



# Disentangling Social Entrepreneurship as an Agent of Social Change

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## Abstract

Social entrepreneurship is a field that continues to evolve while gaining popularity. Our review of the literature shows that it is an essentially contested concept as there is a lack of agreement among researchers on how to define or conceptualize it. Despite these disagreements there is an overall positive bias in the literature depicting social entrepreneurship as a panacea which can solve societal grand challenges such as wealth inequality, job precarity, food insecurity, climate change, etc. through the market mechanism. However, some critical studies on this topic highlight the dominant market logic and the instrumental use of social ventures to advance neoliberal capitalism. We propose to disentangle social entrepreneurship from its economic roots and suggest engagement with indigenous social entrepreneurship based on local traditions and history of a place as a possible solution to the structural problems faced by the field.

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## 1 Introduction

The past decade has been characterized as a period of accelerated neoliberal globalization and digitalization which, together with the crisis of climate change and the global pandemic, caused unprecedented societal transformations. These changes led to a global socioeconomic disruption and a crisis of the capitalist world order. This order binds states, nations, and communities together through the transnationalization of finance, a global supply chain, and international circuits of capital accumulation which make the effects of this crisis planetary in scale (Fryer, 2021). A neoliberal imagery guides the logics, processes, and technologies of this capitalist order, while making use of the anxiety of the (post)modern subject (Konings, 2015) to mobilize its labor power. This mobilization is focused on advancing market fundamentalism, privatization, free trade, global extractivism, and discontinuous technological revolutions such as digital platforms, artificial intelligence, quantum computing, etc. These dynamics are manifested in social change across the world and have produced labor precarity, socioeconomic inequalities, as well as a fundamental uncertainty about human future (Hann & Parry, 2018).

However, one can argue that these challenging times can also produce a social realization that something radically different must be done to avert such crises in the future. Perhaps we can start by giving precedence to collective societal interests over egoistic individualism and strive toward creating a better and stable world. Many scholars have argued that social entrepreneurship is a desirable method of generating these outcomes (Williams & Gurtoo, 2017). For example, former US president, Barack Obama, was of the view that “social entrepreneurs can help by lifting people out of poverty, combating climate change, and preventing the spread of disease.” Indeed, this connection of entrepreneurship with the social has gained popularity in business, media, politics, and education.

Despite this popularity, there is no coherent and unified definition of the term *social entrepreneurship* (Dacin et al., 2010). For the purposes of this chapter, we can operationalize it as “the practice of addressing social problems by means of markets” (Mair, 2020: 333). In this sense, social entrepreneurs are different from business entrepreneurs as their mission for positive social change takes precedence over mere economic profits (Marti, 2006). Similarly, a social enterprise or venture is “an organization that engages in social entrepreneurship” (Mair, 2020: 333) by solving a wide variety of social problems including but not limited to poverty, homelessness, climate change, elderly care, refugees, mental health, etc. Overall, this sector is global and dynamic and receives a lot of interest from investors. In the United Kingdom, for instance, some studies claim that there are more than 70,000 social enterprises working to develop sustainable businesses and deliver long-term social

and environmental change (Bell & Haugh, 2014). Similarly, the Harvard Business School Social Enterprise and the Skoll Centre for Social Entrepreneurship at the University of Oxford are two leading research institutions in this area which are funded by benevolent donations.

A necessary but not sufficient condition for the change promised by social entrepreneurs is creativity and innovation in either the outcomes or the process of social entrepreneurship. This implies that engaging in this process requires the capacity of imagining better future possibilities. The inspiration that social entrepreneurs receive from such a worldview can be gauged from the quote below:

Human creativity is unlimited. It is the capacity of humans to make things happen which didn't happen before. Creativity provides the key to solving our social and economic problems. (Muhammad Yunus, founder of Grameen Bank, as quoted in Nicholas, 2021)

In this chapter we will review the social entrepreneurship literature to critically evaluate these claims. We argue that some of the contemporary contestations in the literature arise due to conflation of positive and negative forms of social enterprises. Toward the end we draw on decolonial theory to present a solution in the form of an indigenous social enterprise.

