Mapping the outcomes of social entrepreneurship and tourism on host communities: A three-dimensional approach

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Abstract

Social entrepreneurship has been popularised as a market-based activity with an embedded social purpose aimed at positively transforming communities and society. As a strategy for developing sustainable tourism, social entrepreneurship is promoted as a catalyst for positive community change. This study develops and applies a conceptual model that can help understand the changes directly and indirectly induced by tourism social entrepreneurship (TSE) on host communities. The proposed model integrates three dimensions, namely *pace of change*, *scale of change*, and *degree of social enterprise control*, to logically examine community change brought about by TSE. To operationalise the model, a dual case study research was employed in communities involved in social enterprise-led tourism development in the Philippines. Multiple qualitative data collection methods (semi-structured interviews, community asset mapping workshops, and field observations) and constructivist grounded theory analysis techniques were performed to delineate TSE-induced outcomes. The findings showed four emergent changes, namely *lifestyle change*, *personal development*, *structural change*, and *existential change*, subsequently interpreted using the three-dimensional model. This study contributes an approach to better explain the outcomes of TSE on host communities, and evidence on the viability of social entrepreneurship as a community-centric tourism development strategy.

Keywords: community change, three-dimensional model, tourism impacts, tourism social entrepreneurship, social enterprise, sustainable tourism

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Introduction

Capitalist tourism development models are known to result in less than the anticipated benefits for host communities, and produce unexpected problems associated with irresponsible tourism operations (Brookes et al., 2014). Likewise, there is little indication that neoliberal policies have delivered sustainable outcomes or uplifted the socio-economic status of marginalised sectors involved in tourism (Dredge, 2017). Such circumstances have motivated recent calls for action to develop alternative strategies that will address industry challenges, and make tourism more inclusive and equitable for host communities (Higgins-Desbiolles, 2020).

Social entrepreneurship is being promoted as an alternative development strategy for tourism and host communities that will enable the creation of more sustainable futures (e.g. Ateljevic, 2020). Simply defined, social entrepreneurship is "an entrepreneurial activity with an embedded social purpose" (Austin et al., 2006, p.1), initiated by social entrepreneurs or individuals employing their entrepreneurial talent to pursue altruistic goals (Seelos & Mair, 2005). Through the establishment of social enterprises or business ventures with primary social missions, social entrepreneurship aims at addressing social problems (e.g. poverty, lack of job opportunities, poor public health) by balancing the delivery of financial sustainability and social impacts for beneficiaries and communities (e.g. Austin et al., 2006). This widely recognised and applied notion of social entrepreneurship is what Newey (2018) called, 'compensatory social entrepreneurship.' However, not all social enterprises exist to compensate for market and institutional failures. Some social enterprises recognise that the global capitalist system does not work for the best interest of society (and the environment), and that this system must be transformed. This latter form pertains to 'transformative social entrepreneurship,' an alter-globalisation movement that stimulates grassroots innovations, alternative economies, and systemic change (Newey, 2018).

Given that tourism is widely recognised as a socio-economic development strategy adopted in capitalist societies, the tourism industry is considered as a fertile ground for social entrepreneurs (e.g. Aquino et al., 2018). Similarly, the notions of compensatory and

transformative social entrepreneurship are reflected in present conceptualisations of social entrepreneurship through tourism, or commonly known as, tourism social entrepreneurship (TSE):

> a process that uses tourism to create innovative solutions to immediate social, environmental and economic problems in destinations by mobilizing the ideas, capacities, resources and social agreements, from within or outside the destination, required for its sustainable social transformation. (Sheldon, Pollock, et al., 2017, p. 7)

