Participants found it motivating and rewarding to be able to align their personal values with the organizational values. As one participant who works for an ecotourism company stated, "*I'm able to do that [be the change they want to see in the world] through work here with the organization and the organization's work, it is just very rewarding."* Participants saw their values and the values of the enterprise as a key part of what defines social entrepreneurship.

New Mexico Place-Based Insights for Category 3a- Mission and Values Based Initiatives

A variety of missions and values were noted in relation to New Mexico and are therefore place-based renditions attributed to Category 3a. "*Spiritual connectivity*" and "*prayer*" were identified as values that were often overlooked but needed in business, especially social entrepreneurship in New Mexico. Expanding upon that idea, one participant noted how they integrated their value of spirituality and prayer directly into their social endeavors by "*relying on our cultural practices, our understandings, we open meetings with blessings."*

Additionally, preserving and sharing traditional knowledge and respect for the earth were noted as place-based values that permeated conceptions of social entrepreneurship in New Mexico. Participants noted valuing nature and the place-based assets it affords such as *"Chile, the Rio Grande, the mountains, the river, the, the plant life, along with the people. I believe in paying homage to those aspects of our world in our life."* Participants noted the long history of New Mexico and traditions that were passed generation to generation that were a part of their values, as well. As one participant put it, *"I think a lot of that knowledge is really transferred over generations, and it's held up really strongly, but also, it's valued immensely. To know that I have this information that my grandpa's grandpa's grandpa knew about this place, or about our family, or about farming."*

Finally, the unique demographics played into some participants' place-based missions. For example, one participant working with a business incubator noted how they focus on serving underserved populations specific to the state. She said that their organization was, "*making sure that we're serving underserved populations."* She highlighted how their "*participants are generally about 70% in the underrepresented population, and national average is usually around 20%"* and that *"the businesses that we work with are primarily from rural communities across the state."* Another participant who works as a consultant to Navajo-led businesses added, "*We're helping a group of Navajo entrepreneurs who want to help anybody who is Native American*." Participants noted a variety of ways they were targeting the demographics of New Mexico and underserved populations. One participant explained their approach by stating, *"Instead of having a white guy in a tie, explaining this [business concept], you have a Hispanic grandmother explaining how to do it."* The mission of these organizations was to support

underrepresented communities and was built into their conception of place-based social entrepreneurship.

Category 3b- Addressing Needs and Problems. Social entrepreneurship is addressing needs and problems to create positive social impact.

Category 3b descriptions illustrated social entrepreneurship as a means of creating impact by addressing and solving specific needs and problems. Social entrepreneurship, in this category, involved a process for identifying and tackling specific social ills in ways that create positive impact rather than are to the detriment of society. As one person put it, *"Social entrepreneurship is the investigation and the willingness to solve challenges that you experience that matter close to your heart, through seeing the whole world as all connected, and that all people are all things are living beings, and you be part of the solution that doesn't harm, extract or exploit these living beings around you.*" One participant summarized their conceptualization of social entrepreneurship in this category by first asking themselves what problems exist, "*So to begin, you have to kind of figure out one like, what is it [social issue]? What are the social issues that you can positively impact?"* Once a problem was identified, a solution was crafted, and a business model was drafted. As one participant explained, *"What I'm seeing is that there is a need, either socially or environmentally and somebody looks at the solution to that problem, and then creates a business model. So, maybe that's not how everything goes. But that's how I would envision a social entrepreneur."* The final step in the conceptualization of social entrepreneurship for Category 3b as a process of solving problems is creating a positive social impact, as one participant put it, social entrepreneurship is "*Forging new paths for positive social, or environmental or other kinds of impact."*

In this category, social entrepreneurs could include *"anybody, not just a 22-year-old, college dropout with a billion-dollar idea like Facebook. An entrepreneur can be a mom, or a retired person or a student. Somebody with an idea, who recognizes a way to solve a problem or a need and then takes action on it.*" Thus, Category 3b was inclusive of a variety of initiatives and people as long as they are working towards solving problems.

A variety of social issues were brought up by participants when probed about what kind of needs and problems they were addressing. While some participants noted that creating jobs was actively addressing a social issue and creating social impact, many participants thought that an organization must go beyond job creation to make meaningful impacts. Some of the problems were spoken about as big global issues. Examples of global problems being addressed included, *"climate change," "racial justice, social equality, unemployment," "helping the poor, the homeless," "meeting the needs of the diverse customers in today's marketplace," "gender equity," "environmental betterment," "making sure we're COVID clean," "community farms," "feed children and families," "recycling,"* and *"education."*

Solving specific problems and addressing needs was viewed as a higher level of comprehension than Categories 1 and 2 but on par with Category 3a. It was more comprehensive than not having a definition (Category 1) and encompassed a variety of business structures and certifications (Category 2). It could be in discourse with Category 3a mission and values to increase the nuance and specificity associated with issues being addressed. Therefore, missions and values can be encompassed in the solutions generation of social entrepreneurship in Category 3b- addressing needs and problems. It could also be in discourse with Category 4- Building sustainable communities as problems were viewed in relation to specific communities and their needs to achieve resiliency and sustainability.

New Mexico Place-Based Insights for Category 3b- Addressing Needs and Problems

Participants also noted specific problems that they were addressing in the New Mexican context. One place-based problem that was identified by a participant was poverty. The participant had this to say about how their organization actively is addressing the issue of poverty in New Mexico,

> *New Mexico faces a lot of poverty. So as an organization, we have committed to paying a living wage that's calculated by the MIT calculation by county and keep our minimum wage linked to that living wage. Right. So, that's one example of trying to positively address a social issue with our business with the way we conduct our business.*

A related problem to poverty that was being addressed in New Mexico was homelessness. As one participant noted, "*We want to end homelessness, like right here in Albuquerque, we want to end homelessness in the international district."*

Participants also cited creating content in various languages, most notably Spanish, as a way they were solving problems of access for the New Mexican demographics. This is due to the fact, as one person mentioned, "*New Mexico, it's very bilingual English and Spanish almost everywhere that you go."* Therefore, organizations and individuals have recognized that it is problematic if content is not in both languages and are working to address it as a part of their social entrepreneurship endeavors.

Other problems being noted and addressed by participants in New Mexico ranged from place-based restorations to environmental initiatives, to education, and to poverty. Notably, each of these issues were spoken to in relation to New Mexico rather than a larger global agenda. For example, one participant noted that they were actively addressing climate change issues in relation to the New Mexican context. Given the lack of water in the New Mexican desert and the

ample sunshine, participants noted both a lack of use of solar energy and water conservation as problems. Data revealed that participants wanted to *"provide solar energy in homes to where everybody can do their part in reducing consumption of fossil fuels"* and that *"the issue of water, which is something everybody should be focused on in New Mexico since we don't have any water."* Participants illustrated that they were cued into the place-based problems that are being experienced in New Mexico.

A lack of educational attainment and workforce capacity were also place-based problems identified by participants. As one participant noted, *"Our average high school students are graduating with a fifth grade reading ability and third grade science ability."* In response, the organization worked to educate about entrepreneurship and provide other skills and abilities. They reported that they were trying "*to help students think about entrepreneurship as a viable career pathway, instead of finding a job and that they're learning skills that make them more employable*." The hope was that by addressing a gap in educational attainment by students in New Mexico, organizations could remedy the pipeline for college, entrepreneurship, and the workforce.

Finally, domestic violence towards children and women were noted among other crimes as a particularly poignant problem being actively addressed by social entrepreneurial endeavors in New Mexico. A participant spoke about her experience with domestic violence and tied it to research about domestic violence in New Mexico relative to other states in the US. She reported, "*There's a huge domestic violence problem in New Mexico. It's like state number eight in the United States."* This was also a noted problem among children, as one participant highlighted the "*sad state of children in the state, whether it's child poverty or the horrible stories you hear*

pretty much nightly about how some child has been mistreated." Child poverty and lack of welfare are perceived problems that are being addressed by social entrepreneurs in New Mexico.

While many participants spoke about the problems and challenges they were addressing, some participants addressed an asset-based perspective to solving challenges. For example, identifying assets and resources that could be leveraged, such as public lands, was one way in which needs such as economic development were addressed but instead of focusing on the deficit participants focused on assets.

> *We've been working on talking to businesses about why public lands is such an important asset for their business. I'm here in New Mexico, right and for so many different reasons. But one of which is like the dollars that are traveling into New Mexico because people are here to visit our public lands.*

Participants noted a variety of assets including the entrepreneurial talent, natural wealth, and cultural wealth. As one participant noted, "*New Mexico is rich with entrepreneurial talent, entrepreneurial development."* New Mexico was also called a *"health and beauty aid manufacturer Mecca"* because *"throughout the state, we have people making facial creams, lotions, and makeup.*" Green Chile was also highlighted as a place-based asset that gives New Mexico national and international recognition, especially now that it is being grown in outer space. One participant proudly put it, *"New Mexico, Chile. That's our product. We grow it. And now it's an international in demand."* Asset-based economics was highlighted as being able to, "*reinforce the locality and the place-based uniqueness of the communities in our state."*

Category 4- Building Sustainable Communities. Social entrepreneurship is creating sustainable communities.

Category 4 descriptions illustrated social entrepreneurship as a mechanism for creating sustainable communities. This category viewed social entrepreneurship as a mechanism to build and sustain communities. The category illustrates social entrepreneurship as a way to promote communities "*surviving*" and "*thriving*." This category encompassed other categories such as involving a variety of structures and initiatives, being mission and values based and solving issues. However, it was distinct in the fact that it was centered around building and sustaining communities. As one person summarized, "*it's communitarian.*" In this conception, social entrepreneurship is about addressing the questions *"what kinds of things can we sustain within a community? And then what does the community want to sustain?"* The emphasis in this category centered around the community and work done was tied to it. Community was involved in conceptions of social entrepreneurship endeavors in this category.

Participants noted that a key feature in their conceptualization of social entrepreneurship was involving the community in both needs assessments and solutions generation. One participant noted,

> *I think reaching out to create relationships within the community to understand the community needs. You should be doing that internally with staff as well, but then moving out into the community so that you can positively affect the issues facing the community.*

Not only were problems thought about in relation to the community, but solutions were also described in relation to the place and people. One participant explained how they *"leverage their creative and cultural assets, assets that are kind of unique to their communities, sort of from the*

cultural perspective." Another participant added that *"the work that has to do with creative placemaking and creative economies, and social networking."* It was thought about as a process in which involved "*centering the community to come around the table to make collective decisions."* Involving the community in addressing problems and generating solutions (Category 3b) given their values and missions (Category 3a) using a variety of structures (Category 2) was therefore the highest level of conceptualizing social entrepreneurship. It encompassed and surpassed all previous categories of description.

Social entrepreneurship was not necessarily restricted to building new opportunities but also protecting and preserving what made the community unique. As one person conceptualized social entrepreneurship, they noted, "*I really see it as a holistic way in terms of bringing communities together, and building cultural fabric, the cultural network that's being decimated in a lot of our communities."* There was reverence paid to the past, the culture, and what makes the community unique while generating solutions for and with the community.