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## 2 Spectrum of Social Entrepreneurship

Although the idea of social entrepreneurship is not new, its emergence as a theoretical concept can be traced to some initial studies in the 1990s (Dees & Elias, 1998; Wallace, 1999). These scholars pointed out the effectiveness of social entrepreneurship, how it straddles the boundaries of public and private sectors, and its unique metric of success as socioeconomic development. This initial literature, however, focuses on the individual entrepreneur instead of taking a process or collective social innovation perspective (Olinsson, 2017). From an organization perspective, there are many options for a social entrepreneur to choose from in structuring their venture. These structural options can be mapped on a spectrum as shown below in Fig. 1:

This conceptual spectrum can be explained with respect to the relative importance placed on social versus economic goals and by situating ventures between the for-profit and no-profit ends (Dees et al., 2001). However, some scholars have argued that it is difficult to classify the importance of social goals and the altruistic intentions underlying the *social* aspect (Peredo & McLean, 2006). Therefore, any business activity with social benefits should be counted as part of social entrepreneurship (Mair & Marti, 2006). It might be useful however to map the intention of producing social benefits as it may take different forms in the goal-structure of a social venture depending on the intensity and commitment level of the entrepreneur (Peredo & McLean, 2006). Still others treat social entrepreneurship not as a business or social concept but more broadly as a Foucauldian discourse with its own language, subject positions, organizing principles, and actions that are coherent with a neoliberal regime of truth (Fyke et al., 2016).

