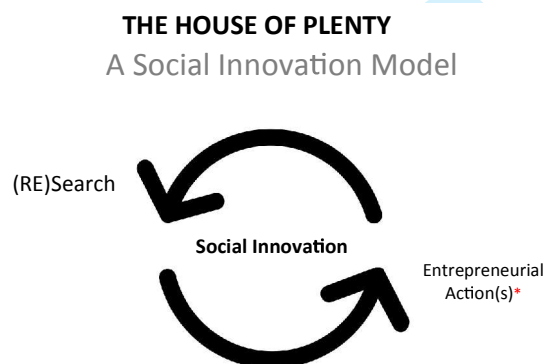


<p>Social Innovation is both a process and a solution designed and implemented by or together with the people affected by the problem and that generates structural change as a direct or indirect outcome.</p>	<p>To build capacities of the very group of people affected by a problem so they are empowered, equipped and encouraged to solve it at its root.</p>	<p>To support the people affected by the problem in developing the skills, knowledge, attitude and network to together bring themselves out of the problem situation.</p>	<p>The people affected by a problem know their opportunities and challenges best and therefore are able, if equipped and empowered, to develop solutions that work in an effective and efficient way.</p>	<p>Together with the people affected by a problem, to create an environment where the situation can be understood, analyzed and solved at its root. The researcher provides them with key knowledge, information, contacts, and resources so that those most affected can solve their own problems in a mutually beneficial way.</p>
<p>Social Innovation is about understanding challenges from the perspective of the people affected and about creating a safe and enabling environment for building the capabilities they need to implement their own solutions.</p>		<p>To effect a change in values, beliefs and practices at the cultural, psychological, political and institutional (structural) levels.</p>	<p>Every social problem is context specific and unique in the way it manifests, and therefore no existing method can merely be replicated to solve the problem. In contrast, by engaging in the field, the social innovation process will be enriched by a unique combination of methods, frameworks, knowledge and tools from different disciplines and also new approaches and methods that are contextualized to fill in the identified gaps.</p>	<p>The role of the researcher is to gain the trust of those affected by the problem but also to trust them in guiding the process of finding and implementing a solution. The key to this is that the researcher must be willing to let go of his/her own power and positional authority while in the field.</p> <p>The role of the researcher doesn't end with data generation and with a deeper understanding of the problem and its solution but continues until the solution has been implemented in a successful way in conjunction with those affected by the problem.</p> <p>The researcher serves as a facilitator of the creative dialogue process.</p>

The social innovation initiative HOPE

The House of Plenty (HOPE) is a non-governmental organisation based in Nakuru, Kenya. It all started in 1997 when Dr Wanjiku Kaime-Atterhög conducted field research for her doctoral studies on street children and their caregivers in Kenya. The findings of her research showed that although there were many existing organisations that offered food, shelter and education, many children still returned to the streets. The children narrated to Wanjiku that they were mistreated in these organisations and found it better to remain on the streets. Along with the 12 most vulnerable and the youngest of street children (aged 5-14 years) participating in her research, their gang leader and with the help of her family members, Wanjiku founded a safe shelter, House of Plenty, to (re)habilitate those children involved in her research in December 1997. The Safe Shelter provided shelter, food, healthcare, counselling and education to the children under the care of caregivers that "connected well" with the children and that Wanjiku trained. A teacher at the House of Plenty prepared the children for school education over a one-year period but two children aged 13 and 14 years did not join mainstream schools to learn together with much younger children in the same classroom and chose vocational training. Providing the children with access to formal education and vocational training was a key to their (re)integration into mainstream society. The children moved out of the shelter when they were mature for independent living, which was not necessarily when they turned 18 years old. A local Swedish church and private donations from Wanjiku, her family and friends paid the children's expenses for thirteen years while her research grant at the University paid salaries for the housemother, social worker and teacher as "research assistants".

