

**Social Entrepreneurship:
“Real World” Activations of the Liberal Arts Education**

This paper is dedicated to the new guiding principle of Middlebury College
“Knowledge without Boundaries”

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For Professor Isham

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I have neither given nor received unauthorized aid on this assignment.

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Towards a More Global Perspective: My Interest and Background

“The mind, once expanded to the dimensions of larger ideas, never returns to its original size.”

-Oliver Wendell Holmes, as quoted in “Global Citizenship in the Making:
The process of putting pieces together.” Diane Tran, College of
Scholastica, MN. Prepared for Campus Compact 2006.

I am certain that the American writer and poet, Oliver Wendell Holmes, got it right in his assessment of the human mind. Big ideas change the way we view the world, and how we engage in it. From a historical perspective, landmarks in human history such as the introduction of the printing press, the separation of church and state, or the creation of the internet are all large ideas which have forever changed the way we learn and connect to each other. The introduction of new technologies, inventions, and social systems are not isolated in their revolutionary impact as simply new ideas that we read about. Rather, they are catalytic forces that change the way we make decisions and take action in the world. What is most interesting, I believe, is that every individual on this planet has a unique set of criteria, or memories, that they may list as having played a role in their self-development. It is through this process of extending one’s perspective, beyond the local comfort zone of what is familiar to a greater international understanding of what is global, that one may truly expand their mind to the newest challenges of this millennium.

My good friend and mentor Wilford Welch, a former US diplomat, Everest climber, Chairman of the National Outdoor Leadership School (NOLS), and working author of the book, *Hope and Possibility – The Global Rise of Social Entrepreneurs*, has shared with me the process by which he began to enlarge his focus to the international domain. He cites specific memories of traveling with his father to foreign places and distant continents as a young boy. Jon Isham,

the Economics and Environmental Studies professor with whom I have worked for six months on this paper, recalls dictating international policy manuscripts of law, which he did for a fellow Harvard student who was blind. That memory eventually played a role in his decision to volunteer for the Peace Corps. My own mother's eyes were opened beyond her familiar New England locale when she traveled to Europe as a professional opera singer, singing in Germany and touring Russia at the height of the Cold War. The catalyst had been different for each of these individuals, but they all grew to look from new horizons in a similar way: from the local to the international. As the world continues to become increasingly interconnected under the forces of globalization, there will be a perpetually changing set of opportunities for individuals to experience the world in new ways. And as a member of the Millennial Generation, which is recognized for its potential to build powerful digital bridges around the world, I would like to share the process by which I have come to view the world as I do today.

Growing up in San Francisco, California, my young sense of community had consisted of my local friends, the sports teams I played on, the Episcopal school I attended, and the volunteering I did in various outreach programs. After traveling abroad, living with families in France, Greece, and Tanzania, learning to speak rudimentary Swahili and advanced French, and working hand-in-hand with students and villagers in both developing and developed countries, my sense of community has taken on a much greater meaning. From my early childhood, I have always felt determined to find my own path while supporting the paths of others; because as it seemed to me, it was through the latter that the former had the best chance to succeed. This is counter intuitive to many peoples' beliefs about only children, of which I am one, and I take pride in being an exception to the popular generalization. While I have never had siblings, though, I consider my allies and closest friends like family. Throughout my entire life, this seeming contradiction has been at the core of who I am: an only child driven to succeed by an unwavering belief in the positive capabilities of others.

In October 2006, National Geographic sponsored me to attend a conference put on by an organization called the Pop!Tech Institute. The Pop!Tech Conference, which brings together some of the most cutting-edge and forward-thinking individuals from around the world, focuses on the positive impact of technology, as it can and will be used for progressive social change in every corner of the world. In attendance was Thomas Friedman, the preeminent author and journalist for the New York Times, Kevin Kelly, the founder of Wired Magazine, Stewart Brand and Lester Brown, two of the world's most renowned environmental scientists, and Richard Dawkins, the world's most influential thinker on evolutionary biology,¹ as well various CEOs, hydrogen physicists, artists, engineers, and writers. In sum, 600 people gathered at the event, all of whom assembled for four days to talk about the positive opportunities in the twenty-first century. As a student with no professional expertise, I was among the youngest and least experienced in the entire audience, but was also therefore able to listen without the biased lens of a vocational milieu. The greatest lesson I internalized was a recurrent message in all of the speakers' presentations: globalization is inevitable, but its consequences are not – and while we cannot stop its onslaught, we have a responsibility to be “good parents” of globalization through a well-guided implementation of technology to fit social needs around the world.² Later in this paper, I will identify many examples of social entrepreneurs that have significantly leveraged the impact of technology to achieve their vision. I will also explain why this is now possible, because of the Great Blending, a transformative phenomenon which offers a new paradigm for change in the field of social entrepreneurship, both on the global and local level.

The process of cultural and global exploration is, I believe, an essential element to the development of self in an ever-globalizing world. In communicating the thesis of this paper, I hope that you will share my vision to bring these ideas to life. Social entrepreneurs are making

¹ As quoted at <http://www.poptech.org/speakers/>, accessed on 1/20/07.

² Personal notes, from Pop!Tech (www.poptech.org) sessions on “Technology’s Embrace,” “Green Shift,” and “Risk and Revolution.” October 2006, Camden, Maine.

their mark in civil societies all over the world, mostly in ways that are going unnoticed by mainstream media or the press. I invite you to participate in the discovery of their impact and the potential they have to teach others do the same.

Introduction

Civic life in the information age is changing the way students view the world. The opportunity for engagement in world affairs has never before been so accessible to civic-minded individuals. In an interview with *Philanthropy Digest*, Sally Osberg, President and CEO of the Skoll Foundation in Palo Alto, California, said that literally “millions and millions” of global civil society actors will engage in grassroots initiatives over the next ten years to help bring about positive social change. It has been estimated that 800,000 non-profits were established in the thirty year period between 1970 and 2000, while there was also a 40% increase in the number of non-profits in the United States between 1990 and 2000.³ In an essay sponsored by the *California Management Journal* in 2002, Bill Drayton, founder of the Ashoka organization, predicted that, considering the trends of the last thirty years, in the next decade, “70 to 80% of the new institutions to serve the competitive citizen sector will emerge.”⁴ Globalization has altered the global landscape, adding new opportunities for individuals to travel, connect across geographic boundaries, and collaborate through the World Wide Web. Such changes have opened many doors for new dialogue. This paper explores a new opportunity for global civic education, to move from ideas in the classroom to action in the “real-world”. It also outlines the potential for Middlebury College to take a leading role, among all liberal arts institutions in the United States, in preparing students to activate their education as global citizens.

In her essay “Civic Life in the Information Age,” Stephanie Sanford of the Gates Foundation remarked that communications technologies are driving new forms of civic participation in world affairs. She writes, “What it means to be a good citizen in America and in the world today is very much in flux...when revolutionary technologies are introduced into a

³ Sherrill Johnson, “Literature Review on Social Entrepreneurship.” Research, Canadian Centre for Social Entrepreneurship, University of Alberta, (November 2000).

⁴ William Drayton, “The Citizen Sector: Becoming as Competitive and Entrepreneurial as Business,” in *California Management Journal*, (2002).

culture they ultimately yield something fundamentally new.”⁵ What are these “revolutionary technologies,” and what are they creating that is so “fundamentally new?” For students at Middlebury College, these revolutionary technologies are largely devoted to our means of academic research and social networking. Whether endorsed by the college administration or not, these technologies include, among many others, instant messaging, podcasting, Facebook, MiddNet Online, Wikipedia, Napster, Microsoft Outlook, and Skype. Moreover, these technologies are rapidly expanding the means with which students can connect, regardless of differences in age, ethnicity, gender, background, or socioeconomic status. One such example is the recent unveiling of MiddNet Online’s affiliation with the Monterey Institute for International Studies network, which opens up 8,000 new alumni now available to college students looking for internships and jobs both domestically and abroad.⁶ As the above examples demonstrate, and as Sally Osberg of the Skoll Foundation and Bill Drayton of Ashoka predicted, these technological advancements are inevitable. But what does this mean for the future of student participation in world affairs?