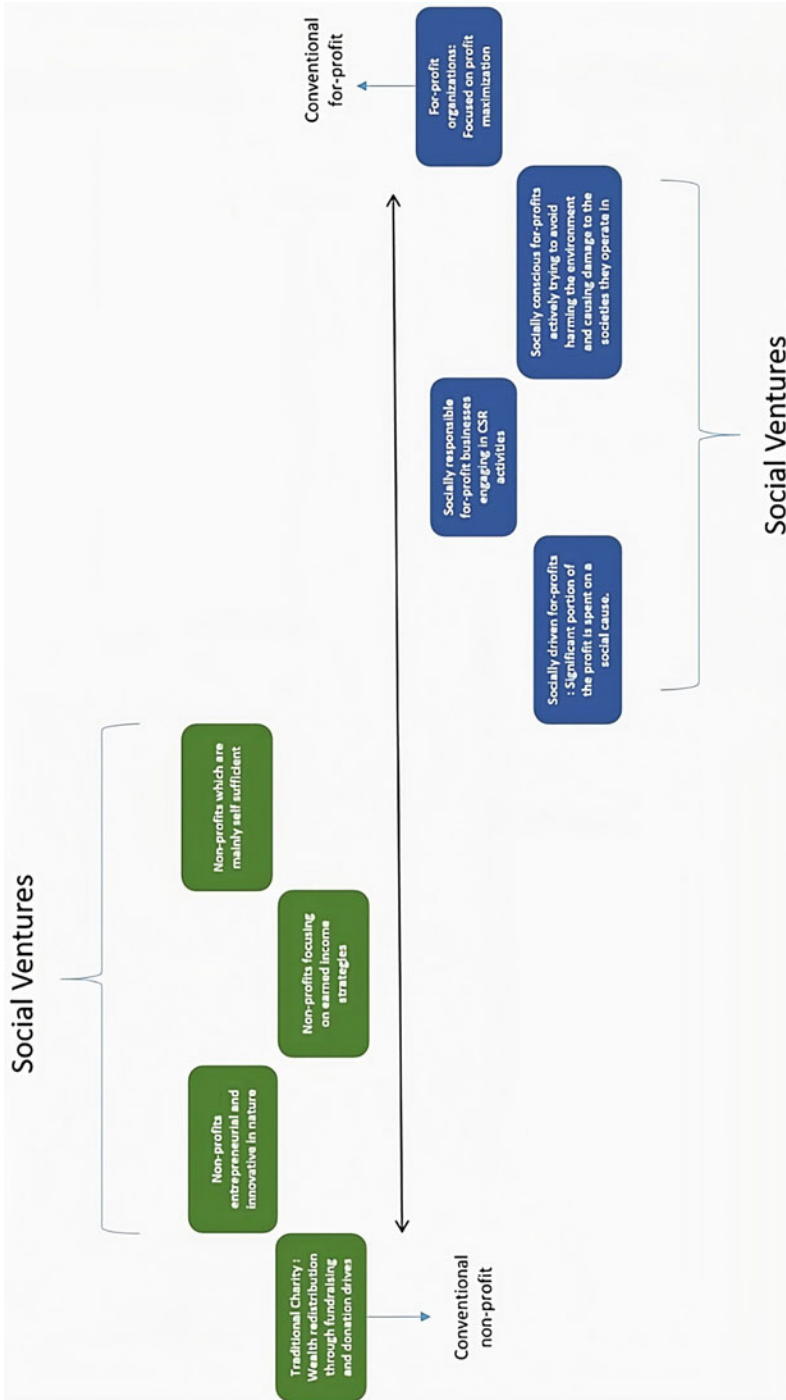


Fig. 1 Spectrum of social ventures. (Adapted from Dees et al., 2001)

### 3 Definitional Heterogeneity and Contested Nature of Social Entrepreneurship

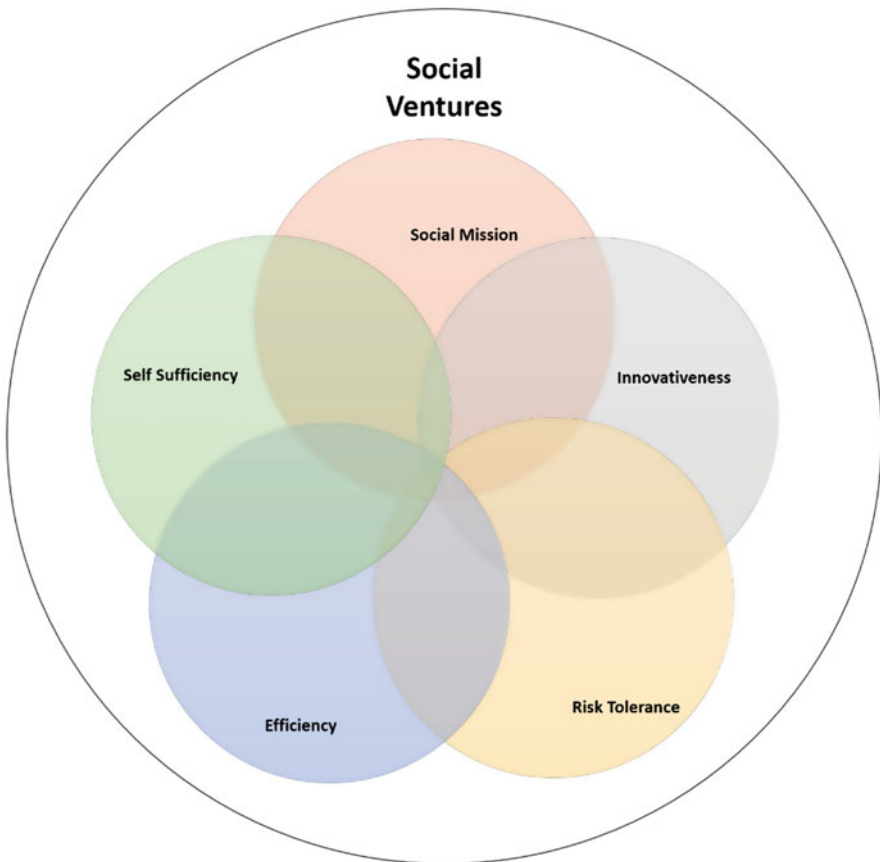
As the above discussion highlights, some scholars have attempted to define, create boundaries, and synthesize the fragmented literature on social entrepreneurship. However, there has been no consensus yet on what exactly is social entrepreneurship (Choi & Majumdar, 2014). Just like art and democracy, social entrepreneurship is an *essentially contested concept*. These are defined as “concepts which inevitably involve endless disputes about their proper uses” (Gallie, 1956: 169) and follow seven key criteria. Some scholars evaluated social entrepreneurship on the basis of these criteria and concluded that it is an essentially contested concept (Choi & Majumdar, 2014). For example, such concepts are *appraisive* in character, i.e., they not only describe but also reflect something of value and moral significance. Social ventures meet this test as they have high legitimacy as tools of solving crisis of the capitalist order. Even organizations remotely engaged in socially responsible behavior desire to create a positive identity and to project an ethical/moral organizational purpose. Contested concepts are also *internally complex*, i.e., they are multidimensional such that different users focus on different aspects of the concept and prefer some aspects over others. In this sense, social entrepreneurship is internally complex as self-sufficiency, innovation, risk taking, application of business methods for efficiency, and social value creation are all aspects of social entrepreneurship and different users emphasize one aspect over others. As a result of this internal complexity social entrepreneurship has *various descriptibility*, i.e., it can be described in multiple ways as individuals can choose to focus on communicating certain aspects of the concept and not others.