Community included a variety of stakeholders, not just shareholders or stockholders, and included various scales of what constituted community. As one participant elaborated when probed about who the community included, she noted, *"one is our customers, one our employees, and one our communities."* Another participant noted that the scale of community could be *"a micro community, it could be a regional community, or could be national level."* The community could be local or global depending on who is defining the community and what level they were operating at.

Community-centered social entrepreneurship was contrasted against high-tech, fast growth business as a part of distinguishing the category. One participant who worked with a business accelerator program compared and contrasted the models by stating,

> *So the idea is like, you have this technology, you raise a ton of money really fast, you hit the market, and then you sell it, and you're done. And you move on to the next project. And so, I think those models don't tend to inherently have a sense of community, a sense of giving back or supporting your community.*

It was noted by participants that their conceptualization of social entrepreneurship was "*also about building community pride and ownership that makes you feel good about who you are in the place that you're in,"* which call centers and warehouse jobs did not necessarily afford.

Social entrepreneurs in this category were described as *"The folks that are really looking to build sustainable, just, and equitable communities."* Social entrepreneurs in Category 4 were people who attempted to, "*keep people in these smaller communities and keep businesses and jobs coming into these smaller communities through entrepreneurship."* The sustainability of the community was a priority to social entrepreneurs in this category and their work was viewed as integral to maintaining and progressing community initiatives.

New Mexico Place-Based Insights for Category 4- Building Sustainable Communities

It was noted that community-centered conceptualizations of social entrepreneurship are a natural fit in New Mexico. This is because New Mexico has many small, tight knit communities who have been operating in community-centric market-oriented ways for centuries. As one participant put it,

> *Social entrepreneurship is good here [in New Mexico], because we really have examples of that through the different Pueblos and in the sense of community like Santa Fe or northern New Mexico, in which we keep that same sense of community that same sense of being good neighbors, while at the same time being diverse."*

Another participant elaborated upon this idea by stating, *"I think having grown up in New Mexico, it's instilled in us, there's a sense of community, and there's a sense of camaraderie, and*

neighborly engagement, and support." These remarks emerged as support for the place-based influence on participants' conceptualization of social entrepreneurship as being community-based.

There was a deeply rooted identity that participants mentioned when speaking of what drove social entrepreneurial work in New Mexico. Participants spoke about the reason for living in and working for their communities being driven by their identity and connection to the land and people in New Mexico. As one participant put it,

> *We live here, this is our home. New Mexico is always going to be a good piece of our focus in our work because as Diné people, this is our homeland. This area is where my umbilical cord is buried, and I will always be deeply, deeply in touch and ingrained here.*

Another participant went on to emphasize,

> *I feel like if I was anywhere else, I'd be really focused on just profit and just what I'm trying to build. I don't think it would have that substance behind it. Because that's really fueled by my own identity, my own connection to my people and my neighbors and family and, and what I want to provide for them or build.*

This sentiment was true even for participants that were not born in New Mexico but identified with the place. For example, a participant said when asked about why they practice social entrepreneurship in New Mexico, *"I was not born in New Mexico. But New Mexico is where the roots are. So deep, deep roots in New Mexico."* Participants spoke about how social enterprises in New Mexico were largely invested in the longevity of their business and how their business supported the communities within the state. As one participant who worked for a business incubator noted,

We find the businesses that we tend to work with more in New Mexico, specifically, these individuals are invested long term in their idea. They don't want it to be a quick turnover, a lot of times, they're really focused on keeping their business in New Mexico supporting their small communities.

The idea of protecting the culture and heritage of a community was poignant when it came to the underlying conception of social entrepreneurship as building a sustainable community. Sustainability in the context of New Mexico included the paradox of protecting the past and preserving the culture and growing, changing, or developing the community. Participants noted a sensitivity to preserve and protect that which makes the community the community including cultural practices and traditional ways of being. One participant stated, "*The idea of displacement and gentrification and you know, destroying cultural heritage, are especially sensitive here.*" Another participant added to the conversation by stating, "*There are a lot of groups that are super encouraged to see us be competitive with other states, but also to hold true to who we are as New Mexicans.*" Protecting the past was deemed as important to many as developing new initiatives when it came to building a sustainable community. Finding ways to both protect the past and move forward to address issues and develop economically was a consideration that was of particular importance in New Mexico.

Finally, New Mexico stood out as being extremely community-oriented when contrasted to other places in the United States of America. A participant who had previously worked in Texas contrasted the areas stating,

It's [New Mexico is] extremely more collectivistic and family-based systems then Austin was. Austin was such an individualistic culture that it was a shock coming to New Mexico

and seeing how family integrated system's history and how history continues to live on and repeat itself here.

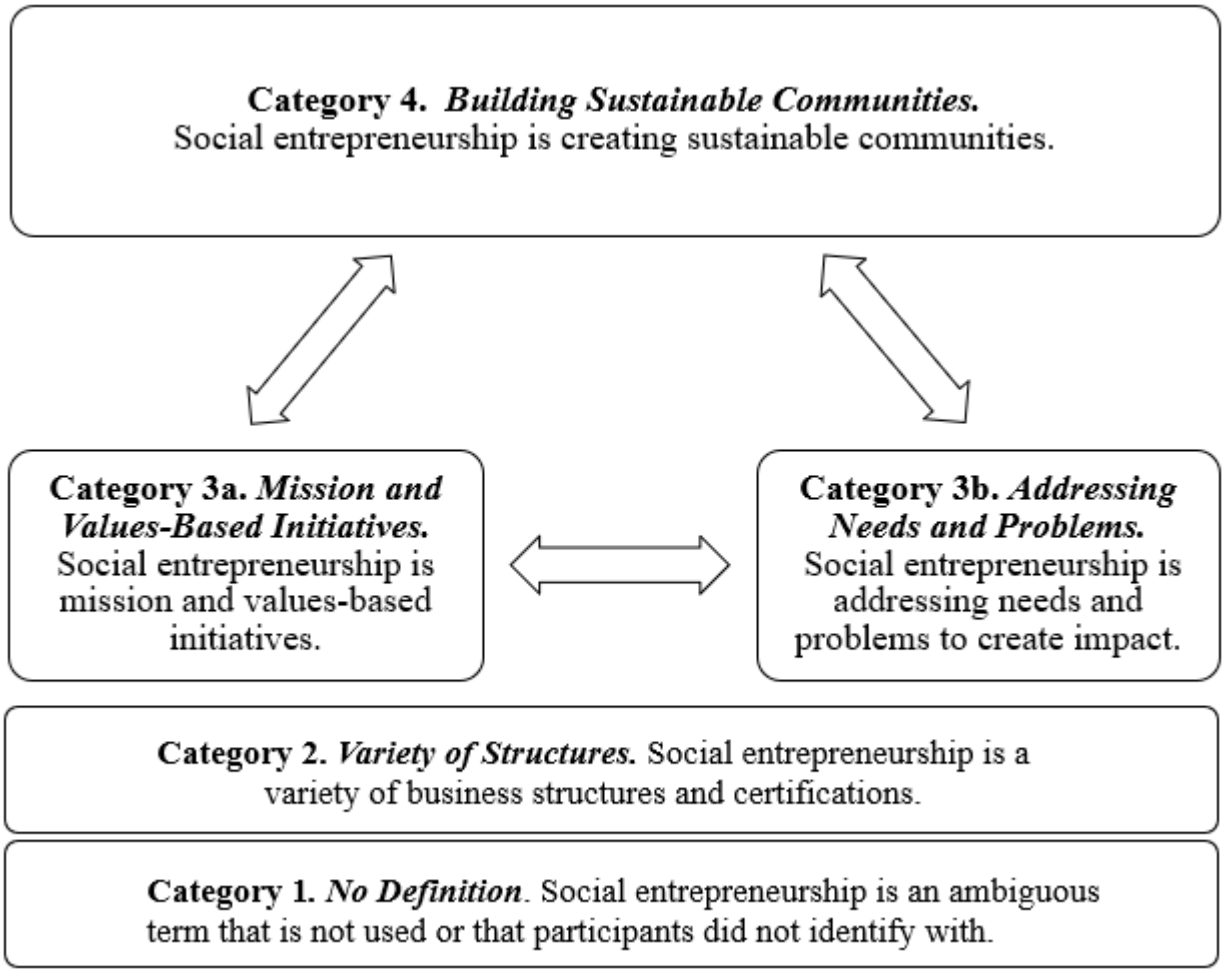
Relative to other places in the United States, New Mexico was viewed as collective and community-oriented which influenced the conception of social entrepreneurship as a community sustaining activity.

Explanation of Relationships Between Categories

Although not all phenomenographic studies result in a clear relationship among categories of description, there were relational aspects among the categories in this study. After reviewing each category in relation to one another, it became apparent that the categories became more mature in comprehension and higher order categories could encompass lower order categories while remaining distinct in nature. Additionally, a discursive relationship emerged between Categories 3a, 3b, and 4, where each category could be informed and inform the other categories. Figure 2 below, the outcome space, illustrates the categories of description and how they related to one another. First, the categories form a taxonomy illustrating a hierarchical relationship wherein the lower-level categories illustrate less comprehensive and complex understandings of social entrepreneurship compared to higher order categories. Categories 3a and 3b are ranked similarly given they are similarly comprehensive and complex. Second, the arrows between Categories 3a, 3b, and 4 illustrate a dialogue that occurs between the categories and are considered discursive.

Figure 2

The outcome space for change agents' conceptualization of social entrepreneurship.



Note. The five categories of description are hierarchically related in terms of comprehension and complexity. Additionally, Categories 3a, 3b, and 4 are discursive and may influence one another.

The first two categories (Category 1 and Category 2) are ranked at the lowest level of the hierarchy. Category 1- No Definition, showed a lack of conception of social entrepreneurship. Thus, this is the lowest level of comprehension and the hierarchy. Since there is no associated definition or identification with the concept, it makes sense to rank it at the bottom of the taxonomy. Category 2- Variety of Structures and Certifications, was ranked higher than Category 1 given it had a clear definition and was inclusive of different models of social entrepreneurship.

Category 2- was a clear second level of comprehension because it simply spoke to the shapes and forms of social entrepreneurship. It simply showed a range of business structures, certifications, and terms associated with social entrepreneurship but did not have higher order purposes such as Categories 3a, 3b, and 4. This was a natural next step to build off Category 1-No Definition. Importantly, it was inclusive of a variety of other terms and ways of viewing social entrepreneurship such as the triple and quadruple bottom line. It began to reveal a spectrum of business structures and initiatives that ranged from non-profit to for-profit much like the definition provided by Yunus (2008). These categories began to illustrate a hierarchy with each category building upon the previous.

Categories 3a and 3b are the next levels of comprehension building upon previous categories. These two categories are ranked the same in terms of comprehension and complexity. They represent different yet equally important underlying comprehensions of social entrepreneurship both being rooted in purpose. Their shared purpose is to make a positive impact on society through fulfilling missions and values (Category 3a) and addressing needs and problems (Category 3b).