Once the children were settled at the Shelter, she turned to their caregivers to understand who they were, how they worked and their potential and capabilities to provide quality care. Her (re)search on the caregivers revealed that though many had a big heart for the children, they lacked professional training and their services ended up alienating the very children they cared for. She also found out that care was not integrated and caregivers did not collaborate which led children to "shop" around for the different services they needed from different care institutions. Thus, she developed a training programme at Uppsala University for caregivers working with marginalized children and held international courses from 1998 to 2001 where she taught her methods on how to meet children's needs, but to do it from the children's perspective. She brought together caregivers from different sectors, organisations and professions so they could learn to work together and adopt an integrated care approach to health and social care addressing the multiple and complex conditions of the children they served. The children and staff from the House of Plenty Safe Shelter in Kenya facilitated the sessions on (re)habilitation, (re)integration and caregiving with Wanjiku. The training courses were funded by Uppsala University and the then Health Division of Sida (Swedish International Development Cooperation Agency). Her research and methods to (re)habilitate and (re)integrate street children into society and transformational training of their caregivers eventually became an Advanced International Training Programme within Sida for caregivers in 13 countries in Africa and Asia. More than 150 care providers from government agencies, NGO's and community-based organisations including doctors, nurses, social workers, teachers, police officers from around the world have participated in her training programme from 1998 to 2012. They, in turn, continue to educate others in their respective countries. They have also registered and established regional and national networks of caregivers (ANoCC) through which they continue learning together and support each other and other caregivers at the national level to improve the quality of their work (www.anocc.org).



We facilitate Social Innovation when we create a safe space, among and with the affected people, where social challenges can be expressed and understood. With that knowledge we develop and implement solutions and build capabilities to achieve the desired positive change. A process driven by trust, co-creation and action (Wanjiku Kaime-Atterhög, 2000).

* Entrepreneurial action(s) differ depending on the research findings, the context, the challenges and the target group. In Kenya, these actions have included (re)habilitation and (re)integration of street children and transformative training of their caregivers.

Figure 1: The House of Plenty - Social Innovation Model (Source: Kaime-Atterhög, 2000)
The Emerging Process of the House of Plenty Social Innovation Model

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3 *This section is derived from Wanjiku's doctoral thesis: From Children of the Gabbage Bins to Citizens: A*
4 *reflexive ethnographic study on the care of "street children", 2012*
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6 The discourse at the time of my research viewed street children as a high-risk group for HIV
7 transmission and therefore "a time bomb waiting to explode". Coming from the Medical
8 Faculty and with my background in public health and social work, my initial aim was to
9 explore their sexual and reproductive health (SRH) experiences and needs. I also sought to
10 understand why the number of children on the streets continued to grow and why many of
11 those children in institutions of care chose to return to the streets despite the availability of
12 interventions and the commitment of the caregivers. Before commencing the research, I
13 developed a conceptual framework for understanding the street children phenomenon, which
14 showed the complex and interlinked societal and structural factors that "push" children to the
15 streets (causal factors) and those that "pull" or influence them to stay on or leave the streets
16 (intervening factors), including the interactions with caregivers. Those children that leave the
17 streets and join institutions of care have their basic needs for shelter, education, and
18 healthcare met which improves their wellbeing. The high-risk behaviour in which children
19 who remain on the streets engage in and the resulting problems, further worsen the situation
20 (aggravating factors). And, this cycle of gross disadvantage and exploitation, if not broken by
21 intervening factors, continues to their offspring (see Kaime-Atterhög, 2012, page 11). I
22 realised, however, that there was a paradox - not all children left the streets permanently to
23 receive care at the institutions of care, although caregivers were described as dedicated in the
24 literature I reviewed. Many children were cared for in these institutions intermittently. Thus,
25 in my research, those factors that made children return to the streets, those factors that
26 facilitated children to permanently leave the streets, and the nature of the interactions with the
27 caregivers were elements of great interest. I started from the commonly held belief that no
28 child would choose to continue living on the streets when alternatives exist.
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36 I used participant observation or the "hanging around" method to enter into the world of the
37 children on the streets and the institutions of care they frequented (Kaime-Atterhög 2012).
38 But, relatively early in the research, it became evident that data collection was difficult as I
39 did not understand their "street culture" or their "street language" and I was also afraid of the
40 rough looking boys. I, therefore, decided to reach the children through organisations
41 providing care and in this way I came into contact with the Soup Kitchen in Nakuru where
42 115 ate lunch daily. The "hanging around" method helped me understand what was happening
43 in the sub-culture of the children and their caregivers and the interactions they had but it was
44 limited in enabling self and collective reflections as the (re)search was evolving. Thus, I
45 developed the 3-L reflexive methodology (see figure 2) so that in addition to understanding
46 the phenomena under study we could, together, reflect on and agree on what I was observing
47 to be their core root challenges and develop actions to address them.
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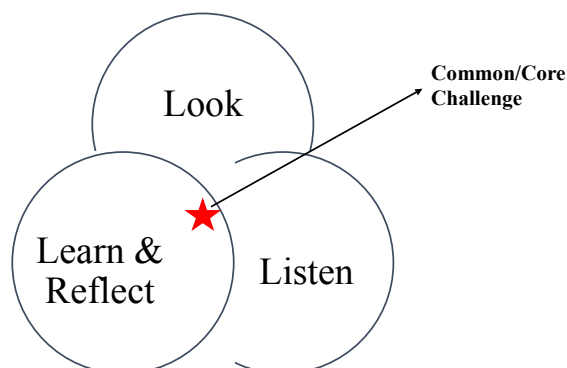