Essentially contested concepts are also characterized by *openness*, i.e., they can be revised in light of new circumstances. Such openness is a characteristic of social entrepreneurship as the field adapted to neoliberal globalization by shifting from a social to market logic (Battilana et al., 2012). The fifth characteristic is that different stakeholders are *defensive* toward their own use of the concept, while recognizing and being *aggressive* toward alternative uses. We can see this reciprocal recognition among different camps of social entrepreneurship; for example, those who propose an innovation-based approach to social entrepreneurship critique those focusing on profit as compromising on the social cause, while the latter criticizes the former for not being efficient, scalable, and self-sufficient (Peredo & McLean, 2006). The sixth and seventh characteristics bind the concept to rely on an original *exemplar* to anchor conceptual meaning and to *progressive competition* which leads to greater coherence of conceptual usage. This is to make sure that all the stakeholders are in fact discussing the same concept and continuous debates bring greater conceptual clarity. Nevertheless, some other scholars have critiqued the last two characteristics of essentially contested concepts as being too optimistic and contradictory to the whole idea (Collier et al., 2006). We agree with these critiques as there is no original uncontested exemplar in case of social entrepreneurship, i.e., different groups identify with different ventures based on their own understanding of social entrepreneurship (Choi & Majumdar, 2014).

Another debatable issue is how the term *social* is understood (Marti, 2006). For example, some scholars equate social to societal benefits (Smith & Stevens, 2010), while others treat it as signifying the social mission of the venture (Munoz & Kimmitt, 2019) or its potential of social transformation (Maseno & Wanyoike, 2022). Hence, the term social has taken on a plastic nature and is treated as an obvious quality of these ventures without any further explanation.

Given the above discussion, it is clear that it is difficult to exactly define social entrepreneurship or to create a distinct boundary around this concept. While some scholars have advanced their own idea of social entrepreneurship, others have attempted to resolve the conceptual challenges by treating it as a cluster of concepts (Choi & Majumdar, 2014). We present an integration of these models in Fig. 2:

We can observe that different attempts to demarcate, synthesize, and reach a common ground in the domain of social entrepreneurship are worthwhile but without any resolution. Even the cluster and spectrum conceptualizations were not



**Fig. 2:** Social entrepreneurship as a cluster of concepts

able to solidify social entrepreneurship as a meaningful signifier (Steyaert & Hjorth, 2006). This led Alex Nicholls to suggest that the field is still in a pre-paradigmatic stage where there is lack of consensus over philosophies, definitions, research questions, and methodologies (Nicholls, 2010a).

From the above discussion, one can infer that although the concept of social entrepreneurship is complex and contested, a dominant part of the literature considers it positive for society. All mainstream scholars agree that social entrepreneurship is desirable and has the potential to change the social landscape, create opportunities for the marginalized, and aid those who are helpless (Santos, 2012). This positive social change, however, is not possible through the present socioeconomic arrangements that can work unfavorably toward segments by excluding or marginalizing them. Therefore, social entrepreneurs conceptualize and launch Schumpeterian-type innovative business models that provide market-based solutions to instigate change. In this sense, social entrepreneurship is not a technical, value-free concept; on the contrary, it encapsulates high moral and ethical principles—a topic which we turn to next.