Both Category 3a and 3b shared the same level of complexity in the hierarchy and built upon the previous categories. Category 3a- Mission and Values-Based Initiatives had a distinct definition (unlike Category 1) and it identified a purpose for the variety of structures and certifications that were included in Category 2. Missions and values (Category 3a) gave additional meaning and purpose to the work and conceptualization of social entrepreneurship previously noted. Category 3b- Addressing Needs and Problems was closely aligned with Category 3a and therefore viewed as the same level of understanding in the hierarchy. Category 3b showed a similar level of comprehension and complexity but rather than addressing social

entrepreneurship from a values and mission-based perspective, it illustrated it as one that started with the problem and needs at hand. It, too, was rooted in a purpose. These categories were viewed as being tied with one another rather than tiered. It was not clear which of the two categories should be considered as coming first and likely are different for different circumstances. Also, they may have influenced one another through dialogue meaning they interacted and 'talked' to one another. For example, someone may have been driven by their values and a mission to solve a particular problem, or they may have recognized a problem and made it their mission to solve it. Therefore, they are ranked at the same level of the taxonomy. Additionally, both values and missions (Category 3a) and addressing problems (Category 3b) related to and supported community building initiatives (Category 4). These categories showed more nuance than Categories 1 and 2 yet less than Category 4.

Category 4- Building Sustainable Communities, showed a mature definition that built upon and encompassed the previous categories. Category 4- Building Sustainable Communities, was the most comprehensive conceptualization of social entrepreneurship and had the most supporting utterances from participants. Category 4 was able to encompass all other conceptualizations of social entrepreneurship. Category 4 had a definition and thus was ranked higher than Category 1- No Definition. It encompassed a variety of business structures and certifications and scales and thus is ranked higher than Category 2. Finally, it was inclusive of both values and mission-based understanding (Category 3a) and addressed problems and needs identified in the defined community and thus encompassed Category 3b. Furthermore, it could be in dialogue with Categories 3a and 3b with both mission and values and problems and needs shaping how to build a sustainable community and thus was discursive in nature. Additionally, it extended beyond the commonly used definitions of the literature to add special emphasis on the

higher order purpose of social entrepreneurship, to afford communities the space to survive and thrive. Category 4 encompassed a variety of business structures and initiatives that were mission and values-based and addressed problems at a variety of scales.

New Mexican Place-Based Insights

Place was found to be an influencing factor in four out of the five comprehensions of social entrepreneurship (Categories 2, 3a, 3b, and 4). By focusing on social entrepreneurship in New Mexico, I was able to tease out how context matters when conceiving social entrepreneurship. Table 3 below illustrated how place played a factor in the conceptualizations of the categories and included raw data in the form of utterances from participants as supporting evidence.

Table 3

Place-based insights related to categories of description specific to New Mexico.

Category	Name	Description	NM Insight	Supporting Data
Category 1	No Definition	Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with.	No data supporting place-based conceptualization	N/A
Category 2	Variety of Structures, Certifications	Social entrepreneurship is a variety of business structures and certifications.	Culture included as a quadruple bottom line. Inclusive of NM demographics such as minority-led and women-led businesses.	*"Culture and cultural preservation and cultural value creation is the fourth bottom line."* *"When I think about New Mexico, and a lot of the best energy is coming out of those organizations, women of color-led*

				organizations and some led by men of color."
Category 3a	Mission and Values Oriented Initiatives	Social entrepreneurship is mission and values-based initiatives.	Cultural values included spirituality, reverence of nature, and traditions. Demographics influence missions.	*"Relying on our cultural practices, our understandings, we open meetings with blessings"* *"Instead of having a white guy in a tie, explaining this [business concept], you have a Hispanic grandmother explaining how to do it."*
Category 3b	Addressing Needs and Problems	Social entrepreneurship is addressing needs and problems to create positive social impact.	Problems and needs such as poverty, child welfare, accessibility and inequality, drought, renewable energy, and education were situated in, and solutions were tailored for the NM context.	"*New Mexico faces a lot of poverty. So as an organization, we have committed to paying a living wage that's calculated by the MIT calculation by county and keep our minimum wage linked to that living wage. Right. So, that's one example of trying to positively address a social issue with our business with the way we conduct our business."*
Category 4	Building Sustainable Communities	Social entrepreneurship is creating sustainable communities.	Identity and personal relation to NM and its collective culture influenced conceptualization of social entrepreneurship.	"*We live here, this is our home. New Mexico is always going to be a good piece of our focus in our work because as Diné people, this is our homeland."*

While Category 1- No Definition did not have any data to support the conceptualization as place-based, all other categories showed that there was a unique role that place played in conceiving and defining the construct. Category 2- Variety of Structures and Certifications

pointed to both the culture and demographics of New Mexico shaping the conceptualization of social entrepreneurship. Culture was viewed as a quadruple bottom line while minority-owned businesses were specified as being social entrepreneurial in nature and included in the variety of business structures and certifications. Category 3a- Values and Mission-Based Initiatives, culture and demographics of New Mexico were noted as important values and connected to the missions of the organizations and social entrepreneurs in this category. Category 3b- Addressing Problems and Needs were situated in both the global agenda and local New Mexican context. Problems and needs such as poverty, child welfare, accessibility by minority groups, drought, renewable energy, and education were situated in and solutions were tailored for the New Mexican context. While these could be viewed as large global agendas that connect to the Sustainable Development Goals, they were highlighted as problems that were especially relevant and tied directly to the New Mexican context. Finally, Category 4- Building Sustainable Communities was related to participants' identity and New Mexico being a collective culture as opposed to being individualistic in nature.

Two themes emerged when looking across the place-based categories. First were the unique demographics of the state. Having nearly 50% of the population identifying as Hispanic or Latino and 11% identifying as American Indian, meant that people were inclusive of this particular population in the business structures and certifications (Category 2), the values and missions were tailored by and for the demographics of the state (Category 3a), inequality problems were highlighted and related to the demographics and intention to impact certain populations (Category 3b), and the collective culture that drives a desire to build sustainable communities related back to the demographics of New Mexico (Category 4).

Culture was another theme that emerged as a place-based insight within the conceptualization of social entrepreneurship across categories. Culture was listed as a quadruple bottom line in Category 2-Variety of Structures and Certifications. Participants spoke about culture and cultural preservation separately from the typical triple bottom lines-profit, environment and society that needed to be considered for social entrepreneurship in New Mexico. Cultural values were highlighted and deemed important in the Category 3a conception of social entrepreneurship as being Values and Mission-based. Participants identified the loss of culture and tradition as an important place-based problem that they actively addressed and navigated in Category 3b- Problems and Needs. Finally, the collective culture of New Mexico was highlighted as an influential factor in why building sustainable communities (Category 4) was of paramount importance to their conceptualization of social entrepreneurship.

These place-based themes that transcend categories start to unpack how place is an important factor in social entrepreneurship. New Mexico was found to influence ideas of what social entrepreneurship means to change agents by contextualizing the conceptions within and for the place.

Summary of Findings for Research Question 1

This phenomenographic study resulted in an outcome space with five distinct categories that described participants' conceptualizations of social entrepreneurship. The categories included: Category 1- Social entrepreneurship was an ambiguous term that is not used or that participants did not identify with; Category 2- Social entrepreneurship was a variety of business structures and certifications; Category 3a- Social entrepreneurship was mission- and values-based initiatives; Category 3b- Social entrepreneurship was addressing needs and problems to create positive social impact; and Category 4- Social entrepreneurship was creating sustainable communities. Each category was derived from an emergent qualitative analysis using procedures

typical for phenomenography.

Additionally, a secondary analysis that focused specifically on New Mexico as place revealed insights into the place-based nature that underlie the categories. This was an important aspect of the study given the desire to uncover the ways in which context may influence and impact conceptions of social entrepreneurship. While Category 1-No Definition had little to no place-based utterances underlying the conception, participants noted relevant place-based emphasis for categories 2-4. The most place-based emphasis was revealed in Category 4-Building Sustainable Communities. The demographics of the state and the culture were important themes that ran across categories 2-4. All five categories were discussed in relation to the literature in Chapter 5 Discussions.

Findings for Related Research Questions

The main focus of this phenomenography was to answer the question, "What does social entrepreneurship mean to change agents in New Mexico?" In phenomenographic studies, it is typical to focus on one grand question that is answered in detail and results in an empirical framework. The resulting framework that emerged and the emphasis on place-based insights was a meaningful contribution to the literature and the main focus of this study. However, it was worthwhile to explore related sub-questions that also emerged from the rich data set that was collected. Findings emerged that addressed the sub-questions in relation to the main research question. This was bonus insight into related ideas surrounding the primary question. Given the nature of phenomenography and the main focus of this paper on Research Question 1, findings for sub-questions are limited and warrant further investigation. The findings provide a rudimentary sense of the answer to the questions being asked.

Findings for Research Question 2

Research Question 2 asked, "How might social entrepreneurship impact communities facing social and economic inequalities?" The answer to this question was reflected in the grand question about what social entrepreneurship means to change agents in New Mexico. Social entrepreneurship affords communities that face social and economic challenges the ability to use their values and missions (Category 3a) to address problems and needs (Category 3b) to create positive social impacts and ultimately build sustainable communities (Category 4).

By relating back to the main question about how people experience and conceptualize social entrepreneurship, I was able to extend the conceptualizations to distill an insight into this second research question. Rather than an in-depth exploration into the specific impacts that social entrepreneurship is providing or not providing communities that face inequities, I addressed the impacts that are related to the categories of description. Thus, when asked how social entrepreneurship might impact the communities, I distilled that the impacts are related to the conceptualizations of social entrepreneurship that were discovered in the categories.

This finding regarding Research Question 2 is a start to understanding how social entrepreneurship impacts communities that face inequalities. The findings for Research Question 2 are an extension of the findings from Research Question 1. A deep exploration into the question is warranted given the important nature of the question. A more in-depth answer to this question should be considered for future research and will be discussed in Chapter 5 Discussions.

Findings for Research Question 3

Research Question 3 asked, "What grand challenges are being addressed by social entrepreneurship in New Mexico?" Like Research Question 2, this research question was not the primary focus of the study and thus the findings reflected what was found while concentrating on Research Question 1. Grand challenges being addressed via social entrepreneurship were

discussed in Category 3b- Addressing Needs and Problems. That section covered both global challenges and local challenges being addressed by social entrepreneurship. To recap, some of the challenges that were noted and being addressed included climate change, racial injustice, social inequality, unemployment, working with the poor and the homeless, meeting the needs of the diverse customers in today's marketplace, gender equity, environmental degradation, being COVID clean, sustainable food systems and education. These problems can connect back to the Sustainable Development Goals addressed in the literature review including no poverty, zero hunger, good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, reduced inequalities, sustainability and communities, responsible consumption and production, climate action, life on land, peace, and justice (United Nations, 2015). Importantly, building sustainable cities and communities has been identified as a Sustainable Development Goal and is perfectly aligned with the conception of social entrepreneurship in Category 4- Building Sustainable Communities.