At the surface level, the foregoing definition resonates with compensatory social entrepreneurship, as TSE is positioned to combat persistent social ills that exist in destinations (e.g. Sheldon, Pollock, et al., 2017). By implementing conscious and responsible practices, tourism social enterprises lean towards eliminating negative externalities or the undesirable consequences of doing business (e.g. Newbert & Hill, 2014), which are more likely to occur in the traditional capitalist development models. However, TSE is also promoted as a tool to positively transform destinations and the way tourism is developed (e.g. Sheldon, Pollock, et al., 2017); hence, TSE can also be transformative and has the potential to change the current tourism system. Several scholars advocate for the latter movement, as they promote TSE as an alternative to capitalist forms of tourism development placing local communities at the centre of the social entrepreneurial agenda (e.g. Aquino et al., 2018; Higgins-Desbiolles, 2020). Thus, investigating the outcomes of tourism social enterprises helps us ascertain the transformative potential of TSE.

Conversely, TSE has only recently gained the attention of scholars, even though social enterprises have long existed in tourism (von der Weppen & Cochrane, 2012). Apart from the theorisation of this phenomenon (e.g. Aquino et al., 2018; Sheldon, Pollock, et al., 2017), considerable attention has been given to analysing the motivations, characteristics, and roles of tourism social entrepreneurs (Boluk & Mottiar, 2014; Mottiar et al., 2018), and their business models (Franzidis, 2019). Studies that combine social entrepreneurship with alternative forms of tourism and sustainable tourism are also present (de Lange & Dodds, 2017). Most recent studies on TSE were found to be situated in host communities in low-income countries (e.g. Biddulph, 2018, 2020; Dahles et al., 2020), perhaps due to some overlap between the rationales for social entrepreneurship and sustainable tourism development.

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Social entrepreneurship can be embedded in local communities, mobilise resources needed to deliver development outcomes, and enhance community wellbeing (Farmer et al., 2016). Tourism is also widely promoted as a strategy for community development, often through community-based tourism (CBT) models (Dolezal & Novelli, 2020; Mayaka et al., 2019). Tourism provides a medium for social enterprises to accomplish their development goals for host communities (Dahles et al., 2020). As Aquino et al. (2018) proposed, TSE introduces a promising model for sustainable community development, producing positive change in community resources while building community solidarity and agency.

Social entrepreneurship is advocated as timely strategy to innovatively address the contemporary challenges faced by tourism (Ateljevic, 2020; Higgins-Desbiolles, 2020); thus, there is a strong need to understand the outcomes and nature of community change induced by TSE to further realise the potential of this alternative tourism development and entrepreneurial strategy. Examining the impacts of TSE is vital if this model is to be adopted in and for local communities, yet only a few studies on TSE have specifically examined the outcomes of tourism social enterprises on community beneficiaries (e.g. Biddulph, 2020; Franzidis, 2019). While evolutionary and resource-based approaches were adopted in previous investigations (e.g., Laeis & Lemke, 2016; Zeng, 2018), existing studies mainly identify the outcomes of TSE initiatives and are predominantly descriptive. Scholars and social entrepreneurs need to adopt approaches that can explain the nature of the TSE-induced change outcomes in host communities, and thus, gain a better understanding of these outcomes.

The aim of this study is to develop and apply a conceptual model that can help understand the changes directly and indirectly induced by TSE activities on host communities. The study aim was addressed by first developing a model through reviewing past studies and conceptual frameworks of tourism-related impacts and community change. This process resulted in a three-dimensional model proposed to explain the nature of TSE-induced community change, by the *pace of change* (slow, gradual, or sudden), the *scale of change* (micro or macro), and the *degree of social enterprise control* (low or high). This model was then applied to the findings of a qualitative case study research employed in two rural communities in the Philippines. The narratives of key TSE actors, who were mostly residents, were elicited to reveal TSE-induced outcomes and community change from those who observe and have direct experience with the phenomenon. After subjecting narratives to a constructivist

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grounded theory analysis, themes that encapsulate forms of TSE-induced community change have emerged, and were mapped using the proposed three-dimensional model. The application of the three-dimensional model was found useful in better understanding the performance of tourism social enterprises and the consequences of their initiatives on host communities. This study, therefore, addresses the call to evaluate the impacts of tourism social enterprises (Sheldon, Dredge, et al., 2017) to determine the viability of TSE in creating a more sustainable future for local communities.