With innovative individuals come innovative technologies and social progress. Arguably, the invention of the internet is the “ultimate expression of the power of the individual, using a computer, looking at the world, and finding exactly what they want.”⁷ As journalist and author Thomas Friedman continues to argue, individuals are empowered today through self-generated incentives to find information online. Likewise, the most successful organizations, companies, and nonprofits will be those that can allow individuals to do so. Companies like Google, Yahoo, Amazon, and TiVo, or Middlebury sponsored tools like Napster or MiddNet Online, have thrived because they allow individuals to explore a diversity of options and choices on their own. These

⁵ “Civic Life in the Information Age: Policy, Technology and Generational Change.” Stephanie Sanford, Deputy Director of Education, Gates Foundation, WA. Essay prepared for the Campus Compact 20th Anniversary, accessed at www.campuscompact.org.

⁶ Derek Schlickeisen, “College’s alumni network goes global,” *The Middlebury Campus*, 11/19/06.

⁷ Thomas Friedman, *The World Is Flat*, p. 183.

kinds of innovative “revolutionary technologies,” as Friedman writes, are “empowering the formation of global communities, across all international and cultural boundaries...People can now search out fellow collaborators on any subject, project, or theme.”⁸ This paper builds on Friedman’s thesis to explore the breaking down of boundaries and barriers, and the wonderful opportunity that this process produces for students interested in international civic engagement.

The empowerment of the individual in the “flat world” takes many different roles. You can be a video producer on YouTube, a publicized writer on my blog site, a political activist on MoveOn.org, an editor on Wikipedia, or a conference organizer on facebook or myspace. More impressively, you could potentially be all of these things at the same time! In the arena of higher education, it should be the initiative of school administrations to harness this capacity of individuals to produce their own information, and to collaborate across boundaries in such a way that is incalculably productive and effective. It is my conviction that Middlebury can take a leading role in preparing and teaching students how to do this through the field of social entrepreneurship. In the chapters that follow, I will: 1) define and explain the meaning and power of social entrepreneurship and the global civil society movement, 2) outline the history of social entrepreneurship and its roots in the global civil society, 3) provide dynamic and accessible examples of social entrepreneurs engaging in research and work today, and 4) argue, in concise terms, how and why liberal arts institutions like Middlebury College can take an active and leading role in this field.

⁸ Friedman, p. 184.

Terms, Definitions, and Typology

We are seeing a revolution in the organization of human society. Characterized by the emergence, in country after country, 'of the same sort of open, competitive-yet-collaborative relationships that marked the birth of the modern competitive business sector three centuries ago,' this social entrepreneurial revolution has gone little noticed by politicians or the press. 'Nevertheless, when the history of these times is written, no other change will compete with it in terms of importance...'

-Sally Osberg, President and CEO, Skoll Foundation, quoting Bill Drayton, Founder of Ashoka. "Building the Field of Social Entrepreneurship," Philanthropy News Digest. The Foundation Center, 2006

What we need is an entrepreneurial society in which innovation and entrepreneurship are normal, steady, and continuous.

-Gregory Dees, Faculty Director of CASE, "Social Entrepreneurship is About Innovation and Impact, Not Income." Skoll Foundation, Social Edge: Sept, 2003.

What constitutes social entrepreneurship and what kind of person is a social entrepreneur?

This paper will borrow from a diverse source of material to describe the work of social entrepreneurs. Social entrepreneurship, as defined by the Center for the Advancement of Social Entrepreneurship (CASE) at Duke University's Fuqua Business School, is:

- (Noun) 1. Recognizing and resourcefully pursuing opportunities to create social value
2. Crafting innovative approaches to addressing critical social needs

Social entrepreneurs are innovative, resourceful, and results oriented. They draw upon the best thinking in both the business and nonprofit worlds to develop strategies that maximize their social impact. These entrepreneurial leaders operate in all kinds of organizations: large

and small; new and old; religious and secular; nonprofit, for-profit, and hybrid. These organizations comprise the 'social sector'.⁹

In 2000, a literature review on the field was assembled by Sherrill Johnson, a research associate working for the Canadian Centre for Social Entrepreneurship at the University of Alberta. As the language and definitions are still forming, she writes, "Our knowledge of social entrepreneurial leaders is inadequate...Few cases account the rich detail required to make adequate ideographic or content analytical studies."¹⁰ Having said this, however, there is widespread agreement as to the definitive work of social entrepreneurship and the distinctive characteristics of social entrepreneurs. One particularly good characterization is mentioned in Johnson's literature review of social entrepreneurship (1998):

Social entrepreneurs combine street pragmatism with professional skill, visionary insights with pragmatism, and ethical fiber with tactical thrust. They see opportunities where others only see empty buildings, unemployable people and unvalued resources...radical thinking is what makes social entrepreneurs different from simply 'good people'. They make markets work for people, not the other way around, and gain strength from a wide network of alliances. They can '*boundary-ride*' between the various political rhetorics and social paradigms to enthuse all sectors of society.¹¹

The potential for social entrepreneurship to flourish in the twenty-first century cannot be fully understood without understanding the greater context of which it is an essential part: the "global civil society movement" of the twenty-first century. Social entrepreneurs are individual agents of social change, and while there are countless millions achieving different kinds of

⁹ As defined at: <http://fuqua.duke.edu/centers/case/about/sedefinition.htm>

¹⁰ Sherrill Johnson, "Literature Review on Social Entrepreneurship." Research, Canadian Centre for Social Entrepreneurship, University of Alberta, (November 2000).

¹¹ Johnson, (2000).

successes and taking on different kinds of challenges from all corners of the world, they are all essentially contributing to the betterment of a universal civil society. As such, social entrepreneurship must be viewed in the bigger picture, what Osberg calls the “revolution in the organization of human society,” and what I will call the global civil society movement. According to the London School of Economics (LSE) Centre for Civil Society:

Civil society refers to the arena of un-coerced collective action around shared interests, purposes and values. In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces...often populated by organizations such as registered charities, development non-governmental organizations, community groups, women’s organizations, faith-based organizations, professional associations, trade unions, self-help groups, social movements, business associations, coalitions, and advocacy groups.¹²

While “civil society” is a widely recognized phrase, the words “global” and “movement” give the entire phrase slightly larger and more contemporary meaning than, say, the civil society of feudalistic Europe or the civil society of the Victorian Age. The global civil society movement is entirely a product of twenty-first century phenomena. Building on the work of New York Times journalist and author Thomas Friedman, the sources of empowerment and social mobilization in the global civil society of a *flat world* include: worldwide technological networking, international access to low cost travel, and an increasing sense of responsibility to international affairs. As such, the global civil society movement is at once a product of globalization and the transition of the world economy to information-age and service-based

¹² As documented on LSE website, “Definition of Civil Society,” at <http://www.lse.ac.uk/collections/CCS/introduction.htm>, accessed on 1/22/06.

systems. In this way, every “organization” listed in the LSE definition can and may participate in the global civil society movement as never before.

As boundaries are increasingly broken down in the era of globalization, social entrepreneurship has the potential to be the largest grassroots force in history to negotiate social borders as they have existed for centuries, paving the way for a more practical and real approach to solving global problems that may affect all of us in the future. This paper argues from the standpoint of a typological model of analysis, with five main global issue areas that social entrepreneurs can best achieve results, juxtaposed with five main barrier or border issues that stand in the way of these issue areas from getting resolved. The five main conflict issue areas are:

- Environmental Preservation and Sustainability
- Human Rights and Social Justice
- Status of Women
- Access to Education
- Health Services

The five main barrier types that represent preventative borders to these issues are:

- Informational
- Financial
- Conceptual or ideological
- Geographical
- National or political

This paper looks at the intersection of which issue areas are set back most by which barriers. The environmental issue area, for example, arguably faces its most outstanding barrier forms that are geographical, conceptual and political. There are huge financial resources being allotted to researching alternative energy sources in the United States, but the conceptual and

political barriers have been nonetheless strong enough to prevent the US from signing of the Kyoto Protocol to date. A second example would be access to education, which by contrast is perhaps most confronted with informational and financial barriers. Education is entirely a process of information dissemination, as it is determined by the financial and informational resources that a school can raise to provide teachers, books, computers, and opportunities to its students.