Additionally, place-based challenges were addressed by participants. These challenges included poverty, child welfare, accessibility and inequality, drought, renewable energy, and education. These challenges were situated in New Mexico and solutions were tailored for the New Mexican context. While these problems could be connected to the broader Sustainable Development Goals, they were addressed by participants as problems especially salient in and directly tied to the New Mexican context. Participants would note how these were problems they saw or experienced in New Mexico, rather than speaking about them generally or about them as global challenges.

Conclusion

The findings from this study resulted in an in-depth comprehensive answer to the primary question being addressed Research Question 1 using phenomenographic methods and additional insights into Research Questions 2 and 3. This is sensible given the nature of phenomenography was to find shared meaning about how people experience a concept such as social entrepreneurship. Therefore, this study did due diligence in answering the associated question with deep insights while also addressing the related sub-questions as bonus insights. The results from Research Question 1 did shed insights into the related research questions and thus was addressed above. Furthermore, I was able to tease out place-based influences that related to each category (except for Category 1) as well as find common themes that place played throughout the categories.

The findings from the study have implications for research, teaching, and practice that are addressed in detail in Chapter 5 Discussions and Implications. I covered how the findings relate to previous literature on the subject as well as expand into areas not thoroughly addressed by the literature. I detailed how this approach to research and the findings can be utilized and substantiated in the field of business management and beyond.

Chapter 5: Discussion and Conclusion

Introduction

This phenomenographic study started by asking the question, "What does social entrepreneurship mean to change agents in New Mexico?" I utilized semi-structured interviews of 39 change agents in New Mexico to distill a unique conceptual framework that showcased a variety of categories of description that defined what social entrepreneurship meant within the given context in order to answer the question. A secondary analysis of the contextual influence revealed place-based emphasis underlying the categories and is an instrumental contribution to this study, as well as an important consideration for future studies and social entrepreneurship work in New Mexico. The framework for the various conceptualizations of social entrepreneurship was hierarchically related and discursive. The findings added insight into new definitions of social entrepreneurship to be considered by practitioners, researchers, and educators. Additionally, each category will now be discussed in relation to the literature to elaborate upon ideas and to build trustworthiness in the study.

Summary of Results

To summarize, five distinct categories of description emerged pertaining to what social entrepreneurship meant to change agents in New Mexico. The categories were hierarchically related and discursive in nature. The categories capture five conceptualizations of social entrepreneurship ranging from no definition (Category 1) to a variety of business structures and certifications (Category 2) to being mission- and values-based initiatives (Category 3a) and addressing problems and needs (Category 3b), and to building sustainable communities (Category 4). For each category, place-based emphasis is illustrated to highlight how the context of working in New Mexico shapes and was shaped by the conceptualization of social

entrepreneurship. New Mexico was found to influence the values, missions, problems, needs, and drive to build sustainable communities via social entrepreneurship.

Discussion of Results and Implications

The findings both connected with and departed from what is known about social entrepreneurship through previous scholarship, thus strengthening understandings and offering new insights for practitioners, researchers, and educators.

Discussion and Implications for Category 1- No Definition- Social entrepreneurship is an ambiguous term that is not used or that participants did not identify with.

Given much of the literature and popular text about social entrepreneurship comes from a functional lens, it is sensible that defining social entrepreneurship by not defining social entrepreneurship is not covered in the literature. However, it also stands to reason that not everyone is familiar with the terminology and will not self-identify as social entrepreneurs given the recent coining of the term and the close association it has with business and capitalism that might be viewed negatively by people.

There are several considerations for practitioners, researchers, and educators. First, if social entrepreneurship is not language that is used or welcomed, use terminology that is accessible or relatable. For example, people may more readily understand or identify with terms such as triple or quadruple bottom line or social innovation rather than social entrepreneurship. Given the interdisciplinary nature of social entrepreneurship, people from outside of the field of business may be more accepting of terms less attached to entrepreneurship and change.

Second, if people are not aware of the term, we can educate about social entrepreneurship to make the term more well-known and accessible. Using definitions in the literature or the framework provided by this study that illustrates a variety of definitions can make people more knowledgeable and comfortable embracing the term if they identify with the language as

described by other practitioners in this study. This is especially true if people see their own work or purpose included in the definition of social entrepreneurship.

Finally, it is important to take inventory of who might be excluded from the current terms being used. For example, people who do not come from a business background may not be familiar or comfortable embracing business terms. Despite people having the social innovation mindset and skills they may not identify with the business image, mindset, and skills and thus may not embrace terminology that is laden with business acumen or visual representations of what a businessperson looks like. Another example includes people who identify as culture bearers and protectors. This group of people may not be comfortable embracing terms such as change agents which implies that they are trying to change something rather than preserve it. Being cognizant that the terms 'social entrepreneurship' and 'change agent' are derived from the field of business when promoting social entrepreneurship can help identify who may be excluded.

Discussion and Implications for Category 2- Variety of Structures. Social entrepreneurship is a variety of business structures and certifications.

While some of the literature works to create exclusions based on business structure, revenue making ability, or scale of endeavors (Drayton, 2002), given findings from this study, it was apparent that not all people think of social entrepreneurship in such a limited way. Category 2 calls to increase the breadth of inclusivity associated with social entrepreneurship so that it is inclusive of a variety of structures, certifications, and scales. Non-profits, government initiatives, and even individual localized efforts were viewed by participants as social entrepreneurship and thus may be considered such if literature does not discount or exclude them. Authors such as Austin, et al., (2006) and Yunus (2008) have worked to broaden the scope to be inclusive of a

variety of structures and initiatives; however more can be done to promote the field as a variety of initiatives and legal structures. Additionally, work by Grimes (2010) revealed that organizational identity is tied to performance measures. Thus, having certifications such a B Corp designation can result in a strengthened identity as a social enterprise or social entrepreneur.

Findings from this study support the notion that social entrepreneurship is more than just large scale, system-changing, for-profit activities. Casting a big net that includes the spectrum of possibilities from non-profits, to for-profit, to governmental initiatives can shape the field of social entrepreneurship as inclusive of many ways of conceptualizing social entrepreneurship rather than limiting it to only certain people with the ability to have large systemic and transformational changes. This gets away from the tendency to create a system for determining who is in and who is out which has been called for by authors such as Schneider (2017) and Dacin, et. al., (2010). Recognizing that everything is a system and large systems are composed of smaller systems (Senge, 1990) allows for a more inclusive approach to seeing social entrepreneurs as system changers, despite the scale of change in system. Making changes in small systems in effect can change large systems. Being inclusive of efforts that impact even small systemic changes realizes social entrepreneurship as a bigger driver for good in the world when using a systems-thinking approach. Additionally, by being inclusive of a variety of structures from non-profits to for-profits, to individuals, to governments, the field can illustrate social entrepreneurship along a spectrum.

Discussion and Implications for Category 3a- Mission and Values Oriented Initiatives. Social entrepreneurship is missions and values-based initiatives and Category 3b- Addressing Needs and Problems. Social entrepreneurship is addressing needs and problems to create positive social impact.

Categories 3a and 3b were viewed as equal in the hierarchy, discursive in nature and in line with much of the current literature about social entrepreneurship. Categories 3a and 3b both revealed purpose-based driving factors behind social entrepreneurship. The purpose for Category 3a builds upon a change agent's and/or organization's values and mission. The purpose for Category 3b builds upon the change agent's recognition and desire to solve a certain problem in the world. Both have the shared purpose to improve society, they simply have different starting points for doing so. Given these are both purpose-driven factors underlying social entrepreneurship, they are placed on the same level of the hierarchy.

Furthermore, the values and missions of the change agents and the organizations they worked with were in discourse and negotiated with the problems they perceive or vice versa, thus rendering them discursive in nature. To be discursive or in discourse is "to reflect an interest in language use, which is more than just an interest in 'talk' and might include documents, stories, narratives and other 'artefacts'" (Preget, 2013, p. 339) that interplay with one another. For example, a change agent may value the outdoors and public spaces resulting in a mission to preserve the environment through their operations or lobby for public spaces and ultimately address a larger underlying problem such as climate change, environmental degradation, or accessibility to public spaces. In this case, values and mission 'talked' to the problem at hand. Alternatively, a change agent may recognize that climate change is a growing concern for humanity and thus create the mission to protect and preserve the environment through eco-

friendly business practices. In this case, the problem 'spoke' to the values and mission. The missions, values, and problems 'talked' to one another as they negotiated the space for them to operate simultaneously to achieve an end goal that is purpose driven. Another example is valuing cultural traditions, as was noted by several participants. The value placed on culture curated a mission to preserve and protect that culture and spoke to the problem of a loss of culture. Alternatively, some participants noted the loss of cultural practices and traditions, such as language or traditional crafts, created a need for them to make it their mission to preserve and protect it. Thus, Categories 3a and 3b may interact and be in dialogue with one another.

The literature has the most emphasis on definitions that view social entrepreneurship as mission-based (Dees, 2001; Mort, et al., 2002; Seelos & Mair, 2005; Lane, 2012), values-based (Peredo & McLean, 2006; Cho, 2006), vision-based (Bornstein, 2004), problems-based (Alvord, Brown, & Letts, 2004; Korosec & Berman, 2006; Mair & Marti, 2006; Robinson, 2006) and unmet needs-based (Thompson, et al., 2000). Special emphasis is paid to creating positive impacts in the form of social impact and environmental impact, among others (Martin & Osberg, 2007; Lasprogata & Cotten, 2003). This shared understanding of social entrepreneurship has been published both in academic journals and popular literature illustrating an alignment of ideas among practitioners and researchers. It is the most agreed upon and well-understood perception of social entrepreneurship. Therefore, researchers, educators, and practitioners would be in good company to promote ideas of social entrepreneurship along the lines of having a vision, values, addressing needs and problems, and aiming to create a positive impact. However, it is important to note that had the findings stopped here, definitions in the literature would have been supported but the findings would not have broken new ground.

Additionally, the place-based analysis revealed that participants are aware of and discussing problems and needs that are specific to the community they worked in. For example, child poverty and welfare are perceived problems but are also verified problems as reported in the news and by reputable organizations (Annie E. Casey Foundation, 2021). By targeting problems and needs that are specific to communities the global issues are tackled at local levels.

Discussion and Implications for Category 4- Building Sustainable Communities. Social entrepreneurship is creating sustainable communities.