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## 4 Social Entrepreneurship as a Panacea (Positive Form)

Social entrepreneurship has been considered integral to the socioeconomic development of communities across the globe (Dees et al., 2001). Social enterprises can act as a catalyst for stimulating local economies by using the creative capacities and skills of individuals, especially in the Global South. The potential of social entrepreneurship in linking economic growth and social change has been documented in many studies (see Williams & Gurtoo, 2017). A creative combination of profit and social objectives, encapsulated in innovative business models such as microfinance, impact investing, crowdfunding, fair trade, etc., is supposed to solve grand challenges including poverty, food safety, climate change, and social exclusion, to name a few (Bacq et al., 2020).

The category of a “social entrepreneur” arose to meet these challenges (Leadbeater, 1997). Their motivations range from being compassionate to being moral to being a change agent that creates a unique reasoning process favoring markets to generate solutions to social problems (Grimes et al., 2013). One can argue that social entrepreneurs engage in what Joseph Schumpeter calls “creative destruction” (Schumpeter, 1942: 83). This term denotes a perpetual process whereby one innovation (product/process) replaces another leading to a disruptive change in market arrangements. Schumpeter considered it to be a driving force of capitalism fueled by the entrepreneurial spirit of the capitalist coupled with an incessant desire to revolutionize the economic order. Similarly, social entrepreneurs can generate innovative solutions that improve the market mechanism through disruptive interventions at the societal or the community level (Martin & Osberg, 2007). The societal-level interventions include bridging “institutional voids”—a term which refers to the absence of institutions required for an effective functioning of markets such as appropriate regulations, presence of suitable intermediaries, and mechanisms

to enforce contracts (Khanna & Palepu, 1997). Social enterprises such as BRAC and Grameen Bank are examples of firms attempting to bridge institutional voids in the Global South (Seelos & Mair, 2005). Similarly, fair trade organizations attempt to redress the historical inequalities in international trade and promote socioeconomic justice by connecting marginalized producers with socially conscious consumers. At a community level, social entrepreneurs can initiate a “virtuous circle of social capital accumulation” (Leadbeater, 1997: 25) which can kickstart economic regeneration and poverty alleviation. At an individual level, social entrepreneurs are assumed to possess some unique characteristics such as creativity, inspiration, passion, and courage (Sastre-Castillo et al., 2015). Other scholars have also identified qualities such as willingness to self-correct and break free from established structures and a strong ethical grounding (Bornstein, 2004). However, these personal characteristics interact with the social context in which social entrepreneurs launch their ventures which then determines the success or failure of a venture (Markman & Baron, 2003).

Despite the overall positive bias of this literature, some studies have highlighted the negative aspects of social entrepreneurship.

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## 5 Social Entrepreneurship as a Neoliberal Modality (Negative Form)

As we discussed in an earlier section, scholars have highlighted the definitional problems as this field of inquiry allows a wide variety of incompatible definitions and perspectives to coexist thereby making the whole category ambiguous (Chliova et al., 2020). Others critique the capitalists’ interests generating a neoliberal ideology conditioning social entrepreneurship (Mason & Moran, 2018). Arguably, the *enterprise* in social enterprise is a cornerstone of neoliberal governmentality (Bandinelli, 2020) as it rests on a socioeconomic order that privileges unrestrained market competition, performativity, and a managerial logic (Steyaert & Hjorth, 2006). This reduces the social to an instance of the economic, whereby business tools and techniques take precedence in generating a hybrid model to improve public welfare, while generating money for the social entrepreneur. Paradoxically, such an economization of society is bound to reproduce unequal social and economic outcomes (Bandinelli, 2020). This neoliberal logic has worked to reconstruct people as *entrepreneurs* looking for *customers* and have subsumed ethics into the domain of economic calculations. As argued by William Davies:

If liberalism treated the ‘economic’, the ‘social’ and the ‘political’ as separate spheres, with their own discrete modes of evaluation, neoliberalism evaluates all institutions and spheres of conduct according to a single economic concept of value. (Davies, 2014: 20)