The typology is thus created as a rubric matrix with twenty-five intersections, or confluence points, at which the issue areas and the barrier areas come to meet. The intersections simply denote the examples mentioned above. I will continue to refer back to this model, with other intersection points based on different individual examples of social entrepreneurs later in this paper.

	Informational	Physical / Geographical	Ideological / Conceptual	Financial	Political / National
The Environment		X			X
Human Rights / Social Justice					
Status of Women					
Access to Education	X			X	
Health Services					

The concept of *boundary-riding* is integral to understanding the power of individual social entrepreneurs. In an interview, Greg Dees, faculty director at CASE of the Duke University’s Fuqua Business School, said that “when you hear the term ‘social entrepreneur,’ part of what it conveys is this blending of sectors – a mixture of social purpose we typically associate with nonprofits and the kind of entrepreneurial orientation we associate with

business.”¹³ Whether an online search engine operator, student, teacher, businessman or businesswoman, engineer, retiree, or medical professional, individuals of all backgrounds can be social entrepreneurs, for the sole reason that boundaries are blurring. The work I do as a student studying abroad in Arusha, Tanzania, for example, can now be connected to an internship in which I also teach HIV/AIDS awareness to local villagers. The business that a CEO makes from buying and selling fair trade coffee in South America can be both profitable and socially responsible. The innovative engineering of energy sources, such as solar or wind generated power, can supply a trained professional an excellent personal salary while also supplying an indigenous family in Tibet with self-sufficient electricity.

In essence, social entrepreneurs see these opportunities as boundary-riding opportunities, because in the interconnected world of globalization, one can do ‘well’ and do ‘good’ at the same time. Former President Clinton has termed this “the movement of private individuals doing public good.”¹⁴ Others have called this the movement of making markets work for people, not people for markets. Friedman has tied the movement into what he calls “the flat world” or the “age of flatness,” as individuals become increasingly aware of the impact of their actions in a new order of global interdependence, in place of the old model of national seclusion and self-sufficiency.¹⁵ Navigating between the various paradigms, this paper holds that social entrepreneurs are path-breaking visionaries well equipped to tackle global issues on a scale that has never before been possible. Such a statement may seem obvious, because the existing literature about the field repeatedly says much of the same thing. The point of this paper is, therefore, to add new insight to this thesis, arguing that social entrepreneurship has immense

¹³ “The Past, Present, and Future of Social Entrepreneurship: A Conversation with Greg Dees,” CASE Corner, Duke University. Conducted by Katherine Fulton, President of the Monitor Institute, in association with New Profit Inc. for the *Gathering of Leaders* at Mohonk, (2005).

¹⁴ From speech during the Clinton Global Initiative, Sept. 2006. Accessed on 1/8/06 at <http://www.clintonglobalinitiative.org/NETCOMMUNITY/Page.aspx?&pid=346&srcid=-2>

¹⁵ Thomas Friedman, *The World Is Flat*, p. 236.

value to add to the undergraduate education, as students may now begin to activate their education with measurable impact in an increasingly interconnected world of global change.

Social Entrepreneurship and Its Roots within the Global Civil Society Movement

“What is different today is that social entrepreneurship is becoming established as a vocation and a mainstream area of inquiry, not only in the United States, Canada, and Europe, but increasingly in Asia, Africa, and Latin America. The rise of social entrepreneurship can be seen as the leading edge of a remarkable development that has occurred across the world over the past three decades: the emergence of millions of new citizen organizations.”

*-David Bornstein, *How to Change the World: Social Entrepreneurship and the Power of New Ideas*, p. 3.*

Over the last few years there have been widely circulated examinations concerning the importance of “a robust civil society to democracy,” in which “democratic citizenship outcomes are not to be sought in the increasingly bureaucratized and privatized arenas of government or the private sector, but rather, in the mediating institutions of civil society.”¹⁶ The paradox of economic history seems to be that the market is both inclusive and exclusive simultaneously. While free trade, market liberalization, and comparative advantage are open to anyone who wants to compete, not everyone can, especially not in today’s global financial climate where unequal and unfair subsidies are provided to some countries, industries, and companies, but not others. Inherent in this statement is the notion of a balancing act, such that globalized markets must be increasingly and consistently equilibrated with their effects on societies and civilization as a whole. I believe that in order for students to fully understand the potential for social entrepreneurship in the twenty-first century, it is imperative that they receive an equally strong education in global citizenship. While social entrepreneurship focuses on action, it is wholly rooted in historical understandings of civil society.

¹⁶ Richard Battistoni and Nicholas Longo, “Acting Locally in a Flat World: Global Citizenship and the Democratic Practice of Service-Learning.” Providence College Harry Wilks Leadership Institute, Miami University of Ohio. Campus Compact 20th Anniversary, (2006). <http://www.compact.org>

Global citizenship might seem like a recent addition to today's buzz-word vocabulary of "globalization," "interconnectedness," "flat world," and "transnational movement," among others. In fact, its origins are rooted in the philosophical and existential inquiries of Greek and Roman thinkers. It is generally accepted that Diogenes of 4th century Greece first used "global citizen," by calling himself a cosmopolitan.¹⁷ Mark Hower, who is the Interim President for the Center for Creative Change at Antioch University, articulates an important corollary to this notion: if the cosmopolitan identity was first perceived in the 4th century or before, then the adoption of global citizen came more than a millennium before there was even a clear understanding of the globe's true physical and demographic characteristics.¹⁸ In the same way, as we enter the third millennium, we understand the power of the contemporary civil society movement, but may not fully be able to understand its effects on the global landscape until years from now.

It was not until the nineteenth century that the *modern* civil society was truly born. Georg Wilhelm Friedrich Hegel, the German philosopher both acclaimed and criticized for his lofty metaphysical view of state and society, made a very important contribution to the realization that civil society was not always at the mercy of the state. In his work, *Elements of the Philosophy of Right*, Hegel argued that the macro-community of the state and the micro-community of the family existed in a dialectical relationship.¹⁹ In the Hegelian perspective, civil society is in opposition to the state. In the twentieth century, Max Weber would agree with the model, arguing that civil society is contradictory and in opposition to state interests simply because the latter has a monopoly on the legal use of force over the former, including the military, police, and penitentiary systems. According to Weber, the machinery of this

¹⁷ Mark Hower, "The Making of a Global Citizen." Center for Creative Change, Antioch University. Campus Compact 20th Anniversary, (2006). <http://www.compact.org>

¹⁸ Hower, (2006).

¹⁹ E-Text of *Elements of the Philosophy of Right*, Hegel, 1827 (translated by Dryde, 1897). Accessed on 11/16/06 at: www.marxists.org/reference/archive/hegel/works/pr/preface.htm

relationship is underscored and contingent upon “the obedience of a plurality of men [*the masses*],” which is uniformly disciplined to accept the existing organization of the system.²⁰ The principal forms of empowerment for government are two-fold: taxation and the use of force. The former is the most historically implemented means of raising revenue known to man, and the latter is used, or sometimes misused, to preserve order, enforce judicial mandates, quell uprisings, and maintain national security. In borrowing Hegel’s nineteenth century notion of civil society to our own form of democracy today, I will create the following relationship:²¹



If the principal sources of empowerment for the state are taxation and the use of force, then civil society harnesses its forms of self-empowerment through the interplay between market and non-market forces. Market forces may generally be said to include laws of economics and commerce. In his *Wealth of Nations*, Adam Smith is famously known for his analysis of these forces, or rules of the market, which are listed in any introductory economics course as supply and demand, the invisible hand, comparative advantage, and utility maximization. By contrast, non-market forces, such as social trust, reciprocity, and collaboration, and are often incredibly difficult to measure and calculate, as they lack the quantifiable value of economic variables.

Market and non-market forces should be analyzed as complementary means to the same end: social progress. Robert Dahl and Robert Putnam, two of the premier political scientists and social theorists of their time, argue that a proper governing of civil society is accompanied by

²⁰ “The Meaning of Discipline,” *From Max Weber*, 253.

