**EVOLUTIONARY SOCIAL ENTREPRENEURSHIP**

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**ACADEMIC ABSTRACT**

Social entrepreneurship has become an important social trend as an attempt to deal with factors such as increasing poverty, decreasing government services, and increasing environmental degradation. However, social enterprises lack impact in creating more social benefit due to inadequate styles of leadership and organizational policies. Our thesis is that social entrepreneurship, through increased focus on transformational leadership forms, ethical behaviors and regenerative processes and technologies, has the potential to be an evolutionary process, i.e., one that will help society move forward in a more equitable sustainable, and resilient fashion, while recognizing, bridging, and incorporating the different worldviews of its practitioners.

**Keywords:**

Social entrepreneurship, ethics, transformational leadership, regenerative technology, evolutionary, worldviews

**Introduction**

Social entrepreneurship is defined in many ways but invariably it is characterized as a process that creates social benefit or value. The combination of social value creation with other elements such as business development results in social entrepreneurship (Chell, Spence, Perrini, et al., 2016). Social entrepreneurship has been characterized as an *essentially contested concept* due to the lack of definitional agreement but containing generally agreed upon clustered sub-concepts including social value creation, social entrepreneurs, social enterprises, market orientation and social innovation (Choi & Majumdar, 2014).

Social entrepreneurship is transdisciplinary. Beyond the *social enterprise* format requiring advanced business skills, social entrepreneurs need *transformational* *leadership* skills (Burns, 1978; Bass, 1985; Sanders, Hopkins, and Geroy, 2003) to deal with the paradoxical nature of organizations having both a business and social mission, and a grasp of *appropriate technology* (Pachamama Alliance; 2017; Polak, 2008; Schumacher, 1989; Fullerton & Lovins, 2013) since disabled persons need specialized adaptive technologies and disadvantaged communities often thrive better with smaller scale and lower tech processes. In addition, the environmental climate change crisis requires the use of alternative technology and energy sources and *regenerative* processes i.e., not only recycling but upcycling.

Ethical issues in social entrepreneurship revolve around the concept of multiple bottom lines which benefit the enterprise, the clients, workers, and greater community while doing no harm to the environment. Social entrepreneurship pedagogy similarly to social enterprise practice, is a values-laden process reflective of the worldview of the institution and instructor within which it is taught. However, social entrepreneurship is a process that appeals to practitioners and pedagogues who hold differing world views but a common goal toward realizing a more sustainable society.

In attempting to define an evolutionary form of social entrepreneurship we incorporate prior definitions of social entrepreneurship as an innovative, proactive, and risk taking process adding to social value (Mort, Weerwarden & Carnegie, 2003), and add to that the aspects of ethical basis (Chell, Spence, Perrini, et al, 2016) and multi-dimensionality i.e., uniting the entrepreneurial, spiritual, and virtuous dimensions (Weerwarden & Mort, 2006). The evolutionary goals of social entrepreneurship are to correct local market inequities (Wolk, 2007), public value failures (Bozeman & Sarewitz, 2011) and on the global level create a more equitable and sustainable society (Kuhns, 2004; Ivanescu, Gheorghe, & Sztruten, 2013; Belz & Binder, 2015).

**Social Entrepreneurship: A Transdisciplinary Process**

Insert Figure 1 about here

**Social Enterprises**

The transdisciplinary model of social entrepreneurship builds upon prior schools of thought which characterize social entrepreneurship as a process based on social enterprises: i.e., “Organizations that address a basic unmet need or solve a social problem through a market-driven approach” (SEA, 2017); and similarly NGO’s, benefit corporations or for profits that employ commercial activity to support their primarily social mission; or finally, a process based on social innovation, i.e., the implementation of disruptive solutions to social problems, the so-called Schumpeterian model which may involve businesses or sales (Dees & Anderson,2006; Phills & Miller, 2005). Whether they are for profit corporations, benefit corporations (Benefit Corporation, 2016), or nonprofit organizations they use commercial activity to support their social mission. Social enterprises are organizations that help the community, employ the hard to serve, and carry through an equitable multiple bottom line mission while still generating earned income.

Therefore, social enterprises have a duality, creating both social and financial value and wealth. This duality has been referred to in a number of ways such as “blended value” (Clark, Emerson, & Thornley, 2014), and “total wealth” (Zahra et al, 2009, p. 522). Donors and investors in social enterprises, who are increasingly referred to as impact investors, look for both SROI, i.e., social return on investment and FROI, financial return on investment (Clark, Emerson, & Thornley, 2014). Brest & Born (2013) make the distinction of *concessionary* and *non-concessionary* investment in social enterprises. Concessionary investments in social enterprises yield a below market rate financial return. Non-concessionary investments in social enterprises yield market rate returns. They are skeptical that social enterprises providing social value can consistently yield market rates to their investees, and that social investors seeking market rates have more impact than socially neutral investors seeking market returns. Both forms of investment do provide *value alignment* for the investor. However, The Omidyar Foundation a large impact funder, will only make concessionary investments “in order to support companies that have the potential to catalyze new markets that will drive social change.” (Bannick, Goldman, Kubzansky, & Saltuk, 2017, p.2)

Types of social enterprises include: social purpose businesses, earned income businesses that have an indirect impact on a social need, and business partnerships between nonprofits and for-profits (Boschee, 2017).Alter (2007) in her typology of social enterprises characterizes them as *Mission-Centric, Mission-Related, and Mission Unrelated.* Mission-Centric reflects the core purpose of the organization. Mission-Related enterprises are often commercial spin-offs of core service capacities. Mission-Unrelated denotes enterprises developed solely to generate income for the organization. *Embedded* social enterprises form the distinct core of the organization*. Integrated* social enterprises are business programs that share resources and legal or corporate identity with the social component of the organization. *Externa*l social enterprises have no direct connection to the organization and are unrelated to the mission except to generate income.