A related but different critique associates social entrepreneurship with market failure. The society left to run as per the principles of supply and demand does not reach the equilibrium proposed by the capitalist narrative. Individuals pursuing their

self-interest in the form of profit maximization do not end up creating the utopia proposed by free market proponents. The pursuit of profit, on the contrary, creates and exacerbates socioeconomic inequalities as the rich keep getting richer and the poor getting poorer. Traditional nonprofit social organizations are built upon principles of compassion, and people donate their earned income to different causes from the goodness of their heart without any expectations of getting their money back let alone demanding a return. However, these assertions raise a problematic question, which is how the problems created by the free market system can be solved using its own tools. This question takes on more importance when we consider the fact that many traditional NGOs and other nonprofit organizations are being transformed into commercial social enterprises which are clearly market-based organizations.

As a result of the interaction of the opposing logics of market and social welfare, a number of paradoxes appear. For instance, the free market theory works on the principles of economic positivism which demands quantifying the outputs of a social venture. However, social impact is hard to measure (Costa & Pesci, 2016) and as a result difficult to communicate to key stakeholders; therefore, the decision-makers end up focusing more on commercial/financial measures at the expense of the social. Maximizing these opposing objectives creates a complexity of purpose and vision (Short et al., 2009) which affects employees who are often in a state of conflict as there is no clear guideline of how to reconcile these objectives. In a market based on cutthroat competition, a firm with an additional purpose of social value creation would be at a disadvantage and would eventually be driven out of the market.

One of the proponents of free market capitalism, Milton Friedman realized this conflict between a social mission and commercial aspirations. He is of the view that the only social responsibility of businesses is to generate financial returns. He labeled those pursuing the hybridity of economic and social value creation as schizophrenic (Friedman, 1970). Adam Smith also argued that pursuit of self-interest in terms of free market competition would lead to efficient allocation of economic resources instead of simple benevolence (Smith, 1776). The invisible hand of Adam Smith is sufficient to coordinate autonomous individual actions and transmute the greed, self-interest, and private vices of individuals into public virtues and prosperity for all. In other words, the free market mechanism is automatic, and the invisible hand is sufficient to reward innovation and improve the economy. By this logic, any organization prioritizing social welfare over economic profit would be considered inefficient and would be penalized in an interdependent world. This additional burden would not make social entrepreneurial ventures sustainable and can lower financial returns. For instance, Grameen Bank, a Bangladeshi microfinance institution for the poor, is classified by some as the original exemplar of social entrepreneurship (Seelos & Mair, 2005). However, it reported 85% decline of profits from \$1.3 million in 1999 to \$190,000 in 2001 due to decrease in loan repayment rates (Hulme, 2009). Some scholars have explained this decline by arguing that the loan disbursement at Grameen is not based on maximizing loan repayment rate but is based on maximizing social welfare (Acs & Sany, 2009). In the words of Muhammad Yunus, the founder of Grameen Bank:

We can raise our repayment rates to 100% instantaneously by a simple decision to write off all our overdue loans. We have more money in our loan-loss reserve (\$67 million) than the present overdue loans. But we chose not to go that way. We want to do it the harder way – by improving the repayment situation and recovering the overdue amount. We do not want to abandon our borrowers/owners by disqualifying them to remain within the Grameen fold. We want them to change their life with Grameen. We don't want to push them away with their problems. We never think of walking away from them.