While some of the literature has touched upon the idea of social entrepreneurship as a community building activity (Perrini & Vurro, 2006) that operates in the community (Thompson, 2002) in order to make profit for society or a segment of it (Tan, et al., 2005), and is a component in the decolonized quadruple bottom line for indigenous innovation (Walters & Takamura, 2015), the current body of research does not address the concepts of social entrepreneurship as a mechanism for building sustainable communities as prominent or nuanced as the findings from this study. It provides a more community-centered conception of social entrepreneurship that matches how change agents view the world more clearly than existing literature. Existing literature tends to ignore context to achieve generalizability and scale and does it at the expense of fully realizing the place-based nature of social entrepreneurship. Thus, this study breaks new ground in highlighting the shared perspective of social entrepreneurship as a community building and sustaining activity. Community building and sustaining, however, does not simply mean developing or changing for economic gains but recognizes that protecting and preserving what makes a community unique are just as valuable to building a sustainable community, especially in a place with rich historical traditions such as New Mexico.

The emphasis on building sustainable communities could be a result of the place-based nature of social entrepreneurship and the importance that participants ascribed to seeing their communities survive and thrive within the context of New Mexico. It can also be associated with the nature of people in New Mexico to be very communal rather than individualistic and place a priority on community. As noted in the literature review, New Mexico has a long and complex history that has shaped it to be communal in nature and resistant to change. Thus, change can be a direct assault upon culture and traditions that are valued and create the cultural fabric of a place. Maintaining traditions and culture is valued highly in New Mexico and a loss of cultural practices, traditions, and norms can be seen as counter to community survival.

This shared understanding of social entrepreneurship may resonate well with people from other areas in the United States and around the world where close knit communities are commonplace and a sense of caring for and contributing to one's community is prioritized. For example, areas with indigenous populations. In areas with collective cultures, especially those who are striving to sustain their cultures and add resilience to their communities, a Category 4- Building sustainable communities perspective of social entrepreneurship may be particularly suitable.

Discussion and Implication for Problematic Language

Much of the literature hails social entrepreneurship as a positive force for society (Alvord, et al., 2004; Martin & Osberg, 2007; Roberts & Woods, 2005; Seelos & Mair, 2005) yet overtones of paternalism and patronage are scattered throughout the literature. For example, when defining social entrepreneurship Martin and Osberg (2007), state that a key component is "identifying a stable but inherently unjust equilibrium that causes the exclusion, marginalization, or suffering of a segment of humanity that lacks the financial means or political clout to achieve any transformative benefit on its own" (p. 35). This idea that social entrepreneurship has agents

with means acting upon or for populations that lack the financial means or political clout to achieve lasting benefit on their own is reiterated by the Skoll Foundation (Dacin, et. al., 2010) and others. It assumes that people of means must act for or on behalf of those without, which is not an accurate depiction of social entrepreneurship. In fact, many social entrepreneurs are people who may not come from wealth and privilege or are people plagued by the problem and thus create solutions for them (Schwartz, 2012). Ashoka (2021), the largest network of social entrepreneurs, highlights people from all different socioeconomic classes, geographic regions, ages, and means as social entrepreneurs. Findings from this study also point to the ability of anyone to become a change agent and social entrepreneur, not just those who come from privileged backgrounds.

Notably, there was language used by the participants that could also be viewed as problematic. For example, when speaking of the problems and needs in the community, participants would note what they are doing to "help" solve the problem for the people. This word choice perpetuates the savior complex language addressed earlier as problematic. While helping may be viewed as a good thing to those with good intentions, it can be viewed as paternalistic and have power dynamics recognized by looking through a critical lens at the use of language.

Language such as "helping," "the poor," "lacking," and other power laden terms are also treading dangerous territory when it comes to shaping the field of social entrepreneurship. These terms while often used in literature defining and speaking about social entrepreneurship inherently have charity and paternalism baked into them. While such terms may appear well-meaning and are not used to necessarily offend groups of people, they do not foster a sense of empowerment and agency but rather perpetuate a sense of power and privilege. The field will

benefit from an in-depth look at the problematic language being perpetuated and find alternative terms that do not entail such power dynamics. Just as service learning (Robinson, 2000) and servant leadership (Northouse, 2019) have been critiqued for being patronizing when speaking of those with power acting upon those without, social entrepreneurship should also warrant critique.

The field should move towards language that is devoid of power and privilege and work with people to also change the vocabulary being used that empowers and provides agency. Serving may be one verb that could replace helping and not contain the power-latent dynamics. Moving away from calling people poor and speaking instead about financial indicators such as a poverty line or socio-economic status may also offer an alternative route to discuss financial hardships people may be experiencing. Additionally, the field should move away from a deficit model to Yosso's (2005) cultural wealth model. Doing so would recognize various forms of capital, not just financial wealth. More work will need to be done to flesh out a vocabulary and a more empowering framework that is less problematic in nature for the field of social entrepreneurship.

The field will also benefit from acknowledging and confronting head on the imbalances and inequities surrounding power and privilege within social entrepreneurship. While changing language is a start, it does not reconcile the realities behind systems of inequities that exist. Power and privilege imbalances exist when change agents enter marginalized communities. For example, take service learning or community engagement programs that send college-educated students into low socioeconomic communities to solve a particular issue in the community. In such cases, simply changing language does not change the underlying dynamics between the change agent and the community. Work must be done to educate people who are coming from positions of privilege and power of the systemic inequities that have created and sustained

imbalances in society and where they fit in the grand scheme of things. This work will not be easy and does not have a direct answer for how to best do so. However, if the field works together to proactively address the issue of systemic inequalities, power, and privilege that have been perpetuated over, time progress can be made and systems can be changed.

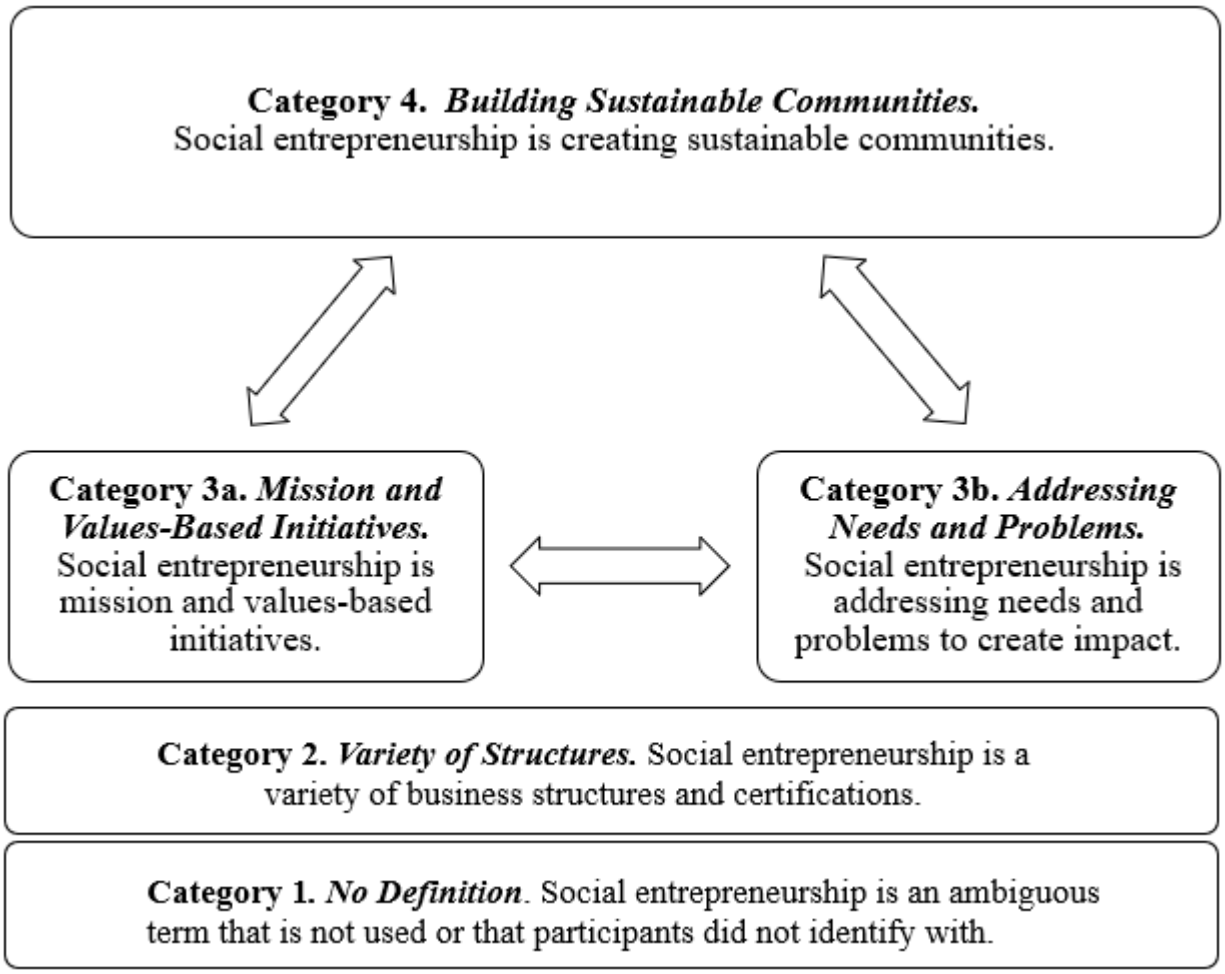
Implications for Conceptual Framework

This study resulted in a unique conceptual framework that can be used by researchers, educators, and practitioners. These categories viewed in a single framework are a unique contribution to what is typically considered social entrepreneurship in the literature. Despite some of the literature using spectrums to define various forms of social entrepreneurship, there are not similar competing frameworks currently in the literature. The framework not only illustrates empirically derived definitions of social entrepreneurship, but it also ties itself to what has been published in the literature, thus making it a trustworthy framework to consider using with various stakeholders. The categories are hierarchically arranged when it comes to the complexity of conceptualization. The framework not only illustrates a variety of conceptualizations for social entrepreneurship, but it also shows the discursive nature among the conceptualizations. Categories 3a, 3b, and 4 speak to one another as they navigate and negotiate how they interact. The variety of understandings of social entrepreneurship may be in discourse and interact with one another rendering them discursive in nature. Thus, it can help piece together a variety of definitions already being used in courses, research, and practice.

See Figure 3.

Figure 3

The outcome space for change agents' conceptualization of social entrepreneurship.



Note. The five categories of description are hierarchically related in terms of comprehension and complexity. Additionally, Categories 3a, 3b, and 4 are discursive and may influence one another.

The conceptual framework, while empirical, is also place-based; thus, it may or may not transfer to other contexts. Similar phenomenographic studies or alternatively quantitative studies could be utilized to determine the extent that this framework is only suitable for the New Mexican context or if it can be transferred to other contexts. Given the connection of the categories back to the literature it appears that the categories, except for Categories 1 and 4, are not prominent definitions that are covered in the literature.

Finally, the framework goes beyond common conceptions of social entrepreneurship as being mission- and values-based or focusing on solving problems to create a positive social impact to viewing it as a community building and sustaining activity. The emphasis on social entrepreneurship as a community building and sustaining activity (Category 4) was of particular importance to participants in this study. Ultimately, social entrepreneurship should aim for this end and do so by including the community in the needs assessment and solutions generation, by empowering them with agency to shape their community development, and by recognizing the capital in various forms that already exists within the community. Communities hold the keys to understanding the place-based values, needs, assets, and solutions that can render them resilient and sustainable. By integrating community in every aspect of social entrepreneurship from understanding the gaps, resources, and ways forward, social entrepreneurship can be a more powerful tool for social change. This study highlights the important ways that place plays a role underlying the conception and manifestation of social entrepreneurship and posits that place and context matter when it comes to social entrepreneurship.