Figure 2. Community Entry Model: 3-L Reflexive Methodology
(Source: Kaime-Atterhög, 2000)

The children at the Soup Kitchen and their coordinator, a former street child, were well known to Mike, my brother, and this facilitated my access to the children and smooth entry into their sub-culture at the Soup Kitchen where I was based for six months. It is then that I realised the important role played by "insiders" or "gatekeepers" as key informants. My brother, Mike, the Coordinator of the Soup Kitchen, and gang leaders on the streets played that role and made my being an "outsider" cease to be an issue for the children. They introduced me to the children, provided me with information on their family backgrounds, on street life, particularly the hardships and survival strategies of individual children, and also drew my attention to the exaggerated stories or when the children gave me false information during interviews. I found I was accepted by the children on the basis of my relationships with the key informants. For example, although the children knew my name, they always referred to me as "sister Mike". I realised that in order for the children to trust me fully, I needed to develop a personal relationship with them. Thus, I started to meet them regularly and in their natural spaces and on their terms. I was based at the Soup Kitchen for a period of six months and was actively involved in the every day activities including preparing and serving food.

Initially, I used the 3-L reflexive methodology but as the children gained trust in me, it became easy to introduce and incorporate other data collection methods including group discussions, interviews and creating dialogues. The latter is a method I developed in the field to enable me to meet, engage and connect with the children and their caregivers in order to identify their dreams and challenges and possibilities for action together with them. When we did this - thinking, reflecting and learning together - we created an environment for development that enabled us to connect and take action together. From the interviews with the children at the Soup Kitchen, I found that sexual and reproductive health was not a major