**Transformational Leadership**

Just as the social enterprise has *multiple missions*, i.e., financial and social, a social entrepreneur ideally has multiple attributes beyond those of a business entrepreneur. The social entrepreneur’s adeptness at business opportunity recognition, innovation, and risk taking (Lyons, 2013) may not be enough to successfully manage a multiple bottom line organization (Ivanescu, et al., 2013). They must also understand how to deal with complexity and display empathy and emotional intelligence (see below) as much as they understand how to make money. Social enterprise leaders when surveyed (see below) saw the ideal social entrepreneur as a transformational leader (Burns, 1978) who conducts a values based business, setting an inspirational, ethical and moral tone for the organization while being a role model.

Transformational leaders alter the status quo (Burns, 1978). According to Burns, the transforming approach creates significant change in the life of people and organizations. It is not based on a "give and take" relationship, as in the transactional approach but on the leader's character and ability to create change through example, vision and goal setting. The transformational leader is himself changed by his followers while helping change their perceptions and hopes. There are multiple dimensions to the leadership of the transformational leader, as an ethical and moral role model and a master of traditional business skills, in working towards organizational and community benefit.

Elgin (2002) characterized some important attributes of transformational leadership on the local and global as well as organizational level (see evolutionary leadership below). They included: seeing the” big picture”, taking an integral perspective; embracing diversity; delineating a new, more positive vision or worldview; enabling community groups or organizations to get a better picture of how they function; helping enable grass roots community development; conveying the transformational leader’s belief in change; and understanding and accepting different approaches to problem solving

***Concepts related to transformational leadership***

Concepts that are related to and sometimes subsumed under transformational leadership are transcendent leadership (Gardiner, 2006, 2009), transcendental leadership (Sanders, Hopkins, and Geroy, 2003), evolutionary leadership (Ubiquity, 2015; McIntosh, 2012, Elgin, 2000) and emotional intelligence, ([Pinos, Twigg, Parayitam, & Olson,](http://www.thefreelibrary.com/Pinos%2C%2BVictor%3B%2BTwigg%2C%2BNicholas%2BW.%3B%2BParayitam%2C%2BSatyanarayana%3B%2BOlson%2C%2BBradley%2BJ.-a11683) 2006; Matthews, Zeidner, & Roberts, 2002; Boyatzis, Goleman, & Rhee, 2000),

In contrast to Burns, Bass (1985) suggested that leadership can simultaneously be both transformational and transactional. This led to the concept of the transcendental leader, combining the best qualities of both forms of leadership to insure a more robust entrepreneurial culture (Sanders, Hopkins, and Geroy, 2003). A similar concept is that of transcendent leadership. Transcendent leadership is a governance process based on inclusivity, trust, group consent, encouragement of divergent and creative thinking, and information sharing (Gardiner, 2006). Transcendent leadership is values, relationship, and spiritually based and is related to *global* sustainability (Gardiner, 2009).

***Social entrepreneur leadership assessment***

What do social enterprise practitioners believe about the ideal form of social enterprise leadership and leader? A survey carried out among 150 senior employees of social enterprises supported by the Schwab Foundation for Social Entrepreneurship found that they believed that social entrepreneurs in that organizational network were similar in their leadership style. According to key team members, the great majority of the CEO’s of these social enterprises scored very high in ethical leadership, transformational leadership and empowering leadership (Heinecke et al., 2014, p.4). The respondents also stated that if there was a leadership quality lacking it was primarily relating to the ability to employ transactional leadership linking performance to rewards and positive or negative feedback (Heinecke et al., 2014, p.4). Those who took the survey reported the least desirable form to be autocratic leadership and it was the least reported leadership trait in the survey. Autocratic leaders were described as dominant leaders who don’t share power or decision-making and are indifferent to the values or opinions of others (Heinecke, et al., 2014, p.5).

Other sources also believe that autocratic leadership is not the only pitfall to be avoided in social enterprise management and that an equal hazard is a lack of transactional leadership with its rewards, important feedback and helpful direction.

It is not only the passionate, ambitious and individualistic entrepreneurial drive of social entrepreneurs that is at the root of potential ethical issues but also a lack thereof... this study rather points at a fragile entrepreneurial profile to be at the root of ethical issues (Bacq, Hartog, & Hoogendorn, 2016, p. 715).

Therefore, the *transcendental* leader (Sanders, Hopkins, & Geroy, 2003) is perhaps an optimum model in social enterprise management, i.e., one who combines transactional and transformational leadership (Bass, 1985) has moral character, faith, entrepreneurial skills, and can be directive or empowering as the situation merits.

**Appropriate Technology**

Appropriate technology, which is sometimes known as culturally appropriate, alternative (Kibert, Thiele, Peterson, & Monroe, 2012) or intermediate technology (Schumacher, 1989) has been defined as a form of economic development involving “small-scale, labor-intensive, energy efficient, environmentally sound, people-centered, and locally controlled projects.” (Pachamama Alliance, 2017). Appropriate technology is key to social entrepreneurship since much of social entrepreneurship is also *developmental entrepreneurship*, i.e., small startups operating in areas of poverty, adversity, and/or weak infrastructure (Pentland, Quadir, Barahona, & Bonsen, 2003), The importance of the technologist to the social enterprise, whether designer, engineer, et al is recognized in the difficulty of developing products and services that fulfill a social good, are culturally appropriate, and aren’t necessarily driven by particularly lucrative or broad market demand (Papanek, 2005). The technologist in conjunction with the social enterprise leader is especially challenged to develop technical specifications that don’t exceed local educational or resource capacities. Examples in the developing world would be “low power refrigeration, solar stoves, water filtration, composting toilets and relatively simple to build and maintain water pumps” (Pentland, et al., 2003, p.10).