Implications for Literature

The field of social entrepreneurship is still young and being navigated and defined as it becomes a more popular focus for research (Gupta, et al., 2020). Gaps remain in the literature. In particular, the need for additional empirical studies (Brock, 2014; Hoogendoorn, 2010), resolution of definitions (Tan, et al., 2005) and studies that focus on the role of context across contexts in developing and developed nations (Gupta, et al., 2020). Empirical studies should include a variety of research methods from within and beyond the field of business and management. This study goes to show the value that can be generated when using methods from other fields of study to examine social entrepreneurship. Mair and Marti (2006) point out that structuration theory posits it is impossible to detach social entrepreneurship from structural

community and society. Thus, studies should be particularly mindful of context and create rich descriptions of the context in which social entrepreneurship is being employed.

I added to the literature from this in-depth look at the current debate over the definition of social entrepreneurship and offering a proposed way forward using the empirical framework provided by this study. It will be important moving forward that the literature recognizes that there is not one best definition of social entrepreneurship but rather acknowledges multiple conceptions that are hierarchically related and discursive in nature. The literature can access the empirical framework while using it to contextualize conceptual definitions. Importantly, this framework was derived from a study that was situated within the context of New Mexico. Therefore, special attention was paid to context and place-based matters. Place did play a role in the conceptualizations and experiences of social entrepreneurship.

Furthermore, the literature can benefit from an examination of problematic language that may be associated with social entrepreneurship. Language that has an underlying savior complex built in it may cause divisions and rejection of social entrepreneurship. Thus, finding new language and models such as the cultural wealth model (Yosso, 2005) that moves away from "helping," "the poor," and "those with acting upon those without," while still addressing complex inequalities that may be inherently addressed by social entrepreneurship will be an important step for the field as it gains legitimacy and expands into areas of academia outside of the field of business and management. Remaining open to other terms used in lieu of social entrepreneurship such as social innovation (Brock, 2014) can also provide a path forward for future literature.

Implications for Practitioners

Practitioners can benefit from this study, particularly the conceptual framework that emerged, by recognizing the place-based ties to the context in which they work and being

cognizant of the language that they use. Combining insights from categories 2-4 and the discursive relationship among them can be used by practitioners to further understand, embrace, and recognize themselves as social entrepreneurs. This will get some people to move from a Category 1 level of understanding- no definition or not embracing the term to higher order categories in which they may already be operating but not self-identifying as such. Practitioners should pay special attention to place and how it shapes the nature of their work. Place can inform and provide the necessary context to better understand values, needs, problems, and solutions. Without understanding the place, social entrepreneurship endeavors may not actually achieve what they set out to achieve and run the risk of negatively affecting the community in which they are trying to serve. In addition, practitioners can benefit from taking a critical look at the language they use to speak of their work and impact. Trying to avoid language that is laden with a savior complex will be important when interacting with community members that they aim to serve. By avoiding problematic language and replacing it with language that empowers will start to transition perceptions of people who may otherwise resist social entrepreneurship.

Implications for Teaching Social Entrepreneurship Education

This section covers both the literature regarding social entrepreneurship education and the implications that this study can have on future teaching and learning. I begin with investigating the literature given it was not covered in the literature review.

The rise of social entrepreneurship in higher education came as a result of the recognition that education can and should play a role in creation of solutions to the world's most pressing problems and a criticism that it was not doing so (Jacoby, 1996). Higher education is steeped in a long tradition of service. Many universities around the nation have an emphasis on teaching, research, and service as an important part of their mission. This is in part because universities are preparing people to actively contribute to society and their communities. In 1994, a report was

issued highlighting that higher education must reconsider its mission of educating students for a life as responsible citizens rather than educating for an occupation (Boyer, 1994).

The first social entrepreneurship class was taught by Greg Dees at the Harvard School of Business and since then has been on the rise around the world and in a variety of disciplines (Brock & Steiner, 2009). There has been a notable boom in social entrepreneurship courses, programs, and certificates. Brock (2014) found in her study of institutions around the world that there was a 200% increase in social entrepreneurship. There is also a trend of social entrepreneurship moving out of business school into other areas of the university that supports the idea that "everyone is a 'changemaker'" (Brock & Kim, 2011). The trend is being spurred by student demand, alignment with the institutional mission, and faculty leadership (Brock, 2014). Entrepreneurial education programs are being created to provide opportunities to identify root causes of problems and develop ideas to address them, often in collaboration with communities, so that students can practice the mindset and skills of social entrepreneurs such as self-awareness as a leader, measured risk, and path creation.

A variety of pedagogical practices are being employed to teach students about social entrepreneurship and how to be a social entrepreneur. While there is some convergence, there remain multiple approaches to what they are educating for, how they educate, and the indicators used (Mwasalwiba, 2010). In her survey of over 200 schools around the world, Brock (2014) found the many institutions are using approaches including having social entrepreneurs in residence, speaker series on the subject, business plans development, fellowships, competitions, conferences, centers, incubators, field study programs, lectures, and service learning. Instructors use these pedagogical approaches to teach about social entrepreneurship theory, sustainability, venture creation, social change strategies, and corporate social responsibility (Brock, 2014).

There has been a move away from venture creation as the sole learning outcome measurement. Venture creation will not be a likely outcome for many and instead promote the entrepreneurial mindset (Lindner, 2018). In fact, Mwasalwiba (2010) found there has been an expansion to four general objectives including venture start-up and job creation, contribution to society, stimulating entrepreneurial skills, and increasing entrepreneurial spirit, culture, and attitude. While venture creation will likely be an important measure of social entrepreneurship education, it is certainly not the only measurement. The prevalence of experience-based pedagogical approaches and multiple outcomes remain strengths to social entrepreneurship education.

This study can inform social entrepreneurship education in four important ways. First, educators can determine current levels of understanding of social entrepreneurship by identifying how students conceptualize social entrepreneurship utilizing the framework as a tool. The framework can be used to see where students are on the spectrum of conceptions discussed in this study. It is possible that students' conceptions of social entrepreneurship may depart from conceptions in the framework, but it is a starting point for determining how students are conceptualizing social entrepreneurship. Second, the framework can be utilized to illustrate multiple conceptions of social entrepreneurship that students may relate to and use to build alternative conceptions of what social entrepreneurship is or how the conceptions may be in dialogue with one another. It can be a teaching tool used to inform and educate students about the various ways in which people conceptualize social entrepreneurship. It can provide them with the vocabulary and understanding of various ways to conceive social entrepreneurship and how they may interact with one another. Third, it can aid in illustrating the place-based nature of social entrepreneurship that can drive students to consider the community they are a part of and

how their initiatives can and should be shaped by the values, needs, problems, and place-based features. Collaborating with communities should be considered an important component of the curriculum in teaching social entrepreneurship. It will be important moving forward to work with communities instead of being viewed as acting upon communities. Finally, it can also be used to sensitize students to some of the problematic language and attitudes that should be avoided when working with communities on social entrepreneurial endeavors. This can result in increased agency and empowerment of communities rather than just be to the benefit of the students.

Significance of Findings

Findings from this study demonstrate that a variety of conceptualizations of social entrepreneurship exist and have a place-based emphasis which underlies the conceptualization of the construct. This study provides a taxonomy of definitions for social entrepreneurship that has implications for teaching, research, and practice. It is of particular relevance to work being done in New Mexico, but may cross state boundaries when connecting with the literature about social entrepreneurship.

One of the most significant findings from this study is the novel framework for conceptualizing social entrepreneurship in a variety of ways. This study illustrates social entrepreneurship as a term that has multiple meanings to those that do the work. The resulting framework includes the five categories of description that were described in the outcome space. First, it is useful to recognize that the term social entrepreneurship is not necessarily understood or embraced by people who may be doing the work of social entrepreneurship as revealed in Category 1. While it is fine to not associate with the term or to use alternative terms, the framework from this study may promote adoption of the term social entrepreneurship if people view their work reflected in the categories of description. It is also beneficial to recognize social

entrepreneurship along a spectrum of inclusion that encompasses non-profits, for-profits, government initiatives, and initiatives at the individual level (Category 2) rather than limiting it to be solely large system changing initiatives. This study illustrated social entrepreneurship as a mechanism to propel values and missions (Category 3a) as well as solve social problems (Category 3b) to generate positive impacts in a variety of areas, not dominated by financial gains but are driven by purpose. Categories 3a and 3b are in line with much of the literature regarding social entrepreneurship and are commonly embraced and perpetuated understandings of the concept.

Significantly, this study breaks new ground by emphasizing social entrepreneurship as a community building and sustaining activity (Category 4) that is place-based. Social entrepreneurship was viewed overall as a positive force for creating resilient communities that can survive and thrive. It was a way for people to give back to their communities and create economic development that ensures the longevity of the place, the people, and the culture. It was a natural fit and conception for New Mexico given the strong emphasis on community and kinship and the history of formal and informal market initiatives. This conception of social entrepreneurship may be unique to New Mexico; however, it could be tested using a similar research approach in other contexts or by using quantitative approaches to test whether it is generalizable to other communities. The ideas from this study have support from the literature (Alvord, et al., 2004; Bornstein, 2004; Cho, 2006; Dees, 2001; Korosec & Berman, 2006; Lasprogata & Cotten, 2003; Mair & Marti, 2006; Martin & Osberg, 2007; Mort, et al., 2002; Peredo & McLean, 2006; Perrini & Vurro, 2006; Robinson, 2006; Tan, et al., 2005; Thompson, 2002; Thompson, et al., 2000; Walters & Takamura, 2015) yet without further studies, the question of transferability remains.

Limitations

This study was limited in several ways. First, the study was conducted in New Mexico with a sample that was working within New Mexico. Therefore, the findings may not be transferable or generalizable to other populations; however, this may be better understood by conducting empirical research in other contexts. It was important to limit the context of this particular study given the desire to tease out place-based insights that emerged. A critique of phenomenographic studies is that they may not account for context "voicing the risk that interviewer and interviewees may not refer to the same phenomenon in interviews about concepts separated from a particular situation or context" (Limberg, 2008, p. 5). This study addresses this limitation of phenomenography by situating the study in a particular context. Thus, by limiting the study to New Mexico, I also combated a limitation common to the method. Although I attempted to capture a variety of voices from different backgrounds, genders, industries, and regions of New Mexico, not everyone doing the work or conceptualization of the phenomenon is included in the study. Some people might also think that the study was limited given the sample was not composed of solely founders. The study was limited to the sample that came from the contact list of people engaging with events at the School of Management at the University of New Mexico. Thus, the findings may not represent all change agents in New Mexico and some people may not see their conception of social entrepreneurship illustrated in the findings. Finally, given the study was conducted during 2020-2021, COVID-19 may have influenced participants' conceptions and thoughts about business and social entrepreneurship. The context is thus impacted by COVID-19. This may mean that participants' responses to interview questions were shaped by not only working in New Mexico, but also by operating at a time with changing restrictions for operations such as group gatherings that are common for community building activities.