²¹ It should be noted that the following model is adapted from Boettke and Rathbone, “Civil Society, Social Entrepreneurship, and Economic Calculation: Toward a political economy of the philanthropic enterprise.” Department of Economics, George Mason University, p. 4.

collaboration and responsiveness among participants in both sectors. In return, this societal productivity pays great dividends to its government, not only in fiscal returns but also in Jeffersonian measurements of happiness, equality, and good faith. Where Dahl terms this form of governance as “polyarchy” and Putnam coins “social capital” as the kind of quality civil society may demonstrate back, both allude to the same phenomenon: an ethical, reciprocated system in which the state adheres to and represents the interests of its polity which, in response, functions fluidly and with high levels of trust and cooperation amongst its citizens.²² To relate this back to our model above, Putnam and Dahl, in their most ideal worlds, would most likely change the relationship of state and civil society from “versus” to “with”. In line with this new model, individuals all over the world are increasingly catching on to a new kind of work, which looks to build networks of collaboration that both do good and do well. Such a productive interplay between market and non-market sources of empowerment creates the niche for social entrepreneurship, tracing back three centuries.

According to Duke Professor Gregory Dees, being an entrepreneur “is associated with starting a business, but this is a very loose application of a term that has a rich history and a much more significant meaning.”²³ Entrepreneurship, in its purest sense, is ingrained in the human spirit as long as we have been able to innovate and invent. While the French economist Jean-Baptiste Say was the first to popularize the word *entrepreneur* for “individuals who shift resources into areas of higher productivity and yield” in the eighteenth century, it was not until the late eighteenth century that modern entrepreneurs actively sought to combine profit-seeking business practices with social good.²⁴ At that time, the most visible examples of this kind of work in the socially entrepreneurial realm were the Salvation Army, Girl Scouts, and the

²² Robert Putnam, “The Strange Disappearance of Civic America,” *The American Prospect*, vol. 7 issue 24: December 1, 1996.

²³ Gregory Dees, Miriam and Peter Haas Centennial Professor in Public Services, Graduate School of Business, Stanford University, October 31, 1998. He is now professor of social entrepreneurship at Duke University’s Fuqua School of Business. As quoted by Susan Davis, p. 4.

²⁴ CASE Corner interview with Greg Dees (2006).

Goodwill industries. Gertrude Himmelfarb coined the work of these organizations as “scientific charity,” a form of “systemic and strategic” revenue-producing work that did “more than simply giving alms to the poor.”²⁵ Such a description is virtually synonymous with contemporary definitions of social entrepreneurship.

In the early twentieth century, economist Joseph Schumpeter refined the existing description of *entrepreneur*, building on Say’s notion of “systemic and strategic change,” to write that:

“The function of entrepreneurs is to reform or revolutionize the pattern of production...[by producing] a new commodity or producing an old one in a new way, by opening up a new source of supply of materials or a new outlet for products, by reorganizing an industry and so on.”²⁶

Self-contained in its explanatory power, such a description is exciting as it envisions profitable opportunism and revolutionary change in the way we work within the market. This is entirely true for the subject of my paper except as it misses an essential element, the ‘social’ one. That is, entrepreneurs typically act alone or as pioneers whose ideas are not shared by many others; social entrepreneurs, by contrast, thrive on cooperation, collaboration, and high degrees social capital to carry out their projects in the communities in which they work. While there are countless individuals who would fit this claim, there are several well-known historical examples who personify the principles of social entrepreneurship even before it was ever defined in academia. As documented on the Skoll Foundation’s “History of Social Entrepreneurship” webpage, three such individuals include:

²⁵ CASE Corner interview with Greg Dees (2006).

²⁶ As quoted by Susan Davis, “Social Entrepreneurship: Towards an Entrepreneurial Culture for Social and Economic Development.” International Board Selection Committee, Ashoka: Innovators for the Public, prepared by request for the Youth Employment Summit, September 7-11 2002, p.4.

- Jane Addams founded Hull-House in 1889, a social settlement to improve conditions in a poor immigrant neighborhood in Chicago, then expanded her efforts nationally. Addams gained international recognition as an advocate of women's rights, pacifism and internationalism, and served as the founding president of the Women's International League for Peace and Freedom. Her work ultimately resulted in protective legislation for women and children.
- Maria Montessori, the first female physician in Italy, began working with children in 1906 and created a revolutionary education method that supports each individual child's unique development. Montessori schools allow each child to realize his or her full potential by fostering social skills, emotional growth and physical coordination, in addition to cognitive preparation.
- Muhammad Yunus revolutionized economics by founding the Grameen Bank, or "village bank," in Bangladesh in 1976 to offer "microloans" to help impoverished people attain economic self-sufficiency through self-employment, a model that has been replicated in 58 countries around the world.²⁷

These three individuals are examples of innovative and entrepreneurial visionaries whose work has been sought after and replicated by thousands of others over time. They will be remembered best as they embodied, each in their way, a new paradigm for leadership. Aware of the existing political and social structures in which they lived and how these often time-honored institutional frameworks were outdated, Addams, Montessori and Yunus were at once perceptive of old models and courageous enough to stand against them in name of newer, more efficient strategies with which they could achieve change. I might argue that they were social entrepreneurs, not because they necessarily sought profits to influence social progress, but because they maintained a steady and continuous desire to break down inhibitory barriers, namely those conceptual, informational, or financial divisions in society which stood in the way of improving thousands of peoples' lives.

²⁷ Quoted from Skoll Foundation's "Background on Social Entrepreneurship/History" webpage, accessed on 11/21/06, at: <http://www.skollfoundation.org/aboutsocialentrepreneurship/index.asp>.

The opportunity for engagement in the civil society movement has never before been as accessible to internationally-minded individuals as it is now. As activity in international affairs has evolved first from state governments, to international organizations, to transnational corporations, to non-governmental organizations and special interest groups, and finally in the twenty-first century to individuals in every corner of the world, we are now at a tipping point in a Gladwell-ian sense.²⁸ In her interview with *Philanthropy News Digest*, Osberg articulates this notion clearly, identifying “literally millions and millions” of civil society actors who will engage in grassroots initiatives over the next ten years to help bring about positive social change. Given the exponential rate of both the world population and technological networking through the web, the spatial processes of personal interconnection, virtual bridge-building, and, as a result, social entrepreneurship will all experience huge growth transformations. There are several notable trends that point to this fact.

As documented in Bornstein’s opening chapter, entitled “Restless People,” it is astonishing to note that twenty-five years ago there were very few non-governmental organizations (NGOs) outside the United States while there are now millions of them all over the world.²⁹ More specifically, according to his book: Indonesia had only one independent environmental organization twenty years ago and now it has more than 2,000; Slovakia has more than 12,000; 100,000 citizen groups emerged in the former Soviet Bloc countries of Central Europe between 1988 and 1995; during the 1990s in France, an average of 70,000 new citizen groups established each year; during this same time, Brazil documented a 60 percent increase from 250,000 to 400,000 citizen organizations; and in the United States between 1989 and 1998, “the number of public service groups registered with the Internal Revenue Service jumped from

²⁸ Reference to Malcolm Gladwell’s *Tipping Point*, 2000, quoted in: Sally Osberg, “Building the Field of Social Entrepreneurship,” *Philanthropy News Digest*. The Foundation Center, (2006).

²⁹ Bornstein, p. 4.

464,000 to 734,000, also a 60 percent increase!”³⁰ As these data serve to show, the civil society movement is taking place on an unprecedented scale. Peter Drucker, of Teach for America, has called this sector America’s leading growth industry, and Wilford Welch, board member of Columbia School of International and Public Affairs, believes this to be the fastest growing social movement in human history.³¹ To view social entrepreneurship within the civil society movement, however, demands further inquiry to understand how so many private individuals are taking on careers in the public sector.