An exhibition originally mounted at the Cooper Hewitt Design Museum in 2007 called “Design for the Other 90%” made the point that,

“There are 6.5 billion people on this planet, 90 percent of whom can't afford basic products and services. Half of them, nearly three billion people, don't have regular access to food, shelter or clean water. Yet whenever we think, or talk, about design, it's invariably about something that's intended to be sold to one of the privileged minority - the richest 10 percent.” (Rawsthorn, 2007)

A leader in social and developmental entrepreneurship and in the development of appropriate technology for the other 90% is Paul Polak who is also an MD and a psychiatrist. In his work he found that by changing the design, pricing, marketing, and distribution of their products, social enterprises can help end extreme poverty while still making profits (Polak, 2008). His goals, through both for profit and non-profit entities, have been to create technologies that are affordable, miniaturized, and locally procurable and adaptable. The overall goal is to use the appropriate technologies to solve pressing local problems not to find problems that can be solved by a particular kind of technology the entrepreneur would like to exploit. Examples are a low carbon emission biomass that takes the place of coal, a drinking straw that makes contaminated water drinkable, a solar powered irrigation pump, and a simple electro-chlorination technology for safe drinking water sold to rural Indians through locally owned kiosks (Polak, 2013; Polak, 2008; Rawsthorn, 2007). Polak uses a concept called zero based design (Polak, 2013) which involves discarding preconceptions for working in the developed world when attempting to solve problems of poverty in the developing world. Part of this concept involves using local distributors as well as local producers paid at local wages. Polak (1978) has stated, “Small-scale technology … is usually far more workable than large-scale technology in third-world countries. Systematic dismantling of complex technology to make it fit the culture is far more practical than trying to make a local culture adapt to an inappropriate technology.”

Other NGO’s as well as some multi-national corporations have also been involved with appropriate technology when creating and marketing products for developing world markets. The Solar Electric Light Fund (SELF), a US NGO has developed a global model for renewable small-scale power generation in small villages coupled with a revolving loan fund so the villagers can afford to both buy and operate the power. The Grameen Bank, established by Muhammed Yunus, which pioneered peer lending models in micro-finance has spun off Grameen Telecom for village cell phone service and Grameen Shakti, another provider of renewable energy sources for electrical lighting and cooking. Corporations such as Unilever have developed products more specific to the needs of poor villagers such as refrigerating units requiring much less electricity to operate and detergents with formulas more suitable for use in washing clothes in rivers and public water supplies (Prahalad & Hart, 2002).

Another case of appropriate technology as well as developmental entrepreneurship in the developed world comes from Detroit. Forty percent of the population there has no internet access in their homes. Several community groups and local NGO’s are creating their own internet network in the absence of interest of larger telecom corporations in doing so. Neighborhood people called “digital stewards”, over a 20 week period, are trained to publicize, install and maintain a digital network called the Equitable Internet Initiative. Antennas installed on the tallest house in each of three pilot neighborhoods beam the internet into people’s homes. Poor residents, people on food stamps, and students are particularly targeted by the initiative (Raleigh, 2017). The emphasis on technically assisting underserved populations both in the developed and developing world also relates to the evolutionary basis of social entrepreneurship, as described below.

***Assistive and adaptive technology***

In the developed world as well as the developing world, products for disabled people that would increase their mobility or ability to perform work, such as assistive technology (ATIA, 2016) and adaptive technology are also examples of appropriate technology. Assistive technology is defined as “any item, piece of equipment, software program, or product system that is used to increase, maintain, or improve the functional capabilities of persons with disabilities” (ATIA, 2016). Assistive technology can be either high-tech or low-tech such as cardboard communication boards, specialized computer hardware and software, or mobility devices such as wheelchairs, walkers, and lifts. Adaptive technologies (AssistiveTech, 2017) are specialized adaptions of existing machines that help disabled persons perform work tasks such as adaptive keyboards, telephone typewriters, closed captioning et al. The Lighthouse for the Blind, a leading Seattle social enterprise manufactures metal water bottles for the U.S. Government and has adapted their production machinery to better enable their visually challenged workers.

***Alternative technology***

Alternative technology generally refers to alternative energy sources and other processes that are environmentally friendly**.** They **“**use resources sparingly, foster recycling, use renewable and local resources, and limit the use of fossil fuels (Kibert, Thiele, Peterson, & Monroe, 2012, p. 46).” Unlike appropriate technology (see above) alternative technology does not necessarily consider the “ethical, cultural, social, and economic aspects” of technology use (Kibert, Thiele, Peterson, & Monroe, 2012, p. 46). An example of alternative technology is that deployed by Rentricity, a for –profit, which recovers energy from the flow of water through water, waste water, and industrial pipes and turns it into clean electricity with no environmental impact (Kickul & Lyons, 2016).

**Sustainability**

Just as we see social entrepreneurship as incorporating a tripod of elements some see sustainability as incorporating a tripod of elements.

The *three-legged stool* interpretation is likely the most common understanding of sustainability and how it is most commonly applied. In this model sustainability is comprised of three systems: ecological, economic, and social. For sustainability to be the outcome, these three systems must be balanced… A strong and healthy society is the primary desired outcome of sustainability” (Kibert, Thiele, Peterson, & Monroe, 2012, p.23).

Some researchers see sustainability as part of social entrepreneurship and others see sustainable entrepreneurship as interchangeable with environmental entrepreneurship or ecopreneurship (Belz & Binder, 2015). Shepherd & Patzelt (2015) and Kury (2012) state that sustainable entrepreneurship can be subsumed under social entrepreneurship even though there are differences in goals, emphasis on social equity, and organizational types. Kuratko (2017) includes the terms social entrepreneurship, ecopreneurship, and corporate social responsibility as part of sustainable entrepreneurship. He cites the definition of sustainable entrepreneurship given by Belz & Binder (2015) i.e., entrepreneurship that has a goal of preserving nature, and human life and community. Whether one sees social entrepreneurship as a subset of sustainable entrepreneurship or vice versa, we feel comfortable therefore in stating that sustainability is linked with social entrepreneurship. However, sustainability has two aspects. One is upholding the status quo and the other is transformational when social upheaval demands the incorporation of a new paradigm(s) (Wahl, 2016).