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3 concern; their major concerns were food, shelter and education. With this finding, it became
4 necessary to widen the scope of my study to be relevant to their situation - not only to
5 explore their life situation, but also to critically reflect on how to change their situation
6 together with them. This combination of emergent research design and creating dialogues was
7 a key success factor to my (re)search and greatly contributed to understanding the root causes
8 of the phenomena and the development of appropriate entrepreneurial actions.
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11 I showed a curiosity in the lives of the children and respect for them as fellow human beings
12 as well as a genuine interest to learn from them and find alternatives to change their situation
13 together - both immediate and long-term solutions. I had to rely heavily on the children to
14 understand and be part of their world. For me, this was a learning experience as I first
15 imposed myself as an expert on what was appropriate for the children involved in my research
16 but was humble enough to let go of this power of a researcher, to learn from the children and
17 allow them to lead as agents of change in their lives.
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19 The spaces where I met, engaged and connected with the children naturally were also
20 important for nurturing the relationship and developing trust. My initial plan was to reach the
21 children - both boys and girls - on the streets. However, this proved difficult for a number of
22 reasons. Firstly, girls were not visible on the streets and, thus, were not possible to interview.
23 Secondly, the boys had income earning activities that presented different challenges for
24 reaching them. Those earning an income from begging were, for example, highly mobile. It
25 was, thus, difficult to follow up the same children and establish a relationship to be able to
26 interview them. Thirdly, due to lack of rapport and unfamiliarity with the street culture,
27 approaching even those working boys who could be reached directly on the streets and asking
28 them sensitive questions related to their sexuality and life situation on the streets proved
29 challenging.
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32 The Soup Kitchen was, thus, an important entry point for reaching the boys and for
33 understanding the ways by which they reason around their experiences of sexually transmitted
34 infections (STIs) and the ways in which they seek care, the initial focus of the research. The
35 Soup Kitchen was the home of the "market boys" and it is there that they ate their lunch,
36 relaxed, told stories and could behave like children again before going back to the "street
37 jungle" to work. The children talked openly in this secure environment.
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40 Once a relationship of trust had been established with the market boys at the Soup Kitchen,
41 they felt at ease to introduce me to the streets, their working areas, and where I subsequently
42 met two other groups of children who did not frequent the Soup Kitchen - the "plastic bag
43 sellers" and the "begging boys". With their presence, the streets became familiar and no
44 longer threatening to me.
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47 After this introduction to the streets by the market boys, I was accompanied by Mike, my
48 brother and key informant. I was able to move with ease on the streets and began mapping the
49 streets and establish the whereabouts and activities of the children living and working there.
50 Using ethnographic methods, particularly hanging around and the methods I developed in the
51 field - 3L reflexive methodology, relationship and trust building models and creating
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3 dialogues, I was able to listen to, understand and build on their perspectives as well as map
4 where they worked, ate, slept, bought drugs, their social networks and street organisation.
5 Interviewing the "begging boys" on the streets, which was both their home and workplace,
6 was challenging as they were easily distracted by passers-by from whom they wanted to beg
7 money from. Thus, a 3-day participatory workshop away from the streets was a more suitable
8 way to interview this group of children. In a playful environment, away from their busy street
9 life, they were able to relax and share their stories openly. After three days' participation, the
10 boys refused to return to the streets and that is how The House of Plenty Home was
11 established.
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15 The plastic bag sellers were reached at their "workplace" outside super- markets where they
16 waited for clients. Their group leader, who was well known to my brother and key informant,
17 Mike, facilitated this entrance and even helped correct information when the children lied to
18 us about their family situation. In order to have them concentrate on the interviews, I
19 compensated them for the time they spent with me away from their work.
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23 As I developed a trusting relationship with the children and their caregivers, other issues
24 emerged that demanded my attention but that required other methods to address them
25 effectively. Thus, I did not allow myself to be limited by my original research design but was
26 open to the field process and used the findings I was deriving from that process to determine
27 and design the next step I took. In other words, I created the methods and actions that were
28 needed from the findings I was getting from the field and after self and collective reflection
29 and this happened in a loop that fed into the process the entire time. For example, at the Soup
30 Kitchen I started to see that I could revisit issues that came up during observation and group
31 discussions with indepth interviews. The youngest and most vulnerable of the street children,
32 the "begging boys" were highly mobile making it difficult to interview them on the streets.
33 Thus, developing methods to reach and engage them became part of the research and a three-
34 day participatory workshop, away from the streets, was organised for them. At the workshop,
35 these children told me they were beaten and mistreated in institutions of care, I started to
36 develop a keen interest in researching the contexts and experiences of the caregivers. They
37 also refused to be (re)habilitated at the existing institutions, which led to developing a group
38 home - The House of Plenty - together with them. When the findings from the study on
39 caregivers and institutions of care pointed to the lack of professional knowledge and skills, I
40 developed a training programme specifically targeted at this group and carers (Kaime-
41 Atterhög 2012). This emergent research design and creative dialogues reflected how my own
42 experiences as a researcher, increased involvement with varied research participants, was an
43 asset to the research. The benefit of a multi-method approach, the long engagement with the
44 children, and continuous emersion in the data resulted in thick description of the context and
45 enhanced the study's dependability, credibility, and transferability.
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53 In the beginning, the children were surprised by my persistence and of keeping my promise
54 by turning up on the streets as agreed. A year later, when I had removed the children from the
55 streets, I asked them why they had trusted me and one boy responded it was because their
56 gang leader approved of me and added:
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"The way you came and brought us food and soap and took those that were sick to the hospital and then you asked us to tell you about our problems and asked us for solutions was very good. We used to ask each other "where is that "mathe" (mother) who brought us food? Why is she so good to buy us food? She could use her money for something else." and "You did not just tell us about helping us in the future. That is why it was easy for us to trust you."