As the current literature on social entrepreneurship puts forth, the conscientious application of for-profit strategies to what has typically been thought of as the non-profit sector creates an innovative form of accounting. For social entrepreneurs since the early 1980s, this kind of accounting has been called the double bottom line, in which both profits and social impact are considered so that individuals can make money and help others. With the introduction of environmental impact to this equation, some social entrepreneurs even see this as a triple bottom line. They can, as stated throughout this paper, do “well” in business and do “good” in the world. Clearly, accurate measurements of such a double or triple bottom line are much more difficult to demonstrate than the traditionally accepted single red line on a financial statement of quarterly earnings. Promisingly, though, with the rise of the citizen sector over the last twenty years or so, the ways in which we measure success in business are improving dramatically. According to Catford, social entrepreneurs will flourish as they are supported in a new culture of social awareness, which will be created largely by the convergence of governments and the public together with the private sector.³² As this convergence takes place, and it is already well underway, social entrepreneurs will lead people with their innovative

³⁰ Bornstein, p. 4.

³¹ Bornstein, p. 4; personal notes from research with Wilford Welch, 8/20/06.

³² Catford (1998), as quoted by Johnson, p. 10

strategies for change, crossing boundaries and borders which have traditionally stood in the way of private individuals doing public good.

This section has articulated the roots of social entrepreneurship and the global civil society movement, which have had historically distinct trajectories until the modern era. As civil society increasingly grows as a visible force of change, the lines between the public and private sectors, as well as the distinctions between work in business and in the community, will become more and more integrated. This phenomenon is what I call the Great Blending, a robust rebirth of civil society in concert with business motives, which connects market and non-market forces like never before. Such a blending is exactly the kind of systemic change that will allow social entrepreneurs to flourish. In the next section, I will articulate the wealth of opportunities that this phenomenon engenders.

The Great Blending: A Paradigm for Change

“It is now possible for more people than ever to collaborate and compete in real time with more people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world – using computers, email, fiber-optic networks, teleconferencing, and dynamic software.”

-Thomas Friedman, *The World Is Flat*, p. 8

In his evocative book, *The World Is Flat*, Thomas Friedman articulates in momentous terms how our world in the twenty-first century is flattening. In Chapter Four of his first section entitled “How the World Became Flat,” Friedman cites various flattening forces, such the fall of the Berlin Wall, the Netscape IPO, and the collapse of the dot-com boom, among several others.³³ In this age of flattening, according to Friedman, a new kind of world is possible, in which global systems of production, consumption, and collaboration replace old models of national self-sufficiency and seclusion. This is a transition during which “the world starts to shift from a primarily vertical – command and control system for creating value to a more horizontal – connect and collaborate value-creation model,” a process that will blow away the “frictions, barriers, and boundaries that are mere sources of waste and inefficiency.”³⁴ In this age of flatness, individuals are empowered as they can up-load all of their own web content. You can be a movie producer on YouTube, a paper publisher on your blog, a political activist organizer through your think-tank database, a lexicographer on Wikipedia, and a fundraiser on your interest-group webpage. Moreover, you can even do all of these things at the same time! Companies, governments, and colleges will be forced to sink or swim in this environment as they work to adjust to the new dynamic of self-empowered consumers, constituencies, and student bodies. Friedman explains the importance of collaboration in this new dynamic, writing:

³³ Friedman, p. 237.

³⁴ Friedman, p. 237.

“It is a global, Web-enabled platform for multiple forms of collaboration. This platform enables individuals, groups, companies and universities anywhere in the world to collaborate – for the purposes of innovation, production, education, research, entertainment, and, alas, war-making – like no creative platform ever before. This platform now operates without regard to geography, distance, time, and, in the near future, even language...”³⁵

As the web enables billions of people from all corners of the planet to tap into the same platform of communication, the innovative ideas that will direct our common future will be increasingly diverse and multifaceted. By calling this the “Great Sorting Out” of the flat world, Friedman introduces a noteworthy model to help explain how barriers and boundaries will be broken down to create a new worldwide system of integrated ideas and production efforts.³⁶

Is all of this positive? Friedman recounts how Karl Marx feared capitalism’s grip on the world in *The Communist Manifesto* even a century before “globalization” was introduced to our vocabularies. Marx had articulated the negative effects of capitalism because it indiscriminately batters down many walls and barriers that often have historical or social importance, and that give invaluable sources of diversity to our planet. As Friedman documents a letter sent to him by Harvard University’s distinguished political theorist, Michael J. Sandel, who insightfully expressed, “Some obstacles to a frictionless global market are truly sources of waste... [but others] are institutions, habits, cultures, and traditions that people cherish precisely because they reflect non-market values like social cohesion, religious faith, and national pride...[these] sources of friction are worth protecting, even in the face of a global economy.”³⁷ While Marx focused much of his research on the sometimes vicious tension between capital and labor, or between the bourgeoisie and the proletariat in the era of the Industrial Revolution, his worries

³⁵ Friedman, p. 205.

³⁶ Friedman, p. 235.

³⁷ Friedman, p. 236.

continue to be justifiable in the twenty-first century. If barriers and boundaries are being broken down like never before, there are inescapable consequences on the protection of intellectual and cultural diversity, many of which may be negative. Globalization will occur, for better or worse, whether we like it or not. The global civil society movement and social entrepreneurship in particular, however, are converging as a powerful force that may direct human action in the world for the better. Together, they offer an alternative model to the kind of globalization that is associated with destructive business ethics and practices. Building on Friedman's notion of "The Great Sorting Out," the Great Blending, as I call it, enables an enormous potential for hope and possibility around the world, and especially for students. To explain how and why this is true, I will turn back to CASE faculty director Greg Dees, who accurately describes what it means for companies, governments, and schools to be good parents of technology in the age of flatness.

From a definitional standpoint, Greg Dees has been noted as saying that part of what the social entrepreneur conveys is a "blending of sectors – a mixture of social purpose we typically associate with nonprofits and the kind of entrepreneurial orientation we associate with business, particularly the most creative and dynamic aspects of business."³⁸ As Dees continues to document in an article about the past, present, and future of social entrepreneurship, when Bill Drayton founded Ashoka in 1980 there were two main schools of practice in the field: the social innovation school and the social enterprise school. The social innovation type of social entrepreneur fit a description closer to economic theorist Joseph Schumpeter's notion of an entrepreneur as someone who revolutionizes an entire industry or pattern of production, and that social enterprise type of social entrepreneur worked within existing patterns to create change within an industry or market rather than inventing an entire new one. Regardless of this semantic difference, however, both the social innovation and social enterprise entrepreneur understand that the deepest forms of systemic change occurs when an individual or organization

³⁸ CASE Corner interview with Greg Dees (2006).

can break down barriers that stand in their way, often uniting the various corporate, government, and non-profit sectors.³⁹ In the well-known case of micro-credit lending, for example, Muhammed Yunus used the Grameen Bank to apply market-based principles to help others in a way that had typically been considered the realm of philanthropy. Accordingly, legislation was enacted in Bangladesh that enabled the Grameen Bank to blur the banking and non-profit industries. The same is true for the social entrepreneur Victoria Hale, the founder, CEO, and chairwoman of OneWorld Health, which was the world's only nonprofit pharmaceutical company at the time of its founding.⁴⁰ The Great Blending, then, represents a new way of looking at business, as a convergence of sectors which have traditionally been viewed as distinct and often mutually exclusive.

The Great Blending also signifies a breaking down of other barrier forms, which have stood in the way of progress for years. These include ideological differences between young people and adults, between school learning and community service, and between private versus public work. In the flat world, the differences between these traditionally opposed bodies will increasingly grow closer together. In her "Literature Review on Social Entrepreneurship," Johnson notes that public conceptions of what it means to do 'good' and do 'well' is shifting, for the very reason that sectors are themselves blending together. And there is recognition among leaders in all sectors that competition along generational or civic differences is truly counterproductive.⁴¹ She goes on to write, "We have shifted to a world of accelerating, never-ending change without the mechanisms for people to work together to deliberate about their changed environment...signs are everywhere that the old model...simply does not work for the new environment."⁴² Embedded in this effort is the power of social entrepreneurship, within the model of the Great Blending, to take advantage of newly understood notions of global

³⁹ CASE Corner interview with Greg Dees (2006).

⁴⁰ As documented at <http://www.oneworldhealth.org/>, accessed on 1/23/06.

⁴¹ Johnson, (2000).