**An Evolutionary Model of Social Entrepreneurship**

**We believe that what differentiates social enterprises and social entrepreneurship that have evolutionary impact from those that don’t are: the ability to understand and work with groups that hold different worldviews; leadership qualities (transcendental and evolutionary leadership, emotional and empathic intelligence) that enable the successful deployment of multiple bottom lines in the social enterprise organization; and an understanding of and ability to work with regenerative technologies.**

**Multiple Bottom Lines**

The famous motto, “People, Planet, Profit”, (Elkington, 1997) includes the *triple bottom* *line* of making money, serving a constituency, and doing no harm to the planet. But ethical leaders who display empathy are aware of a need for additional responsibilities beyond profit and mission that clarify the organization’s responsibility to its own employees, and its responsibility to the local and greater communities of which it is a part. So the organizational may have several more “sub-bottom lines” in its mission component. Social enterprises because of the difficulty of fulfilling multiple bottom lines (Ivanescu, et al., 2013) need leaders skilled both in ethical behavior and business practices who have the wisdom and adeptness to balance those bottom lines

Many social entrepreneurs feel the ideal social enterprise leader typically embodies transformational leadership and its variants, but in practice that may not always be the case. A social enterprise might be run by an autocratic leader, for example, who may be more concerned with his own ego than with the good of the organization. The autocratic leader may be more inclined to minimize the double bottom line in order to maximize the financial profit of the organization and maximize their own power. The transformational leader on the other hand is more inclined to maximize the double bottom line, i.e., balancing making money with the mission, and expand it into multiple bottom lines that contribute to the welfare of employees, community, environment and etc.

Though social entrepreneurship is founded, in part, on the capitalist system, it also is in part “non-capitalist”, i.e. with bases in the government and nonprofit sectors. Social entrepreneurship is concerned with the creation of public value, i.e., public benefits and outcomes important to citizens, as well as private or individual value (Zivkovic, 2012; Bozeman & Sarewitz, 2011). However, there are similar approaches to evolutionary social entrepreneurship more exclusively based in capitalism. *Regenerative capitalism* brings environmentalism and sustainability into capitalism (Fullerton, 2015). It references such concepts as a switch from cradle to grave to *cradle to cradle* resource processing where the end of life of a product is recycling rather than disposal (McDonough & Braungart, 2002). *Natural capitalism* is based on enterprise which helps to stabilize the relationship between human society and the living world (Hawken, Lovins, & Lovins, 1999). *Conscious capitalism* (Mackey & Sisodia, 2013) is based on four tenets: *conscious leadership*, i.e., authentic leaders who are role models; *stakeholder orientation*, i.e., serving multiple stakeholders and constituencies; *conscious culture*, i.e., incorporating a values based culture into the enterprise; and *higher purpose, i.e.,* apurpose that inspires employees and customers and is greater than just making money. The stakeholder orientation of conscious capitalism is similar in some ways to the multiple bottom lines of social entrepreneurship and its ‘higher purpose’ similar to the virtuous and spiritual behavior of transcendent/transcendental leadership.

**Ethical Decision Making**

Ethical transgressions can hamper entrepreneurs' ability to create social wealth. Under what conditions are these different entrepreneurs willing to cut ethical corners? …How can social ventures develop early warning systems of such ethical violations? ...How can new social ventures curb their founders' potential unethical transgressions? (Zahra, Gedajlovic, Neubaum, & Shulman, 2009, p. 530)

Social entrepreneurship is a process that intuitively should have an ethical basis. The importance of ethics is often minimized in cultures with strong post-modern influences because the concepts of right and wrong can become increasingly relativistic. Kant stated that we should act as if our personal actions would become a universal rule of behavior. (Phipps, 2012). Social entrepreneurship and related concepts like corporate social responsibility and sustainability incorporate the evolutionary idea that individuals should try to assess the global impacts of their decisions regarding lifestyle, consumption, and purchasing, (Kiebert, Thiele, Petersen, & Monroe, 2012) whether they be simple everyday actions like buying food, disposing of their trash, or driving their car, or higher order actions like seeking to achieve an effective mode of personal philanthropy.

Chell, Spence, Perrini, et al (2016, p.620) state that “both ethical and social lens should be employed to understand social enterprises.” Rushworth Kidder’s ideas are a useful guide to ethical decision making for social entrepreneurs. Kidder’s (1995) ethical lens or framework is an amalgam of classical ethics, social contract ethics and utilitarian ethics (Chell, Spence, Perrini, et al, 2016). Kidder states that if a situation is not a clear cut case of right vs. wrong then there are four ethical dilemma paradigms, *truth vs. loyalty, short term vs. long term, justice vs. mercy, self vs. community.* These paradigms are useful in helping balance the mission against making money. Social enterprise leaders who don’t have an ethical decision making framework are not fulfilling the role of ethical leader. A case of a social enterprise leader employing an ethical framework is seen below.

***An example of using an ethical framework to pursue multiple bottom lines***

Our own experience of observing a social enterprise that trained and employed disabled workers, gave us an opportunity to see in practice some of these leadership issues and ethical dilemmas. The organization had taken government loans to create and run a commercial laundry on its campus serving mainly federal government institutions under the Javits-Wagner-O’Day Act (AbilityOne, 2016). It soon became evident that the developmentally disabled clients were not capable of operating the machinery in an efficient way that was profitable. The CEO determined that this wasn’t a necessarily a *right vs. wrong* situation but a *right vs. right* situation. The truth was the laundry could not make money unless the company brought in more machinery and more adept workers to run it. This in part overrode the loyaltycomponent that the organizational mission was to primarily serve those developmentally disabled workers. The *short term advantages* to the missionof employing more severely disabled workers were overridden by the *long term prospect* of the operation creating too big a loss to be continued and harming the overall organization. The *justice vs. mercy* issue was dealt with by finding other though lesser paying jobs for the more disabled workers in the sheltered workshop. The *self vs. community* issue was seen as the necessity to create as much profit for the organization as possible to enable its continued work to help all the clients and workers in its community. The decision was seen within the organization as a case of difficult but ethical decision making.