Below is a figure that shows the process of building trusting relationships with the children and their caregivers (figures 3 and 4)..

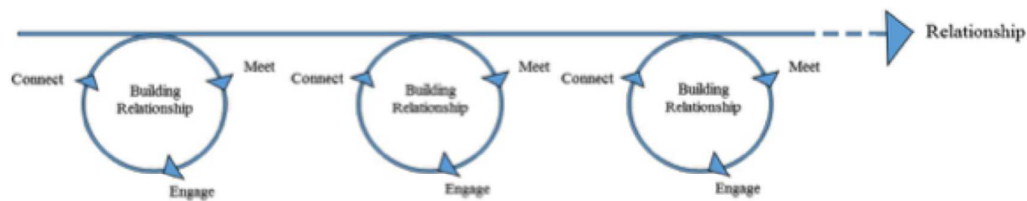


Figure 3. The House of Plenty-Relationship Building with Three Groups of Street Children (Source: Kaime-Atterhög 2000)

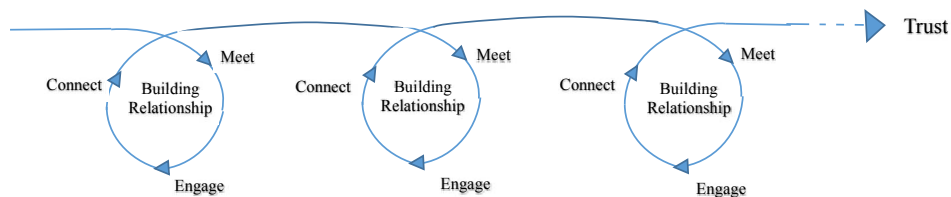


Figure 4. Trust building with one group of street children over an extended period of time (Source: Kaime-Atterhög 2000)

As researchers we have an obligation to respect others and provide individuals with the right to exercise choice. Embedded in these values is the ever-present negotiation of power. The emergent unplanned research and social innovation journey that I took and the methods I used, helped me to discover ways to understand needs with the participation of street children

and caregivers in constructing that knowledge of how their world operates, honour those perspectives, create enabling conditions to promote empowerment and enhance the wellbeing of the children and caregivers involved in my study.