This study was also limited in focus to the primary research question. Research questions 2 and 3 did not receive the same level of investigation and coverage as Research Question 1. These questions, while important, were not the priority for this phenomenological study and not the best suited for phenomenography. They were not framed as questions typically addressed by phenomenography and thus were not treated the same when analyzing the data. The findings from research questions 2 and 3 are therefore limited in insight and will require further exploration.

Implications and Recommendations for Future Research

Future studies should test the framework that emerged from this study with an emphasis on Category 4, building sustainable communities. Testing whether the framework is transferable to other contexts can further illustrate the place-based nature underlying conceptions of social entrepreneurship. This is particularly true for understanding whether the emphasis on social entrepreneurship as a community building and sustaining activity was associated with the context of New Mexico. Research can utilize the conceptual framework provided by this study to gain a better understanding of whether the conceptualizations of social entrepreneurship do in fact cross geographic boundaries into other contexts. While the place-based emphasis may influence the results of the study, there may be areas that are transferable or generalizable that can be better understood by using phenomenographic methods in other contexts or by using other qualitative or quantitative methods.

Future studies can use the phenomenographic method to see if a similar framework emerges in a different context and is transferable. This study confirms that using phenomenography to answer "what" questions, such as "what does social entrepreneurship mean" in business and management is a fitting approach to researching the conceptualization of the term. A phenomenographic approach to studying how people conceptualize concepts in

business and management can complement and expand upon other forms of research more common to the field, such as case studies. Future studies can utilize the methodological approach provided in this study as a guide to how to perform phenomenographic studies in the field with a place-based emphasis.

I also recommend using quantitative methods to test with a larger sample size the framework to better understand whether the framework is generalizable to other contexts. It is not uncommon for quantitative studies to follow qualitative studies to verify or disprove qualitative results or vice versa given each illustrates a different perspective of the phenomenon. Authors such as Ercikan and Roth (2006, p. 20) "encourage investigators to join expertise and work together" to use both qualitative and quantitative approaches to fully understand a phenomenon. Research about social entrepreneurship in business and management has been dominated by conceptual work and case studies and will benefit from more empirical research about the topic. It is common in research for qualitative studies to result in frameworks that are later used in quantitative studies. This would be one such study that can be supported or adapted based on findings from a quantitative study that expands the bounds of New Mexico.

Research of social entrepreneurship in other contexts and that spans globally can help shape our understanding of the place-based nature that underlies and influences social entrepreneurship. Researching social entrepreneurship and the place-based nature underlying social entrepreneurship endeavors around the world can support or refute whether the findings from this study are in fact transferable or generalizable to other communities or if there may be certain characteristics of communities that make them more prone to adapting ideas of social entrepreneurship that are in line with this study. Looking at social entrepreneurship in individualistic cultural settings may yield results that are different to the findings from this study.

Looking at social entrepreneurship in other cultures that are more collective in nature may reinforce the emphasis of social entrepreneurship as a concept that is strongly connected with participants' identity and relation to their community.

There are several recommendations for future research that emerged because of this study and its limitations. First, this study had a goal of understanding how change agents in New Mexico conceptualize social entrepreneurship. While this goal was accomplished, there was not a thorough investigation of the related sub-questions. Therefore, a closer look at how social entrepreneurship might impact communities facing social and economic inequalities and what local and grand challenges are being addressed by social entrepreneurship should be considered for future research. Given the questions are not suited for phenomenography, they may be better addressed using other qualitative methods such as case studies or quantitative methods.

In addition, this study has begun to unpack some of the problematic language associated with social entrepreneurship in the literature. A critical review of the language and language to use moving forward could situate social entrepreneurship in a space that is more readily embraced by skeptics and scholars from fields outside of the business realm. By using business-laden terms or problematic language associated with social entrepreneurship, the repercussion may be that people from outside the field are marginalized and excluded. This work of determining suitable language will remain an important focus for the field as it continues to grow and become more inclusive of people outside the field of business. This is especially true when involving people who come from critical lenses or have resistance to terminology that is laden with power and privilege. Furthermore, combating the inequities, power, and privilege that exists will be important work moving forward.

Conclusion and Call to Action

This phenomenographic study accomplished what I set out to accomplish. It provided the field of business and management a new approach to tackling the debate of what social entrepreneurship is by using empirical methods for uncovering the shared meaning among practitioners in the context of New Mexico. It yielded a framework that highlights five distinct descriptions of social entrepreneurship that are hierarchically related and discursive in nature. The framework includes an outcome space of five categories of description including: Category 1. No Definition; Category 2. Variety of Structures; Category 3a. Mission and Values Oriented Initiatives; Category 3b. Addressing Needs and Problems; Category 4. Building Sustainable Communities. Furthermore, this study illustrates the place-based nature underlying social entrepreneurship, specifically in New Mexico and how culture and demographics of participants and the state shape the conceptualizations of social entrepreneurship.

This study also addresses the implications and future research agenda that can shape the field of social entrepreneurship for researchers, teachers, and practitioners. Importantly, the future of social entrepreneurship should strive to be inclusive of a variety of definitions and conceptualizations of social entrepreneurship. Future work will need to address problematic language that has been used in early constructions of social entrepreneurship and may push people away from embracing the concept. Finally, it calls for additional research into both the framework and place-based nature of social entrepreneurship from contexts within and outside of New Mexico.

This research highlights a call to action in three important ways. First, it calls to utilize the framework that emerged because of the study in teaching, research, and practice. The framework is a tool that can be used to broaden the scope of understanding how social

entrepreneurship is conceived. It ties back to well-established literature for the concept of social entrepreneurship and expands to highlight the importance of initiatives as community building and sustaining endeavors.

Additionally, this research calls for a critical look at and to move away from problematic language currently being circulated in social entrepreneurship literature and practice. If social entrepreneurship is going to be embraced by people, especially those outside of the field of business and management, it will be important to use language that does not come across as patronizing or have an underlying savior complex. Since social entrepreneurship is already tied to the word 'entrepreneurship,' it can hold negative connotations that are associated with negative views of capitalism and greenwashing. Thus, it will be important moving forward to realize that the term may not be fully understood or embraced by people, especially those coming from a critical lens. The field should be open to alternative terms for social entrepreneurship such as triple (or quadruple) bottom line business, or social innovation. Additionally, switching language from 'helping' to 'serving' may be one way to move towards language that does not entail as much savior complex and reduce the risk of being rejected by people. Finally, the field should stop spreading the notion that social entrepreneurship is when people of means act upon those without and instead view it as open to anyone from any socioeconomic background that is using missions and values, addressing needs and problems, and making a positive impact on society by building sustainable communities

Finally, I recommend that all social entrepreneurship initiatives should be framed at the Category 4 level of the framework that emerged from this study- initiatives that build and create sustainable communities. Building and sustaining communities should be viewed as a place-based activity in which the community is defined and a part of the social entrepreneurship

endeavors. By involving the community in social entrepreneurship, values, missions, problems, needs, and solutions will be better understood and tailored for and by the people that it serves. Ultimately, it can result in more inclusive and nuanced endeavors that are built with the community and provide a better path forward for the field of social entrepreneurship.

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Appendix 1

Interview Script and Semi-Structured Questions

Hello, I am a student researcher at the University of New Mexico. I am trying to understand what social entrepreneurship means to you. This conversation will be audio recorded but the data deidentified for your protection. Typically, we would hold these interviews in a private location; however, given the current circumstances regarding COVID-19, we are operating over Zoom from our homes. We ask that you excuse any disruptions that may occur such as background noise.

This interview is semi-structured, meaning I have some questions in mind to ask but will also let the conversation flow where you take it. If at any time you would rather not answer a question, please feel free to ask me to move forward without addressing it, stop the recording for that answer, or ask to end the interview and withdraw your consent.

My hope is that by learning from you and your experiences, we may distill an understanding of social entrepreneurship in the context of New Mexico that can be shared with other stakeholders. Do I have your permission to get started?

These first questions are aimed at getting to know what social entrepreneurship means to you. There is no right or wrong answer so just speak openly and honestly from your perspective:

- Please describe what social entrepreneurship means to you?
- Tell me a little about your experience with social entrepreneurship or the social enterprises you work with?
- How do the social enterprises you have been associated with illustrate your definition of social entrepreneurship?
- How has your idea of social entrepreneurship changed over time? Why might that be?

Our research is trying to tease out some of the intricacies that come from working in the context of New Mexico, specifically. Therefore, this next set of questions try to probe into your conception of place and the influence of place on your work.

- What are some of the phrases that come to your mind when you think of New Mexico?
- Please name some things, (whether it be an object or group of people, or a boundary) that represent New Mexico?
- Please describe the region in which you work.
- Tell me about why you have chosen to work in this specific region.
- Tell me how your work contributes to this region.
- What does it mean to have social impact?
- How can social enterprises measure impact? Please give examples if possible.
- How does the region influence your social impact?
- How might your work be shaped by the New Mexican context?

That wraps up all of the questions I have for you. Thank you so very much for sharing your time and expertise with me here today. We will be in touch in the future to keep you posted on the outcomes of the study. Do you have any questions for me while you have me on the line?

Appendix 2

Consent Form

What does social entrepreneurship mean to change agents in New Mexico?
Informed Consent for Interviews

You are being invited to participate in a research project. The purpose of the research is to determine what social entrepreneurship means to change agents in New Mexico. You are being asked to participate because you have been identified as an ecosystem builder or social entrepreneur operating in New Mexico.

Your participation will involve a recorded interview over the phone or Zoom. The interview should take about 60 minutes to complete. The interview includes questions such as: How do you describe social entrepreneurship? What does it mean to have a social impact?

Your involvement in the research is voluntary, and you may choose not to participate at any time. You can refuse to answer any of the questions at any time, as well. There are no names or identifying information associated with your responses. There are no known risks in this research, but some individuals may experience discomfort or loss of privacy when answering questions. The recorded data will be transcribed and kept in a secure location and will be de-identified to protect your privacy. It will be destroyed after 5 years. All identifiable information (e.g., your name, date of birth) will be removed from the information collected in this project. After removing all identifiers, the information may be used for future research or shared with other researchers without your additional informed consent.

The findings from this project will provide information on our understanding social entrepreneurship in New Mexico. If published, results will be presented in summary form only and quotes will be de-identified.

If you have any questions, concerns, or complaints about the research, or regarding your rights as a research participant, or about what you should do in case of any harm to you, or if you want to obtain information or offer input, please contact the UNM Office of the IRB (OIRB) at (505) 277-2644 or irb.unm.edu.