Another example of this organization’s multiple bottom line thinking was the serious consideration of entering the field of environmentally friendly dry cleaning, using harmless liquid carbon dioxide instead of highly toxic perchloroethylene as part of its laundry business. Since the market for CO2 drycleaning was in its beginning stages and government had not banned perchloroethylene as had been anticipated, this opportunity was not followed up. In this case the desire to serve the community (self vs. community) was constrained by fears that the investment wasn’t justified by the market and that it would injure the overall health of the organization. However, this incident showed the organization’s interest in deploying alternative and regenerative (see below) technologies. The organization operated other businesses such as digitizing paper files for corporations and a mobile paper shredding and recycling operation that also displayed this interest.

**Evolutionary Leadership**

The attributes of the evolutionary leader are similar to that of the transformational, transcendental and transcendent leader but on a higher organizational level, i.e., the community and global level (see Elgin’s interpretation of transformational leadership above). “Spiritual leadership [is] an evolutionary leadership style which aims at balancing the social and business ends, profit raising and altruistic love, in quest of a spiritual significance to the complex problems today’s organizations face in society” (Nicolae, Ion, & Nicolae, 2017, p.19 ). Therefore, *evolutionary* leadership is associated with social entrepreneurship, particularly in the public value sphere. Evolutionary social entrepreneurship incorporates methods and values reflective of a number of different worldviews (see below) while helping society move forward and evolve in a more equitable and sustainable way. Postmodern and integral thinkers believe that evolutionary leaders are needed to take society to the next great transformation beyond the industrial age, making an evolutionary leap rather than incremental steps or a regressive bounce back (Elgin, 2000). They do this, in part, through their grasp of systems and their ability to reconcile warring worldviews (Merry, 2009). Similarly, “Individual social entrepreneurs and teams of social entrepreneurs have a critical role to play in addressing society’s most pressing problems by developing innovations that enable communities to unlock their complex adaptive system dynamics” (Zivkovic, 2012, p. 17).

Thus, social entrepreneurs functioning as evolutionary leaders use their skills in listening and making connections, as well as other facets of their empathic and emotional intelligence to reconcile different worldviews, different systems, and different means of group expression of communities in order to help effect needed change. They “enable collective functional social entrepreneurship” (Zivkovic, 2012, p.1). They are able to delineate the “big picture” and relate the global to the local. They are clear in their social mission and process in order to reconcile and make partners of those local actors that are skeptical about the goals and the potential community benefits of social entrepreneurship. They recognize the stage of development of community actors while incorporating the stated desires and needs of the communities into their process “harnessing the intelligence and resources of more and more stakeholders and multiplying the number of collaborative experiments and innovations” (Zivkovic, 2012, p.4) using such information sharing techniques as community visioning, strategic planning, stakeholder surveys, et al.

***Emotional intelligenc****e*

The evolutionary social enterprise leader needs both business intelligence and *emotional and empathic intelligence*, i.e. intuitive understanding of situations and people’s emotions and their impact on thinking and acting, ([Pinos, Twigg, Parayitam, & Olson,](http://www.thefreelibrary.com/Pinos%2C%2BVictor%3B%2BTwigg%2C%2BNicholas%2BW.%3B%2BParayitam%2C%2BSatyanarayana%3B%2BOlson%2C%2BBradley%2BJ.-a11683) 2006; Matthews, Zeidner, & Roberts, 2002; Boyatzis, Goleman, & Rhee, 2000) to balance the competing demands of the multiple bottom lines.

Leadership in social enterprise relies on ethics, integrity and expertise which one might expect, but also on empathy and passion. These latter traits are often forgotten when we talk about leadership in the corporate world, but without these traits leaders in our sector struggle to make a positive impact, rarely establish strong support systems and lack motivation to nurture new leaders. (Harris, J., 2013)

The social enterprise leader is challenged to use his emotional and empathic intelligence in many situations. It may, for example, be to determine the *best utilization of physically or mentally challenged workers* by assessing their capacities against the competing demands of profit and mission (see “An Example of Using an Ethical Framework” above). It may be to find ways of *filling institutional voids* *in areas of poverty and adversity* by locating and utilizing informal local networks (Mair & Marti, 2009) et al. It may be just as important to locate appropriate groups to maintain new water wells in Africa as it is to drill them in the first place. The leader needs to understand and develop those capacities in herself and her staff through mentoring and training and, herself, *model those desired attributes* (Heinecke, Kloibhofer, & Krzeminska, 2014).

**Regenerative Technology**

A related development to appropriate technology and alternative technology which will become increasingly important is *regenerative technology* (see regenerative capitalism above) which involves the recycling and upcycling of waste products into comparable and higher order products, thus mitigating issues of waste and pollution. Using alternative energy sources, “products are remanufactured, recycled and composted, with natural outputs safely composted to the biological world, while minerals and human made substances return to the industrial cycle.” (Fullerton & Lovins, 2013, para.17). This opens many new fields and opportunities for social enterprises in manufacturing devices and developing processes that relate to reducing energy use, waste, and atmospheric carbon. This may perhaps be one of the most impactful and evolutionary developments in the field of social entrepreneurship.

**Crossing and Integrating Worldviews in Social Entrepreneurship**

**The** popularity of social entrepreneurship and social entrepreneurship pedagogy comes out of the beliefs that the present societal paradigm is not working well for the poor, that social entrepreneurship can measurably reduce poverty and inequality, that social entrepreneurship can have positive impacts on environmental problems, and that Generation Y is seeking to affiliate itself with such an ethics and values based process (Legnerova, 2016). We believe also, that social entrepreneurship practice and pedagogy reflects the values and worldviews of social entrepreneurs and social entrepreneurship teachers(see Table 2 below).