It is often argued that social enterprises, as opposed to traditional nonprofits, can access funds from capital markets and are therefore more feasible (Nicholls, 2006). A negative aspect of this funding, however, is that private investors are in a position to influence organizational decision-making to increase their financial return at the cost of drifting away from the social mission. Similarly, some scholars challenge the hegemonic view of social entrepreneurship and even consider the story of the dramatic growth in a number of social enterprises as problematic. For example, Teasdale et al. (2013) analyzed the phenomenal growth claim of social enterprises in the United Kingdom starting from 2003. They traced this growth to a positive change in political optimism and the creation of an enabling environment for social enterprises. This includes modification of reporting standards in order to broaden the criteria of what counts as a social enterprise. In the United Kingdom, the term *social enterprise* has constantly been reshaped by policy-makers and practitioners in response to the changing political and social environment (Nicholls, 2010b). Due to the contested nature of the concept, governments can expand the definition of the term based on their own interests, for example, they can use this *growth myth* as an excuse for their inadequate performance in the public services sector (Austin et al., 2006). Governments market the growth in social enterprises by quoting related statistics in its various publications; however, these statistics are consequently used by politicians and practitioners to legitimize their past and future policies and practices (Teasdale et al., 2013). When the states share statistics relating to a contested concept, they are prone to being influenced by their biases as the interpretation of quantitative data can change depending on how it is being analyzed. By reviewing the count of social enterprises reported by consecutive surveys done in the United Kingdom, Teasdale and colleagues showed how the numbers are manipulated with respect to self-serving agendas. For instance, in 2003, in a survey conducted by the Department for Trade and Industry (DTI), the estimated number of social enterprises was 5300. In 2004, DTI commissioned a mapping exercise of social enterprises in the United Kingdom, but this time the number of social enterprises was estimated to be 15,000. These surveys and mappings differed in statistical methods and the classification criteria of a social enterprise. Hence, the dramatic growth in the field of social enterprises is a myth constructed by using self-serving methodologies by policy-makers in order to deflect attention from government failures. In other words, the discourse of social entrepreneurship presents itself as an innovative response to solve the grand challenges of increasing equality, welfare, and freedom in a society. This presentation, however, allows states to hijack the concept and possibly hide their failures (Dey & Steyaert, 2018). Hence, the

existing positive claims in the literature should just be seen as discursive modalities of neoliberal capitalism geared toward creating confusion and to co-opt ethics in favor of economics.

Additionally, there are some implicit assumptions in the literature, for instance, the premise that states and other local governing institutions are not able to solve community's problems and therefore we need social entrepreneurs as superheroes to rescue us (Chalmers, 2021). As stated in the *Handbook of Research on Social Entrepreneurship*, "the main vocation of social entrepreneurship – besides new venture creation with a social purpose - is to meet social and societal needs that have not yet been addressed by the state" (Fayolle & Matlay, 2010: 1). A related assumption is the notion of competition and market positioning as social ventures need to defeat all other firms offering similar value propositions. Similarly, it is assumed that the social problem identified by a social entrepreneur is all well understood despite its complexity and that the entrepreneur knows the best solution to this problem which mainly involves a self-sustaining market organization (Bandinelli, 2020).

This critique of social entrepreneurship is valuable as it shows some of its problematic assumptions, but it does not offer any viable alternative, any blueprint for societal transformation, or any mechanism of linking the present with a better future.

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## 6 Indigenous Social Entrepreneurship

It is clear from the above discussion that some social ventures can have intended or unintended negative externalities. Most of these externalities are a result of the trade-offs made by social enterprises in simultaneously balancing social, environmental, and economic objectives. When these trade-offs are in favor of the economic, then firm actions and strategies result in negative effects not only for society but also for the environment (Ebrahim et al., 2014). These moral compromises point out the structural restrictions that engulf a social enterprise due to its embeddedness in an unjust, exploitative, and unequal capitalist order.

We propose in this chapter that one way to create a distinction between positive and negative forms of social entrepreneurship is to examine the worldview, purpose, and associated practices of the social venture. If these aspects are based on indigenous knowledge and entrepreneurial potential of the local community which emanates from its unique history, culture, geography, and society as well as its local epistemology, then there are higher chances of this venture producing positive social returns. This indigenous social entrepreneurship would also provide a more sustainable and just foundation for these social ventures. From a decolonial theory perspective, engaging in an indigenous social entrepreneurial process requires what Walter Mignolo calls *delinking*. This is a dissociation from the "hegemonic ideas of knowledge and understanding are and, consequently, what economy and politics, ethics, and philosophy, technology and the organization of society are and should

be” (Mignolo, 2007: 459). Such a project, of course, requires a break with neoliberal epistemology in the form of *epistemic disobedience* (Mignolo, 2011) which can result in a noncapitalist political economy more valuable for people and communities whose voices have been silenced, distorted, or marginalized (Ul-Haq & Westwood, 2012). The motto of this decolonial thinking is *desprendimento total* (total detachment) which implies a radical rupture from the existing modern or postmodern knowledge and the associated mental categories. The aim is to bring to the foreground a “silenced and different genealogy of thought” (Tlostanova & Mignolo, 2012: 33).