⁴² Johnson, (2000).

communication and action. Social entrepreneurs will be most successful as they are able to boundary-ride, in order to build connections between differences that have typically divided people. Their success will then be measured by the extent to which they can create collaboration networks to educate and activate others, across all sectors, age groups, and nationalities. The ability to seize the opportunities of the flat world is inherent in the social entrepreneur's character. Through their vision and work, social entrepreneurs embody the Great Blending in their tactical fiber.

“Indeed, one of the primary functions of the social entrepreneur is to serve as a kind of social alchemist: to create new social compounds; to gather together people's ideas, experiences, skills, and resources...Universities are divided into faculties, governments into agencies, economic and social activity into industries or fields. Social entrepreneurs approach this state of order with a need to engage the world in its wholeness.”⁴³

Bornstein summarizes this “creative combining” capacity of the social entrepreneur as an intuitive response to “the excessive fragmentation and specialization in modern industrial societies.”⁴⁴ This may be a conscious effort to *respond* to an old model, or simply the ability of social entrepreneurs to *initiate* progress in a new world of limitless opportunity. The point herein is that social entrepreneurs do not act within conceptual boundaries. They personify a new paradigm for leadership, in which they can make change occur, regardless of gender, age, ethnicity, or background.

The existing literature does not define social entrepreneurs in terms of their technological capacity, since many social entrepreneurs do not integrate technology into their work. While I entirely agree that an individual can be a social entrepreneur without the aid of technology, it is

⁴³ Bornstein, p. 236.

⁴⁴ Bornstein, p. 237.

my conviction that every social entrepreneur can leverage his or her impact with greater efficiency through the proper implementation of technological power, namely the internet. In the Great Blending, the internet has been the world's greatest force contributing to social collaboration between and across borders. Social entrepreneurs understand the potential of the internet as a tool with which they can efficiently achieve results at scale. Many social entrepreneurs around the world may not have the luxury or privilege of wealth, including access to a computer, and these individuals should be celebrated as much as any. Because I am writing this paper for an academic institution in which there are no barriers to technological access, however, I would like to expound on the importance of social entrepreneurship as it may be coupled with the internet to harness incredible systems of collaboration.

In October of 2005, Google Vice President Sheryl Sandberg expressed the power of technological networking as it has never existed before. Responding to Washington Post reporter, David Wise, she said: "We have a desire to [achieve results] at scale, and by scale we mean the kinds of things that can touch not just millions, but hundreds of millions of people, and an approach that combines real innovation, technically and otherwise."⁴⁵ Reflecting the pioneering corporate decision of founders, Sergey Brin and Larry Page, to establish Google.org, a for-profit entity dedicated to progressive social change, Sandberg's statement drew both skepticism and disbelief. Dedicating the equivalent of 3 million shares of stock worth more than \$900 million to fund Google.org, which is only a fraction of the billions that Bill Gates has contributed to his non-profit organization, Brin and Page have undeniably bought into this "socially entrepreneurial revolution" that Sally Osberg mentions in the epigraph of the third chapter. And while Google is a notable example due to its expansive networking scope, technological dynamism, and unprecedented business model, it is only one example, admittedly a significant one, of a much larger trend. The Google example demonstrates that new

⁴⁵ David Wise. "Google Starts Up Philanthropy Campaign," *Washington Post*, Wed., October 12, 2005; D04.

technologies are fundamentally transforming the ways in which millions, even billions, of people around the world are communicating and acting. It is a blended model for business.

Technology is always an asset, whether the monumental example of Google in the developed world or a local villager's vision in the under-developed world. In 1971, a forward thinking thirteen-year-old, Iqbal Quadir, was sent by his family to walk ten kilometers to a neighboring town for medicine, only to return empty-handed.⁴⁶ Years later, Quadir was working at a New York investment bank when the company server broke down, and he found himself "once again reflecting on what a difference technology can make...connectivity is productivity, whether it's in a modern office or an underdeveloped village."⁴⁷ Quadir's statement here is an illustrative example of technology's embrace in the flat world, a new playing field in which any entrepreneur may participate. Moreover, this is a world in which there are few excused for failing to take part. In a piece that underlines the impact of modern technology to our newest senses of global awareness, one article argues:

Just because the medium of communication changes doesn't mean society changes, right? Wrong. The immersion of 'participatory' media fundamentally alters the connection between how we understand the world (media consumption) and how we decide to take action in the world (citizen activity).⁴⁸

While the aforementioned 'participatory' media such as email, blogs, webcasts, wikis, chatrooms, and internet telephone services are not available to everyone equally around the world, it will be the initiative of social entrepreneurs to play an active role in building digital bridges with the developing world. Quadir did just that. Combining strategic tact with entrepreneurial vision, he

⁴⁶ Yasmin Ghahremani, "Opportunity Comes Calling – Think cell phones are only for the rich? This ex-banker has proven otherwise," AsiaWeek.com., June 29, 2001. Accessed at : <http://www.asiaweek.com/asiaweek/technology/article/0,8707,132167,00.html> on 1/25/06.

⁴⁷ Ghahremani, (2001).

⁴⁸ Joshua Goldstein and Jeremy Goldberg, "New Communication Tools and Building Global Citizenship," Youth Partnership for America. *Campus Compact* 20th Anniversary, accessed at <http://www.compact.org>

borrowed the Grameen Bank form of non-collateral loans in the form of micro-credit cellular phone service for local villagers, with a 50% discount on airtime. According to the AsiaWeek news article, “Development experts see the program as a model for using technology to empower the poor.” Quadir’s business network has expanded to thousands of villages across Bangladesh, providing around “8.5 million villagers [new] access to the world.”⁴⁹ He has since sold the company to the Norwegian state-sponsored telecom company, Telenor, for over \$100 million.

Referring back to my typology diagram, each of the social entrepreneurs mentioned in this section understood the concept of convergence and blending, as they refused to let traditional boundaries get in their way. For both Yunus and Quadir, their micro-lending programs broke down financial, conceptual, geographical, and informational boundary types. Using technology to leverage their vision, these social entrepreneurs introduced a new paradigm for change in the banking and cellular service industries, as they took advantage of business opportunities where others only saw impoverished mouths to feed. Victoria Hale has worked within the health industry to break down many of the same boundaries, forging a new concept of profitable healthcare in developing countries. All of these social entrepreneurs have demonstrated pragmatic tact and zeal in their work, as they have achieved, with powerful success, the double bottom line of doing ‘well’ and doing ‘good’. This is and will be the new blended model for global change.

⁴⁹ Ghahremani, (2001).

Transformations of the Student Identity: The World's New Global Change Agents

“We [need] to support paradigm-shifting... across sectors. It is hard to equip students with the tools to ask critical questions or visualize something new when they have only ever been told how things work and have been. Students must be fully supported in learning that persons in power or many people with collective power created the past. Similarly, they can now gain power, not necessarily through money or force, to be able to, in community, create the world in which they wish to live.”

-Diane Tran, “Global Citizenship in the making: The process of putting pieces together.” Prepared for Campus Compact, 2006.

The Great Blending enables the blurring of boundaries between academia and the “real world.” As the Great Blending increasingly leads to cross-sectoral and interdisciplinary approaches to global challenges, the student’s ability to make a difference outside the classroom will be enhanced. How will this happen? What effects will this have on students’ concepts of schoolwork and community service? Where can they get involved? This section explores, in concise terms, the transformation of the student identity, from passive learners to active participants. This transformation will have significant consequences as we forge new conceptual understandings of place and identity, and the manner in which we connect to the environment in which we work and socialize.

According to the Pew Internet and American Life Project, 57% of American teenagers create web content with the various forms of ‘participatory’ technology mentioned in the previous section.⁵⁰ As a result of globalization and the technological power of the internet, which has been discussed at length throughout this paper, students of all ages are undergoing

⁵⁰ Data quoted from “New Communication Tools and Building Global Citizenship,” Joshua Goldstein and Jeremy Goldberg, Youth Partnership for America, Washington DC. Prepared for Campus Compact, www.compact.org, accessed on 10/25/06.

rapid transformations in terms of their awareness concerning global issues. More students are studying abroad in areas of the world that were before inaccessible, and more students at an earlier age are finding internships with professional medical institutions, law firms, and businesses both large and small. The desire among students to gain experience at a younger and younger age is growing. As a result, students are gradually developing new skills and training, as they supplement their classroom schoolwork with extracurricular experiences. Consequently, I believe, these students are enriching their classroom environments, because they are gaining cross-cultural competencies both domestically and internationally, which they can then share with their peers.