**Types of Worldviews**

Worldviews that help people understand the world they live in are composed of memes, i.e., shared cultural ideas, words, or symbols (Dawkins, 1976); values, i.e., the ideas and beliefs that people hold true and are most important to them; and mindsets, i.e., the influence of the set of one’s personal experience (Malley & Hawkins, n.d.). Wordviews reflect different stages of personal development or consciousness. Different observers who have different worldviews may have differing opinions as to the reasons for societal breakdown but they share in the belief that such a breakdown exits. Those holding traditionalist worldview may believe that the poor themselves are the problem and that poverty is more of a result of lack of individual responsibility (Mead, 1996). Modernists may believe poverty is due to a lack of economic investment (Yapa, 1996) or a function of inefficient government or NGO operations (Mead, 1996). Post modernists may ascribe poverty to the machinations of socially constructed scarcity deriving from corporatist economic development (Yapa, 1996). There seems to be a shared belief, however, that practicing and studying social entrepreneurship is a useful method for helping to deal with it. Social entrepreneurship seems to be a bridge between those holding diverse worldviews and similar helping values within those worldviews.

**Research on Worldviews**

The origins of worldview researchare in developmental psychology (Kury, 2014; McIntosh, 2007, 2012; Phipps, 2012). Antecedents include Piaget, Maslow, Baldwin, et al (McIntosh, 2007). Kramer et al in the early 1990’s developed a theory of absolute, relativistic, and dialectic worldviews (Kramer, Kalbaugh, & Goldston, 1992). They also developed an instrument for measuring paradigm beliefs, “the social paradigm belief instrument (SPBI) consists of 27 items that have three choices each relating to one of the worldviews…” (Kury, 2014, p.32). Individuals at the absolute level of development who see change as coming exclusively from “the outside” are seen as unlikely to become social change agents. Individuals at the relativistic stage are seen as more likely to adapt to a changing world through limited local change like better schools. They work inside the system. Those at the dialectic stage are most likely to enact system changing actions such as social ventures (Kury, 2014) which have global impact through the development of scalable, replicable enterprises.

***Paul Ray and the cultural creatives***

Ray and Anderson, (2000) categorized the worldviews of Americans into three or four main groupings. They were the first to first to draw attention to and coin the term “cultural creatives” as part of a worldview continuum that included *traditionalists*, *modernists*, and *cultural creatives*. Their 1999 values survey had over 100,000 respondents in the U.S.

The percentage of the traditionalist population was estimated to be just under 30% in 1999 and 15% in an updated 2008 survey (Ray & Anderson, 2016). Traditionalists are characterized as having strong religious values, including an emphasis on charity, respect for authority, obedience and marriage. Modernists are characterized as holding secular and scientific values, with emphasis on individualism and efficiency. Modernists according to Ray and Anderson believe that the present paradigm is workable and just needs tweaking. The percentage of the modernist population was estimated at about 50% in 1999 and under 40% in 2008. Cultural creatives are described as seeing a major shift in social systems as necessary and desirable. The percentage of the US population estimated to be cultural creatives was over 26% in 1999 and 35% in 2008 (Ray & Anderson, 2016).

Ray and Anderson’s attempt to estimate the numbers of individuals who fit neatly into their worldview characterizations may ignore various hybridizations between these groups, though their 2008 survey work does include a percentage of the population “in transition.” For example, an individual may be a cultural creative in his work life and yet hold very traditional religious values and very conservative ideas about government and politics. “We each may express values associated with many of these systems, and yet most people’s values will tend to conglomerate around one primary worldview…It is also wrong to think of these systems as inherently bad or good” (Phipps, 2012, p.221). As an example the director of the disability organization referenced previously in the section on the “An Example of Using an Ethical Framework” held traditional religious values but was in many ways a transformational leader having brought the organization into a more social entrepreneurial mode while learning to balance its multiple bottom lines. When asked about his ethical decision making process he referenced the Golden Rule and another biblical quote from Micah 6:8, “And what does the Lord require of you? To act justly, to love mercy and to walk humbly with your God.”

***World Values Survey***

The work of Ray and Anderson inspired that of others notably that of Ronald Inglehart and the World Values Survey (McIntosh, 2012). Beginning in 1981, the World Values Survey (WVS) has surveyed 400,000 respondents in almost 100 countries as to their changing values. The WVS has four major values classifications: Traditional values emphasizing religion, deference to authority, family values, patriotism, and nationalism; Secular-rational values akin to Ray’s Modernism where divorce, abortion, euthanasia and suicide are tolerated; Survival values emphasizing physical security, xenophobia, and low levels of trust and tolerance. Self-expression values akin to Ray’s Cultural Creatives emphasizing environmentalism, LGBT rights, feminism, and inclusivity (WVS, 2016). The WVS study doesn’t estimate group percentages. It also has material that is not relevant to the American cultural context in their studies of areas that have predominantly survival values such as the Middle East.

***Integral worldview***

McIntosh (2012, 2007) adds an area missing from the Ray and WVS surveys. He introduces the *integral* worldview which synthesizes the most evolved parts of the chronologically preceding world views, traditionalist, modernist, and post-modern (cultural creative). It is based on various theories of cultural evolution including those of Habermas, Gebser, Teilhard de Chardin, Wilber et al (McIntosh, 2007, 2012) (Murray,. 2009). McIntosh states that the values of the preceding worldviews, traditionalist, modernist, and post-modern, are both efficacious and harmful.

Traditional consciousness identifies the need to reduce lawless violence and evil in the world yet it creates oppression, Modernist conscious identifies opportunities for development and discovery, yet it creates gross inequalities. Post-modernist consciousness identifies the need to honor and include everyone, yet it also creates blindness to comparative excellence (McIntosh, 2007).