If social entrepreneurship is not to be based on Eurocentric frameworks and ideas but on indigenous cultural forms, we need to study history of these forms and associated organizing practices and imagine an alternative by drawing insights from that history. Hence, social entrepreneurship would now entail a complex process of an ethical imagination that transforms relationalities, modes of being, and socioeconomic arrangements based on the traditional worldview and cosmology of the place. Although we remain too weak to completely break free from capitalist categories of thought, we are also too strong to completely submit to these forces. Despite the Herculean task of reorienting our focus to indigenous social entrepreneurship, an encouraging factor is the access to traditions which are relatively puritanical and egalitarian and have resisted complete ideological domination of colonial/neoliberal forces such as Islam (Gellner, 1992). It has been argued that Islam provides an alternative value system based on its theologically inspired epistemology with a belief in God (*Allah*) and His last prophet, Muhammad (peace be upon him) (Zaman, 2019; Ul-Haq, 2021a). For example, instead of focusing on man (subjective authority) as the generator, definer, and arbitrator of knowledge claims, Islam focuses on God (external authority) as the foundation for all knowledge (Ul-Haq, 2021b) who endowed man with a body and a soul (*ruh*) and made man His vicegerent (*khalifa*). This status of vicegerency not only elevates man from other created beings but also makes him responsible for their welfare and for creating a just social order according to the guidelines provided by Quran (the holy book) and Sunnah (sayings of the prophet).

Social entrepreneur as a vicegerent focuses on love, cooperation, empathy, and altruism and is not an economizing, self-interested rational maximizer with a competitive, greedy, hedonistic, and winner-take-all mentality (Zaman, 2019). The latter is dangerous because this model and the negative language used in conjunction with it have the power to become a self-fulfilling prophecy (Ferraro et al., 2005). As a positive force in society, the figure of a social entrepreneur stands for generating meaning in people’s lives, making a better world for all, and (re)establishing connection of creation with their creator. This needs to happen in a socioeconomic space within which the traditions of a particular community can be lived meaningfully. Hence, with the idea of an indigenous social entrepreneurship, we wish to highlight the spatiality of entrepreneurship by linking its outcomes with positive social change as defined and operationalized by the local community and by going beyond economic reductionism.

## 7 Conclusion

Social entrepreneurship has been conceptualized as either a panacea with positive societal implications or a neoliberal extension into the lifeworld with negative consequences. We review both claims and propose that indigenous social entrepreneurship is a viable alternative which allows us to imagine socioeconomic relations in a radically different manner (for instance, entrepreneur as a vicegerent of God), enabling us to contribute to the well-being of humanity at large. By decolonizing our minds, we can break the shackles of neoliberal capitalist hegemony; go beyond the fixed understandings, disciplinary limitations, and the world of appearances; and link social entrepreneurship with tradition, religion, spirituality, and community of the place in which it is contextualized and grounded. There are human capacities of expression and powers of invention which were important in earlier traditions but are not given enough attention in today's *rational* environment. We can be more *entrepreneurial* and rescue social entrepreneurship from the iron cage of its own discourse by drawing from these ancient wells of wisdom.

## 8 Cross-References

- ▶ [Activism, Social Movements, and Social Change: An Incessant Societal Process](#)
- ▶ [Capitalism and Morality](#)
- ▶ [Changing Social Movements and Social Change Through Direct Action: Challenging](#)
- ▶ [Capitalism with Democratic Interference](#)
- ▶ [Decolonizing Global Social Change](#)
- ▶ [Development and Inequality](#)
- ▶ [Solidarity Economy and Social Change: Contesting Liberal Universalism](#)

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