The expansion into education and training

In 2012 Wanjiku and her brother Mike observed that the children around the project site had poor academic grades, few made it to secondary schools, many were dropping out of school and ending up in unemployment, crime and drug abuse unlike the children at the House of Plenty who had by then moved out of the safe shelter and were either pursuing higher education, vocational training or were working. Research revealed that some of the reasons for this were poverty, poor English instruction at the local school and lack of job skills among the older youth. Together with her brother Mike and in collaboration with the local community and with funding from DGC, a Swedish internet service provider company, Wanjiku expanded the House of Plenty to include a vocational training institute in Kenya that has since equipped and empowered 500 children from the local school and young school drop outs with English knowledge, computer literacy and business skills. More than 75 percent of them are now pursuing further education and training at other institutions, in paid employment or running their own businesses. The Institute has a strong community approach, engagement and service and past and present students are involved in community development activities at their own initiative and with staff support. In 2015, in collaboration with the Government of Uganda, and, with funding from DGC, Wanjiku opened a new vocational training institute in Kireka slum, in Uganda. Research revealed the high school drop out and unemployment rate among young people in the area led girls, as young as 10 years old, into prostitution as a source of income. Thus, the priority group targeted by the Institute in Kireka are girls at risk of prostitution and girls that are already involved in prostitution. In addition to English, computer and business classes, the Ugandan students also receive training in performing arts and media. The Institute offers these classes at no cost to poor children who would otherwise not afford such education.

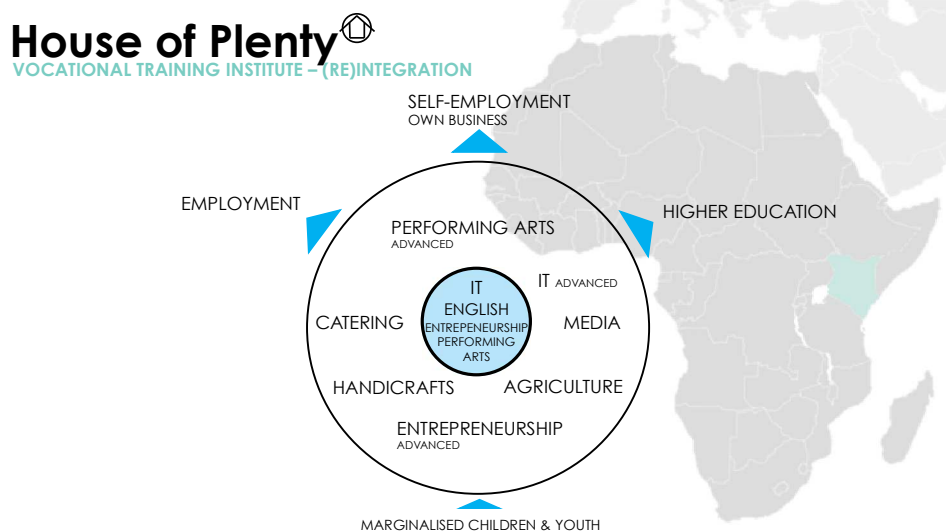


Figure 5. House of Plenty – Vocational training institute

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3 Source: www.houseofplenty.se
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7 The education lasts for three months and that might seem like a short period of time in a
8 western context. However, it is shown that this education is sufficient for the students to start
9 their own business. In Kenya the threshold for starting a business is often lower than in the
10 western world with simpler bureaucracy and simpler operations. All the respondents in the
11 study state it is because of the House of Plenty that they are entrepreneurs today. A study also
12 confirm how important it has been for the young entrepreneurs to get external counselling
13 how to start up and run a business. One of the entrepreneurs says:
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17 *"My life situation would have been difficult if I had not attended the House of Plenty. It is*
18 *thanks to my knowledge in entrepreneurship and IT that helped me to get my current job.*
19 *With this job there is a greater chance that I can save some to be able to start up my own*
20 *company later."*
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22
23 The House of Plenty has given them knowledge in English, IT and entrepreneurship, areas
24 that makes them get an insight in how it is to run a company. Getting knowledge in how
25 computers can be used is something we see as important when the society today is based on
26 computers. Many families in less developed countries have no opportunity to acquire a
27 computer, therefore it is of great importance children and youths gets the relevant knowledge
28 in their school education. The study by Wanjiku (Kaime-Atterhög 2012). also shows that the
29 knowledge the school gives the students a chance to compete for other jobs, after their
30 education that otherwise would not have been possible. This gives them a better opportunity
31 to create capital for their own company. House of Plenty as an external advisor is beneficial to
32 the student as well as Kenya as a country. By giving disadvantaged youths a chance to
33 education they have a better chance of staying of the streets and getting or creating a job,
34 which will contribute to the development of the country.
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39 **The cost of running the schools**