Ray and Anderson have also been influenced by the bridging aspect of the integral school of thought. Ray is a faculty member at Ubiquity University, a school that conducts most of its classes online and promotes an integral worldview (Ubiquity, 2015).

Cultural Creatives need to be contrasted to Traditionals and Moderns, because they often describe themselves as ‘bridge people’ between the other two contending cultures who are busy having a culture war. They are trying to make a cultural synthesis, and also transcend the others (Ray & Anderson, p.2, 2016).

Each worldview has its place but exponents of each worldview tend to focus on the drawbacks and pathologies of the others. The integral worldview attempts to integrate and harmonize the positive values of each preceding worldview. It recognizes that the values of each worldview are appropriate to different times, circumstances and life conditions. It also recognizes that conflict can become a consequence of over-identification with any particular worldview.

***Synthesis of Worldviews***

Table 1 is a synthesis of the four systems of world views mentioned above. As noted above, in practice, there are often hybrid world views.

Insert Table 1, about here

Evolutionary social enterprises need leaders who act consistently with their right minded values in order to fulfill their multiple bottom lines, whether they are of a traditional, modern, post-modern, or integral (post-post-modern) mindset. These type of leaders recognize the importance of multiple bottom lines that incorporate the wellbeing of clients, customers, employees, the greater community, and the environment as well as income generation.

Evolutionary social entrepreneurship incorporates values and mindsets from the integral/post-postmodern worldview and from previous worldviews as well. Homeless shelters run by religious organizations can be categorized as reflecting a charitable traditional worldview. Sheltered workshops which provide employment for disabled persons at simple repetitive tasks at below minimum wage can be described as economic paternalism, again reflecting a traditional worldview. Many social enterprises employ modernist business practices based on delivering comparable prices, quality, and services to compete with marketive businesses (Theobald, 1963). However, social enterprises may also take advantage of venture philanthropy and impact investing (Brest & Born, 2013; Clark, Emerson, & Thomley, 2014) which can be called integral processes, to fund businesses that compete with marketives, and create living wage jobs and profits for the organization. They may follow an integral, multiple bottom line model called applied or just sustainability which attempts to create jobs while preserving and not harming neighboring communities and the environment (Bunch, Johnson, & Robert, 2008; Jacobs, 1999). The Delancey Street Foundation (Delancey Street Foundation, 2016), a housing and economic development program run by its residents as an alternative to prison, can be characterized as reflecting a post-modern inclusionary and empowering world view. Food coops and other consentives (Theobald, 1963) which are non-market driven or only partly market driven, reflect postmodern and integral values and worldview since they often help local producers and offer environmentally friendly products.

Table 2, below, matches memes, values and mindsets with worldviews. The purpose is to show how social enterprises may display qualities reflective of all the different worldviews.

Insert Table 2, about here

**Social Entrepreneurship, Worldviews, and Academia**

“Social entrepreneurship has become the hot item at scores of universities around the world” (Rifkin, 2014, p. 265). Educators see social entrepreneurship as an important adjunct to experiential learning of other cultures and worldviews. “The current generation of college students has a strong affinity with social entrepreneurship, so it is an approach that resonates with their passions and helps insure better student participation and more engaged experiential learning during their studies abroad” (Morris, Kuratko, & Cornwall, 2013, p. 182).

Not only do students want to be social entrepreneurs, but others wish to be peripherally involved in corporate social responsibility, investing in social ventures, and other areas related to social benefit (S. Bacq, personal communication, April 23, 2014). In looking at students studying social entrepreneurship several patterns emerge. One is that of the idealistic student who wishes to help people and/or create a more just society. (T. Zak, personal communication, April, 24, 2014). Another is that of the student seeking sustainable and regenerative environmental solutions as a global survival strategy. Another group of students are seeking a corporate career path in social enterprise or social responsibility. (B. Turner, personal communication, April 24, 2014). A fourth is that of the more traditionally entrepreneurial student seeking to make money from a start-up enterprise or from impact investing (S. Bacq, personal communication, April 23, 2014). These enterprises may be based on bottom of the pyramid markets in the developing world (Prahalad, 2002) or unserved markets and infrastructure renewal in the developed world (see assistive technology and regenerative capitalism above). Often elements of these patterns are mixed together.

Social entrepreneurs may hold differing worldviews and values and yet social entrepreneurship provides a bridge that unites them in attempting to create a more just and sustainable society. Social entrepreneurship teachers with differing worldviews may still create similar curriculum and teach in a similar fashion. The institutions with which they are associated may also be predominantly identified with a specific worldview. While the worldviews of the institution and pedagogues may be different the course titles and content are often very similar.

For example consulting the university websites shows that Liberty University offers students the opportunity to pursue projects in social entrepreneurship in its Center for Entrepreneurship just as Ubiquity University does in its Social Entrepreneurship Acceleration Program. Liberty is a traditional worldview bricks and mortar school requiring students and faculty to attest to their Christian religious beliefs. Ubiquity University is a primarily online school with an integral worldview whose website states that it “fuses education with social innovation.” Its motto is “a whole new kind of education for a whole new kind of world” (Ubiquity, 2016). Ubiquity University’s entrepreneurship curriculum includes a course in transformational leadership which incorporates sections on evolutionary leadership and sustainability leadership (Ubiquity, 2015). Singularity University which particularly focuses on the societal impact of technological change is a benefit corporation (Benefit Corporation, 2016). They have a partnership with Yunus Social Business, founded by Muhammad Yunus, “to concentrate on the use of accelerating technologies and social entrepreneurship for global development in some of the most vulnerable areas of the world” (Singularity, 2016). Gaia University is described on its website (Gaia, 2018) as “an online university training leadership for eco-social regeneration.” Its website further states, “Gaia U. supports world-changers to create strategic projects and regenerative livelihoods… and through transition, we have the opportunity to at last mature our social and economic systems to allow for ecological regeneration and social justice.”