By participating in the interview, you consent to use of this information as described in the aforementioned research project.

Appendix 3

Sample of compiled data

Transcript Number	What does social entrepreneurship mean?
205159	No, I don't know exactly what you mean by social entrepreneurship. So I'm assuming they were talking about entrepreneurship that has an underlying goal to improve social issues in society. So if that's the case, I'm not sure I have you asking me what experience I have with that. I'm sure I have experience because I've been involved more with economic development entrepreneurship but not aimed at a development of the role of the state. So I've been cooperating a lot for instance with a trade alliance that is an organization that started I think, as a kind of a branch of the city. I think it developed more as a not for profit organization and I, I would tend to consider directing some kind of a social entrepreneurship because he has been helping local companies develop by creating, developing and bringing more money in the state, as we know is one of the poorest states in the country. So I don't know I believe I have much more than that I have from my cultural point of view, I think that my old business of selling olive oil is social entrepreneurship because everyone gets so much happier with good olive oil, but probably that won't really fit the standard definition
175401	Well, I did not cheat. And I did not attempt to go to Google and look up the definition of social social entrepreneurialism. So I was just thinking, Man, what is a? What is a context to me and so those two things are different words. As far as I'm concerned, putting them together has an interesting blend. And so the entrepreneurial piece is the easiest for me to understand in the space that I'm in, in the banking and financial space. And so I get it, I work with entrepreneurs, every day as small business owners every day, and so I get it from, from a business standpoint, and as far as a viability standpoint, like on the entrepreneurial section of it, or portion of it, are they operating a business in a sound way that can be sustained? And what that usually means is, are they profitable? So meaning can they keep going, right? So, when you go down the entrepreneurial route, but I'm thinking, business and profit, when you go down the social route? That is different, although they can be aligned, of course, with the profit idea or profit model, but social is, what is the impact that you're having on your community. But the definition of community is very specific or very unique to each situation. So the community for me and for our bank, and for our model would be different for other banks and for other models. And so it could be a micro community, it could be a regional community. It could be national level, whatever. And so those two things, that's how I see those. And so the social entrepreneurial aspect is, you know, how does our business profit model work in a way that enhances the social impact on our community.
195305	Um, well, in today's world, my expanded definition of social entrepreneurship is, is a business that consciously looks at what I would now call a quadruple bottom line, right? Of profit, environment, and social. But it's expanded to more of a social justice component. Now, in the company, where I as an employee or owner, right, am an equal, given my different role responsibilities and accountabilities? And so in social entrepreneurship, my definition is that, like, we understand problem solving together, we understand strategic planning together, we understand critical thinking together, and we understand and work together to build on each other's unique contribution to the company. That to me is social entrepreneurship.
195305	So, this is all jargon, right? But you probably get it. So what has changed is his [the owner's] understanding of what I would call the alignment of scopes of purpose. So when

	we work with an organization, there's that initial, here's the mission of the organization now line up to it, right. But now, what we're seeing is the alignment of the organizational mission with departmental missions, or purpose, and then we're seeing, and it all depends on the leadership, whether they can hold this and manage it. Right, so that's pretty hard for a lot of people. But I think what we're now seeing too, is okay, now I'm going to align my system structures, processes, procedures and policies against that purpose in the organization's right. And then, if managers and leaders can begin to engage with each human being to say, What is your life mission? Right, and how does that then align to the contribution you can make in the company? And then go and then that, that makes things really clear. So for instance, let's see if I could give an example. Okay, so we did a leadership development program for two years, the first two years I was here, and 10 people went through it, and all were promoted in the company. So one of the women her whole life essence, right? Is she a humorous, no, take no prisoners, kind of a woman who is at the operational level right? She is so good at that, right? And she finds fulfillment in it. So it took a long time to get her promoted, in a lateral transfer. And she actually took the job for six months, and got underpaid and volunteered to do it, because the CEO would not allow her to have the job. And then they formally gave her the job, she got an enormous pay raise. And now she's the office manager for all of our internet companies. Right. So that was a perfect alignment of her gifts with what the company needed. And that, to me, is part of what the leadership of any social entrepreneurial business needs to do. But, you know, that's a fairly high standard.
145757	So basically, it's kind of helping communities leverage their creative and cultural assets, assets that are kind of unique to their communities, sort of from the cultural perspective. And from the creative perspective, it's leveraging, um, areas of the economy where people actually produce and make things.
145757	Let's see social enterprises. Um, I think a lot of the work that has to do with creative placemaking and creative economies, social networking, and social entrepreneurship are heavily embedded. Because to get that community participation and interaction, you rely on bringing people together. So a lot of the work that artists are trying to do in our communities and that we're trying to support are moving the work beyond kind of coming into the gallery, and buying a piece of stagnant art, where the artist may not be present, or even in the community. And so using kind of new models, we're trying to kind of look at how artists can engage through more social interaction, be it having painting processes where people are there, and that's harder in the pandemic, obviously, but you know, and combining multiple disciplines in a setting, so you know, where people can see people painting, people can eat food, people can buy things that are made by people that are present. And so it's really kind of, you know, making things available, where you can see where they were made and produced and meet the people that are the makers.

Appendix 4

Sample of condensed data.

Transcript Number	What does social entrepreneurship mean?
205159	No, I don't know exactly what you mean by social entrepreneurship. So if that's the case, I'm not sure I have you asking me what experience I have with that. So I don't know I believe I have much more than that I have from my cultural point of view,
205159	So I'm assuming they were talking about entrepreneurship that has an underlying goal to improve social issues in society
205159	I'm sure I have experience because I've been involved more with economic development entrepreneurship but not aimed at a development of the role of the state. So I've been cooperating a lot for instance with a trade alliance that is an organization that started I think, as a kind of a branch of the city. I think it developed more as a not for profit organization.
205159	I would tend to consider directing some kind of a social entrepreneurship because he has been helping local companies develop by creating, developing and bringing more money in the state, as we know is one of the poorest states in the country.
205159	I think that my old business of selling olive oil is social entrepreneurship because everyone gets so much happier with good olive oil, but probably that won't really fit the standard definition
175401	Well, I did not cheat. And I did not attempt to go to Google and look up the definition of social social entrepreneurialism. So I was just thinking, Man, what is a? What is a context to me and so those two things are different words.
175401	And so the entrepreneurial piece is the easiest for me to understand in the space that I'm in, in the banking and financial space. And so I get it, I work with entrepreneurs, every day as small business owners every day, and so I get it from, from a business standpoint, and as far as a viability standpoint, like on the entrepreneurial section of it, or portion of it, are they operating a business in a sound way that can be sustained? And what that usually means is, are they profitable? So meaning can they keep going, right? So, when you go down the entrepreneurial route, but I'm thinking, business and profit, when you go down the social route? That is different, although they can be aligned, of course, with the profit idea or profit model, but social is, what is the impact that you're having on your community. But the definition of community is very specific or very unique to each situation. So the community for me and for our bank, and for our model would be different for other banks and for other models. And so it could be a micro community, it could be a regional community. It could be national level, whatever. And so those two things, that's how I see those. And so the social entrepreneurial aspect is, you know, how does our business profit model work in a way that enhances the social impact on our community.
195305	Um, well, in today's world, my expanded definition of social entrepreneurship is, is a business that consciously looks at what I would now call a quadruple bottom line, right? Of profit, environment, and social. But it's expanded to more of a social justice component.
195305	So, this is all jargon, right? But you probably get it. So what has changed is his [the owner's] understanding of what I would call the alignment of scopes of purpose. So

	when we work with an organization, there's that initial, here's the mission of the organization now line up to it, right. But now, what we're seeing is the alignment of the organizational mission with departmental missions, or purpose, and then we're seeing, and it all depends on the leadership, whether they can hold this and manage it. Right, so that's pretty hard for a lot of people. But I think what we're now seeing too, is okay, now I'm going to align my system structures, processes, procedures and policies against that purpose in the organization's right. And then, if managers and leaders can begin to engage with each human being to say, What is your life mission? Right, and how does that then align to the contribution you can make in the company? And then go and then that, that makes things really clear. So for instance, let's see if I could give an example. Okay, so we did a leadership development program for two years, the first two years I was here, and 10 people went through it, and all were promoted in the company. So one of the women her whole life. essence, right? Is she a humorous, no, take no prisoners, kind of a woman who is at the operational level right? She is so good at that, right? And she finds fulfillment in it. So it took a long time to get her promoted, in a lateral transfer. And she actually took the job for six months, and got underpaid and volunteered to do it, because the CEO would not allow her to have the job. And then they formally gave her the job, she got an enormous pay raise. And now she's the office manager for all of our internet companies. Right. So that was a perfect alignment of her gifts with what the company needed. And that, to me, is part of what the leadership of any social entrepreneurial business needs to do. But, you know, that's a fairly high standard.
	And so in social entrepreneurship, my definition is that, like, we understand problem solving together, we understand strategic planning together, we understand critical thinking together, and we understand and work together to build on each other's unique contribution to the company. That to me is social entrepreneurship.
195305	
	I think it's deepened. You know, I've been a part of many nonprofits, both the volunteer board, as well as an employee. And, you know, there's, there's some thought that social entrepreneurs are just, it's a different business structure, just to be sort of a nonprofit
215356	and function the same way.
	And so being dedicated to being a triple bottom line company, always brings me back to
215356	a center. so it's like a deepening of that focus and drive.
	So basically, it's kind of helping communities leverage their creative and cultural assets, assets that are kind of unique to their communities, sort of from the cultural perspective. And from the creative perspective, it's leveraging, um, areas of the economy where
145757	people actually produce and make things.
	Let's see social enterprises. I think a lot of the work that has to do with creative placemaking and creative economies, social networking, and social entrepreneurship are heavily embedded. Because to get that community participation and interaction, you rely on bringing people together. So a lot of the work that artists are trying to do in our communities and that we're trying to support are moving the work beyond kind of coming into the gallery, and buying a piece of stagnant art, where the artist may not be present, or even in the community. And so using kind of new models, we're trying to kind of look at how artists can engage through more social interaction, be it having painting processes where people are there, and that's harder in the pandemic, obviously, but you know, and combining multiple disciplines in a setting, so you know,
145757	where people can see people painting, people can eat food, people can buy things that

	are made by people that are present. And so it's really kind of, you know, making things available, where you can see where they were made and produced and meet the people that are the makers.

Appendix 5

Original Groupings for Categories Using In-Vivo Coding

Group #	InVivo Code	Number of Utterances
A	Survival	2
B	Sustainable Community	49
C	Local	2
D	Ambiguous, not used term	32
E	Why do Business	2
F	Negative Connotation	6
G	Social Need and Problem Based	38
H	Everyone an Entrepreneur	5
I	Mission and Values	17
J	Minority	2
K	Variety of Structures	18
L	Not Seeing Self as Entrepreneur	5
M	Philanthropy	2
N	Ecosystem	4
O	Exploit Opportunity	1
P	Relational	4
Q	Triple Bottom Line	6
R	Quadruple Bottom Line	4