40 The cost for running the schools differ from country to country because of the total number of
41 students, the type of courses they offer and the duration of the courses. For example, the one
42 in Kenya has about 122 students, which is double as many students as the one in Uganda (60
43 students) and has many shorter elective courses to meet the high demand of students and their
44 diverse training needs. In addition, the school in Kenya has business as an elective course and
45 not only as a basic course for all students as in Uganda. In addition, the schools do not pay
46 any rent as the facilities are donated by the Director, in Kenya, and the Government, in
47 Uganda. Also, the only paid staff are the IT and English teachers in both schools and the
48 Business teacher in Kenya. The managers and other teachers and facilitators are not paid for
49 their contributions. Thus, in figures, the amount spent for start up, which includes renovation
50 and equipment, is about 14,000 USD. To run the schools, including staff salaries, sponsors
51 provide about 1,225 USD/month.
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56 **The need of collaboration to pursue goals** 57 58 59 60

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3 In Kenya, the Institute works closely with the community while in Uganda there is an overlap
4 and collaboration with the Government. According to Wanjiku, it is these and other
5 contextual factors that will determine how to scale up these initiatives to reach even more
6 needy children in each country and regionally. DGC, the Swedish company that is the main
7 donor for the House of Plenty Vocational Training Institutes (HOPE-VTI) in Kenya and
8 Uganda, is more of a partner than a donor. The senior management team at DGC is involved
9 in the planning and development of various components in our Institutes and Board meetings
10 take place at their premises. The interface between Wanjiku's social innovation initiatives and
11 DGC's efforts to address the digital divide offers great potential and is a new form of
12 collaborative value creation in support of sustainable development. The year ahead, Wanjiku
13 plans to approach more companies to partner with them in developing other key components
14 at the Institutes such as catering, media, performing arts, textile design, beauty and health and
15 so on. The plan is to establish similar safe shelters and vocational training institutes in all six
16 African countries where Wanjiku has trained caregivers and where the caregiver network,
17 ANoCC, is active.
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23 In 2015, Wanjiku established House of Plenty Foundation in Sweden to coordinate and
24 provide professional and financial support to organisations and caregivers who are using her
25 methods to empower marginalised children and youth to find their way out of poverty through
26 (re)search, (re)habilitation and (re)integration and other social innovation actions shaped by
27 local research processes. .
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31 **Scaling up social innovation needs strategies**

32 With the very good results being realised by the House of Plenty methods and the difficult
33 situation of poor children and youth in many countries, Wanjiku has come to the conclusion
34 that scaling up the House of Plenty Model would be one of the solutions in reaching and
35 equipping these vulnerable groups of children and youth with relevant skills that would move
36 them from poverty to purpose. However, she has many ideas on which way to take and there
37 are several strategic options with pros and cons including implications for scalability,
38 sustainability, and effectiveness (see also Weerawardena et al. 2010). In addition, she realises
39 that she will also need to have contextual strategies for the organisation as well as additional
40 funding depending on where HOPE-VTI has or plans to have its operations (see Bloom &
41 Chatterji 2009). What could be obstacles for the expansion of HOPE-VTI, what
42 organisational models should she consider, and what are the potential pathways to
43 sustainability for this social innovation venture?
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48 **Acknowledgements**

49 We wish to thank the project teams in Kenya, Uganda and Sweden for reading various drafts of this case
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51 Ms Malena Fornes and Mr Jesse Szeto.
52
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