In the modernist mainstream, Harvard has courses called “Managing Social Enterprise” and “Introduction to Social Entrepreneurship” (Rifkin, 2014, p.265). The list of courses at other mainstream universities with social entrepreneurship curricula is too long to describe here.

**Conclusion**

“Social entrepreneurship, we believe, is as vital to the progress of societies as is entrepreneurship to the progress of economies…” (Martin & Osberg, 2007, p.35).

In this article, we put forth the thesis that social entrepreneurship because of its dual focus on social and financial return needs a particular type of leadership displaying heightened emotional intelligence and ability to deal with complexity, and a particular type of technological focus due to its concern with populations that are in poverty and have special needs. This type of technology must be suited to the skills and resources of these populations.

Secondly, we have also discussed the potential evolutionary impact of social entrepreneurship. We have seen that impact in the work of social entrepreneurs such as Muhammed Yunus of the Grameen Bank, whose village based micro-finance programs have had global impact and Paul Polak, whose zero based design work has also been a an influential global model. We have discussed the impact of ethics and worldviews on social entrepreneurs and social entrepreneurship pedagogy. We will now restate some of the conclusions we drew in the form of propositions about social entrepreneurship

**Propositions**

* ***Proposition 1****:* Social entrepreneurship is a transdisciplinary process consisting of a tripod of elements; social enterprise, appropriate technology, and styles of transformational leadership.
* ***Proposition 2:*** Social entrepreneurship has an ethical and spiritual basis and is focused on sustainability.
* ***Proposition 3****:* Social entrepreneurship practitioners and educators hold a variety of differing world views yet often have similar projects and pedagogy.
* ***Proposition 4***: Social entrepreneurship has the potential to be an evolutionary process since it is dedicated to moving society forward in an equitable and sustainable manner as well as bridging the multiple worldviews of its practitioners, clients, and pedagogues all the while positively changing community.
* ***Proposition 5***: Evolutionary social entrepreneurs have exceptional skills in repositioning their thinking between different systems, worldviews, and organizational bottom lines. They possess high emotional intelligence and a heightened ability to deal with complexity.
* ***Proposition 6***: Development of multiple bottom lines and consideration of ethical paradigms is key in maximizing the evolutionary impact of social enterprises.
* ***Proposition 7****:* Evolutionary social entrepreneurs move beyond the use of appropriate technologies to the deployment of regenerative technologies.

Insert Figure 2, about here

**Some future research questions**

* **What are the most effective styles of leadership and governance for social enterprises?**
* **What are the ethical challenges in balancing the multiple bottom lines of social enterprises?**
* **Do leadership styles of social enterprises vary significantly according to the worldview of the organization and/or the leader(s)?**
* **Is social entrepreneurship pedagogy expanding in a significant way beyond business schools into schools of technology and leadership?**
* **Is social entrepreneurship taught in similar or different ways in institutions incorporating different predominating worldviews?**
* **Is it possible to train students in the university to manage and balance the multiple bottom lines of social enterprise?**
* **Is cross-disciplinary or trans-disciplinary pedagogy in social entrepreneurship uniting the curriculum of the leadership, business, and engineering/design schools an effective or possibly the most effective approach to teaching social entrepreneurship?**

**Implications for practice and pedagogy**

Implications for practice include an emphasis on social enterprise development of regenerative technologies that reduce waste, energy use and the percentage of greenhouse gases in the atmosphere. This dovetails with the characterization of social entrepreneurship as a multiple bottom line process since this would have positive organizational, environmental, community, and global impact. Social enterprises could be involved with other aspects of the regenerative economy in such projects as the redevelopment of areas of poverty and decay using replicable models incorporating indigenous locally produced and recycled materials, sustainable agricultural practices, and local labor, thus supporting the local economy and reducing the carbon footprint of the project.

Implications for pedagogy include the development of trans-disciplinary curriculum in social entrepreneurship emphasizing technology and leadership aspects as much as business and financial elements. It also includes the development of collaborative projects in social entrepreneurship between institutions with primarily different worldviews bridged by their common interest in social entrepreneurship and related areas such as sustainability, ethical business, and environmental preservation.

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**Figure 1. Transdisciplinary elements of social entrepreneurship.**

Note. SV = Social Ventures (Social Enterprises), AT = Appropriate Technology, TR = Transformational Leadership

**Figure 2. Model of evolutionary social entrepreneurship**.

**Table 1. Worldview Classifications**

|  |  |  |  |
| --- | --- | --- | --- |
| **Kramer et al. (1992)** | **Ray & Anderson (2000)** | **World Values Survey (1981-2016)** | **McIntosh (2012)** |
|  |  | Survival  | Pre-Traditional |
| Absolute | Traditional | Traditional  | Traditional |
| Relativistic | Modern | Secular-Rational  | Modernist |
|  | Cultural Creative | Self-Expression  | Post-Modern |
| Dialectic |  |  | Integral |

**Table 2. Memes, Values, and Mindsets Associated with Differing Worldviews**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **World-views** | Traditional/ Absolutist  | Modern/ Secular | Post-Modern/ Self-Expressive | Integral/Dialectic/Post-Post Modern |
| **Memes** | Religious  | Scientific  | Relativistic | Evolutionary  |
| **Values** | authoritarian | democratic | inclusionary | synthetic |
|  | conservative | liberal/neo-liberal | green | holistic |
|  | rights of the unborn  | rights of the mother | feminism/LGBT | dialectical |
| **Philanthropic Mindset** | tithing & charity | corporate & government philanthropy | empowerment/ self-help/ social justice/civil rights | venture philanthropy/ impact investing |
| **Economic Mindset** | economic paternalism | market efficiency | environmentalism/sustainability  | applied /just sustainability |
| **Governance Mindset** | patriarchy/ nationalism | bureaucracy/ internationalism | team governance/ globalism | consentive governance/ globalism |
| **Leadership Mindset** | charismatic/ autocratic | transactional | transformational | transcendent/ transcendental/ evolutionary |