In the epigraph of chapter one, I quoted Oliver Wendell Holmes who wrote that “the mind, once expanded to the dimensions of larger ideas, never returns to its original size.” This will be especially true for students who can shift their consciousness to incorporate new notions of what it means to be a global citizen.⁵¹ Embedded in this shift in consciousness is a redefining sense of place and self in the global world. In an article called “Space and Contentious Politics,” two geography professors, Deborah Martin and Byron Miller, make an important theoretical claim. They write that “spatial processes are inseparable from, and constitutive of, social processes...space may have an ontological reality, but it is *produced* through social relations and structures.”⁵² Moreover, according to Martin and Miller, space gains meaning as it is used, fought over, and conceived through social interaction and engagement. Space gives meaning to contentious politics, then, as the “material spatial dimensions of social life,” and how different people in different places define their spatial environment and everyday lives. Our understandings of space are constructed by “capitalists, planners, communities, social groups, religious institutions, and media,” which in turn shape our socially-defined and place-specific

⁵¹ Tran, (2006).

⁵² Deborah Martin and Byron Miller, “Space and Contentious Politics,” from *Mobilization: An International Journal*, 8(2): 143-156.

notions of “fear, safety, comfort, and belonging.”⁵³ In the flat world, where the internet has drastically affected our traditionally accepted perceptions of face-to-face social interaction, both space and time come under reconsideration. Spatial conceptions of local versus global are shifting from diametrically opposed juxtapositions to complementary dimensions of progress. What I achieve in the local can now be achieved at scale in dimensions that are global. It can be overwhelming for an individual to make distinctions between the two as the Great Blending forcefully blurs these traditionally opposite degrees of scale. Students may feel internally destabilized if they learn about the forces of globalization without also being given the proper tools to analyze and redefine their place in the flat world. As leaders in academia continue to assert themselves in the flat world, they have a responsibility to educate students about the new age in which we live as an era full of sector-crossing and boundary-riding opportunity.

In her article, “Civic Life in the Information Age,” Stephanie Sanford of the Gates Foundation writes that “research should consider ways to study and quantify...new ways of defining and measuring civic/social activity – and to develop techniques that do not privilege rigid delineations of time and place.”⁵⁴ Students should feel comfortable talking about their redefined notions of the world, and how their role in it may be growing from strict observers to active change makers. In the realm of community service, the emphasis should go from service-learning to service-doing. Students should receive training that prepares them for analytical evaluations of the old versus new world system, as well as actionable projects that give real meaning to these lessons.⁵⁵ Sally Susnowitz, who is the Director of the Massachusetts Institute of Technology’s (MIT) Public Service Center and Assistant Dean, wrote an article entitled “Transforming Students into Global Change Agents.” In her article, she articulates a very clear directive, at least from the global perspective, which has been echoed throughout this paper:

⁵³ Martin and Miller, p. 148.

⁵⁴ Sanford, p. 4.

⁵⁵ Tran, (2006).

“Our aim is not, after all, to support passive learners but rather to cultivate change agents – people who have the vision, daring, drive, entrepreneurship, and collaborative strategies to create positive change in communities around the world...[at MIT] our focus cannot be on programmatic development and resource acquisition alone; our main task is to find ways to convince students that they can effectively work as collaborative change agents abroad, to figure out streamlined ways to prepare them to do so, and to enable effective integration of lessons learned when they returned.”

In the domain of the undergraduate liberal arts education, such training should be integrated into classroom teachings because it would fundamentally influence how students think and take action, both in school and in civic life. Such study would facilitate a process of growth for the individual, moving a student from beyond being “disinterested knowers of global economics or disembodied theorists of international human rights...by connecting them to the civic spaces of local communities.”⁵⁶ Similarly, by incorporating examples of social entrepreneurship into the classroom, students could be turned into action researchers, while being taught how change occurs and why new ideas can achieve change across cultural, political, and social lines.⁵⁷ The university or college could afford students such opportunities outside the classroom by building institutionalized networks of collaboration, both in their community and abroad, with civic organizations in the private and public sectors. Aside from being useful skills for individuals to have in their life after college, such civic activity would enhance trust between schools and their districts, as well as leverage a school’s reputation internationally.

Some critics may argue that many individuals are already engaging in these kinds of activities. While it is true that many forward-thinking institutions such as Middlebury are indeed already providing these kinds of avenues for their students, it is undeniable that more needs to be

⁵⁶ Battistoni and Longo, p. 3.

⁵⁷ Bornstein, p. 276.

done to *formally institutionalize* these opportunities to guarantee transcript credit and, if possible, to gain a reputable, internationally connected support system for the college at large. As social entrepreneurs see the limitations of an existing system, they will work tirelessly to offer new solutions that seek to benefit those not currently served by the existing model. It seems only a matter of time before students demand new approaches to classroom teaching. This is especially true given the transformative era in which individuals since Generation X have been raised. We are more internationally conscious and globally-minded than any generation in the history of human evolution. In the next chapter, I will more specifically discuss the advantages to this kind of an institutionalized program, as well as how it may be structured to fit the dynamics of a global landscape that is continuing to flatten.

Towards an Entrepreneurial Culture:

Middlebury's Leading Role in Creating a Master's Degree or Institute in Social Entrepreneurship

"The question before us is how to nurture and cultivate an entrepreneurial culture that promotes social and economic development. By this I mean the kind of development that permits people to realize their aspirations for decent work and engenders just and environmentally sustainable communities throughout our common planet."

-Susan Davis, International Board Selection Committee for Ashoka: Innovators for the Public, "Social Entrepreneurship: Towards an Entrepreneurial Culture for Social and Economic Development," 2002.

"Knowledge without boundaries."

-Middlebury College's new guiding principle

Middlebury College could assert itself as a leader in the field of social entrepreneurship, among all undergraduate liberal arts institutions in the United States. The college is rich in social capital, and it maintains a particularly strong emphasis on the importance of individual growth and development through shared experiences and collaboration. Since 1800, professors have strived to underline an education that teaches students not what to think, but how to think. Students here are diversely talented and eager to take on new challenges that are often global in scope. Last year, seniors Courtney Matson and Divya Khosla put together Midd 8, an event that received high acclaim and national attention for its efforts to raise student awareness about the UN Millennium Development Goals. The Midd 8 program took place throughout the entire month of April 2006 and featured over thirty-five events, including many speakers, panel

discussions, transcontinental webcasts, student workshops, fundraisers, and live music performances. This year, there has already been a two-day carbon neutrality symposium, several lectures at the Rohatyn Center for International Affairs which have highlighted social entrepreneurship or the global civil society movement, as well as the continued success of the Sunday Night Group, which is the school's leading student activist group. There are also several initiatives coming forth this spring, two of which are being spearheaded by the Roosevelt Institution, the nation's first student think tank, which has very active Centers for Women and Gender, the Environment, Education, and International Affairs. The Alliance for Civic Engagement (ACE) is affording hundreds of students the opportunity to get involved in the Addison County community, and the Digital Bridges program is providing similar opportunities for students to take on business endeavors, tapping into a powerful Middlebury network on both the local and national fronts. Students themselves are taking a greater initiative to find internships abroad during the summer, many of which are aimed at traveling and working in an issue area that the student developed from his or her classroom learning. There are countless other examples to mention, but the trend is clear: students are no longer content to simply study global challenges; they want to contribute to help solving them. This eagerness, which is so strongly student driven, will pave the road for the successful institutionalization of social entrepreneurship into the liberal arts experience for generations to come.

The demand for a Master's Degree or Institute in Social Entrepreneurship is exceedingly high. There is demonstrated interest, and it is only a matter of time before other liberal arts colleges around the country formalize their own programs. Middlebury has a timely opportunity to take a leading role, among all undergraduate colleges in the country, to build on its internationally focused reputation. As a cutting-edge topic that has gained huge momentum over the last twenty years, the research and work of social entrepreneurs will only continue to flourish throughout the next twenty-five years. Moreover, as the field of social entrepreneurship does

take off, so too will the literature surrounding its potential to bring academia closer to real-world endeavors that bridge across disciplines and sectors. Much of this process will be reliant on professors and college administrations who can encourage their students to be risk-takers in a new age of boundary-riding opportunity. The age of self-contained classroom experiences is coming to an end as students become increasingly aware of their impact in the flat world. Their energy, drive, and passion needs to be focused and directed into an outlet that is specifically designed to foster such enthusiasm. A program in social entrepreneurship would bring faculties, administrations, and students together in an institutionalized form to do just that. It would be uniquely developed to train individuals how to empower themselves as agents global change, while working together to accomplish their goals. In an article for Campus Compact, an organization dedicated to educating citizens and building communities through university campuses across the country, Diane Tran makes an important contribution to this point. She writes:

“For universities to seriously invest in service-learning and student empowerment, however, it will take much more than mention in the college handbook, or a couple more activities each school year. Students must have support and tools available to them, as well as money to fund their endeavors. If students surmise a meaningful vision to enhance their local or global community, the university’s role is to provide for their genuine contribution to bettering society. Students can no longer be given an unfunded and unserious mandate to volunteer in the community; they must be funded and acknowledged as a real way in which the college relates to the community in which it dwells.”⁵⁸

As a participatory program aimed at making a difference in an increasingly interdependent world of global progress, a Master’s or Institute in Social Entrepreneurship would

⁵⁸ Tran, (2006).

enhance students' ability to connect with the local community, alumni network, faculty decision-makers, and each other, especially for those American and International students eager for school sponsored opportunities to collaborate on globally-minded projects. Middlebury College is growing into its reputation as a leading institution in global and international affairs, which has been manifested most recently by its new affiliation with the Monterey Institute for International Studies (MIIS). This project has great potential to facilitate avenues for Middlebury to formalize its partnership with MIIS, as well as with like-minded universities all over the globe. Students could utilize the existing network of our schools abroad to build bridges with socially entrepreneurial non-profits and local businesses in foreign countries in any country where Middlebury or Monterey has a presence. Such an impact, if harnessed properly, would dynamically transform the way students view their educational experience. It is my conviction that the school administration should waste no time in taking an active role in this endeavor.

So what could this potentially look like? The Master's Degree would train and teach students how to think in socially entrepreneurial ways, and would provide them with "real world" experiences that would add life skills to their classroom theorizing. Students would begin by taking introductory courses in social entrepreneurship, learn what it means to be a social entrepreneur, where social entrepreneurs are engaging in the world, and how they can play a role to help change happen. They would then choose a track in one of the five issue areas in my typological model. To repeat, these include the environment, human rights and social justice, status of women, education, and health, all of which would have a faculty chair who could lead by example in their particular field of study. For example, a student may pair their Major in History or Anthropology with a Master's in Social Entrepreneurship under the Education track, and a student who is pre-med would follow the health track. They would then travel abroad, activating their education by working with a business, non-profit, or Middlebury-affiliated program in a foreign country to engage in real work that has a measurable impact outside the

classroom. Among many other ideas, a student may work in a community hospital in Mexico, organize a conference for women's rights in Thailand, intern for a climate change expert in Copenhagen or Amsterdam, or teach HIV/AIDS awareness in Tanzania. Potentially, students would then spend a fifth year at MIIS, where they would receive feedback from business or international policy students on their ideas, experiences, and future ambitions. Such a program manifests to its core the essence of Middlebury's new guiding principle of knowledge without borders.

There are several important components to this kind of a program that are worth mentioning. First, an emphasis should absolutely be made on local community service activity here in Addison County before a student travels abroad. This could take the form of mentoring high school students or working with a fair-trade food business. In some cases, then, Middlebury students could accomplish the goal of what many social entrepreneurs call "achieving results at scale." This means, simply, the successful implementation of an idea in one location that can then be implemented in other contexts around the world. Secondly, a strong emphasis should also be made on tapping into college programs, student groups, and organizations already in existence. These include, but are not limited to, the Alliance for Civic Engagement, Digital Bridges, Career Services, the Roosevelt Institution, the Sunday Night Group, the University Channel, and the Rohatyn Center for International Affairs. Students and faculty could thus fit directly into the paradigm of the Great Blending as they too come together to collaborate on socially entrepreneurial projects. Thirdly, and more broadly, the program must entail an explicit educational component of training individuals to be globally-minded civic actors. As my chapter on the global civil society movement argues, this approach to education allows students to view the flat world in its wholeness, so as to understand how our actions may not only have repercussions locally, but also internationally. The incorporation of technology and the internet are crucial to this component.

There is much to be decided about this initiative. Students who have been hearing about it have asked with interest about how it may be structured and how soon it could potentially be in existence. There is excitement and energy surrounding the proposal, much of which was demonstrated on Monday, January 22, an event at which I presented my research and this paper to students and faculty.⁵⁹ It is my hope that such buzz will not diminish in the months ahead. There will be a steering committee of six students who have been selected to guide this process through the spring. They embody a diverse background of talents and interests. They are working to build bridges amongst the student body, faculty, and administration to push these ideas along. The students who comprise this group thus far include: Noah Walker (2007), Becca Waters (2007.5), Hallie Fox (2009), Peyton Coles (2008), and Ekow Edzie (2010). Together, they will work to begin formalizing the development process. Under the guidance of Tiffany Sargent of the Alliance for Civic Engagement and Professor Jon Isham of the Economics and Environment Studies Departments, they will:

- 1) Collect quantitative analyses of demonstrated student interest. This may take the form of students surveys, focus groups, and online questionnaires.
- 2) Act as an intermediary between the President's office, administration, and the student body.
- 3) Choose and invite faculty to head the five different MA tracks.
- 4) Plan and organize a knowledge promotion event in April, which could include a video screening of January's event, as well as a potential keynote speaker.
- 5) Network with the MIIS community, using Middlebury's committees that are already in place.

⁵⁹ The webcast video presentation can be accessed at: <http://www.middlebury.edu/administration/rcfia/archives/>. There are also DVDs of the event which will be made available in February through the Media Services Department.

Throughout the upcoming months, the steering committee will face a diversity of challenges and tough questions, all of which they are well-equipped to handle. It is my hope that this process will be rewarding, fun, and excitingly innovative. If the college agrees to take on this proposal, students may be taking advantage of this combined Master's and Bachelor Degrees as soon as 2009.

Conclusion

As I have argued throughout this paper, Middlebury College has a timely opportunity to take a leading role in this field, among all liberal arts institutions in the country. Students are no longer content to sit back in an age of flatness and watch passively while the top-down forces at will exert themselves. We are demanding newer approaches to education that teach students how to think in an integrated landscape of perpetual global change. There are several centers and programs in social entrepreneurship at many of North America's leading graduate business schools. The Aspen Institute, which is designed to build partnerships between business and society, the most notable programs in social entrepreneurship are at Duke University, Stanford University, Columbia University, the University of Alberta, New York University, and the University of North Carolina at Chapel Hill. Nearly all of the existing current literature analyzes social entrepreneurship from a professional standpoint, as if individuals may only be a social entrepreneur vocationally. Moreover, there are only graduate level centers on social entrepreneurship. There is no reason why we should wait to institutionalize this kind of a program, so that students may begin to think in socially entrepreneurial ways as soon as possible. In a sense, the establishment of such a program would be socially entrepreneurial in itself, and Middlebury is a breeding ground for just that kind of thinking.

To demonstrate just how true this point really is, I will close with a quote from *The Campus* newspaper, in which Middlebury student Ben Salkowe discussed President Bill Clinton's upcoming graduation speech in May. In it, he underlined Middlebury's focus on global issues and challenges, which has undoubtedly attracted Clinton to our campus. Quoting Hillary Johnson, who heads up the Boston Middlebury Alumni Association, Salkowe communicates, in short, that President Clinton will come to Middlebury to speak about something the college already knows quite well. That is, "The importance of being a global thinker and a global doer, looking at problems and solutions without boundaries."

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