Outcomes of tourism social enterprises in host communities

While social enterprises may operate in the different sectors of the tourism industry, scholarly research portrays that the social goals and activities of tourism social enterprises are predominantly host community-centred (e.g., Aquino et al., 2018; Biddulph, 2020). Existing studies reveal tourism social enterprises are established to benefit communities through, but are not limited to, supporting educational programmes (Franzidis, 2019), reducing poverty (Zeng, 2018), providing sustainable livelihoods (Laeis & Lemke, 2016), and developing sustainable tourism in general (de Lange & Dodds, 2017). Determining the performance and outcomes of TSE is indicated in the existing literature; yet there are few studies examining these issues. Also, past studies have only indirectly and/or partially explored TSE outcomes in the context of community development.

Sloan et al. (2014) uncovered economic benefits, such as employment generation, and increased locals' spending power due to stable income streams as the dominant outcomes of TSE in low-income communities. Laeis and Lemke (2016) found supplemental income was received by women who participated in farming activities organised by a community-based ecotourism social enterprise in South Africa. It appears that the financial benefits of TSE activities are funnelled to individual community members, usually through direct employment (Biddulph, 2018). This observation was confirmed in Biddulph's (2020) exploration of a tourism social enterprise's impacts in Cambodia, where the benefits of employment in TSE were confined to the individual household level.

Social entrepreneurship through tourism is also directed towards delivering social outcomes and, sometimes, social welfare services (Zeng, 2018). The enhancement of infrastructure, such as roads, educational facilities, and medical centres, is also revealed to be an important

manifestation of TSE (Sloan et al., 2014). These built assets and social services funded through tourism social enterprises' income were found to boost community pride (Laeis & Lemke, 2016; Peredo & Wurzelmann, 2015). Perhaps one of the most important impacts of TSE is socio-political in nature, such as the peaceful and healthy interdependencies created between different cultural groups through TSE activities in an under-served Arab community in Israel (Stenvall et al., 2017).

Tourism social enterprises usually involve marginalised individuals, such as indigenous peoples and impoverished communities (Peredo & Wurzelmann, 2015; Zeng, 2018). The involvement and subsequent empowerment of these individuals and communities are a significant social outcome of TSE. For instance, a tourism social enterprise in Cambodia was found to employ marginalised individuals in rural communities, as well as people with disabilities, in the production of traditional handicrafts (Biddulph, 2018). Sakata and Prideaux (2013) uncovered the improvement of social cohesiveness between community members as a result of ecotourism social entrepreneurship in Papua New Guinea. Other intangible benefits included valuing local leadership and increases in residents' self-esteem due to the success of community tourism social enterprise projects in an indigenous community (Peredo & Wurzelmann, 2015).

The cultural development of communities was also evident as an outcome of TSE projects. In Ireland, social enterprise-organised art events became accessible to residents; improved residents' art skills and young adults' preparations for art-related degrees, popularised traditional Irish music (McCarthy, 2008, 2012). Cultural revival in the community was revealed as an outcome of training students in a social enterprise's visual and performing arts school in Cambodia (Biddulph, 2018). Increased support for traditional customs and practices were evident in the community, as locals viewed tourism as advancing their culture (Sakata & Prideaux, 2013).

Tourism social enterprises can positively impact the natural environment too, especially when nature-based tourism is offered as the main tourism product (Sakata & Prideaux, 2013). The outcomes of such projects may include the reduction or even eradication of consumptive wildlife practices and deforestation (Peredo & Wurzelmann, 2015). In some cases, tourists may act as environmental educators that raise residents' knowledge about the importance of their natural resources and environment (Sakata & Prideaux, 2013).

While the above studies portray TSE as an ideal approach to tourism and community development, this alternative model is still far from perfect. In terms of economic outcomes, the wages received by tourism social enterprise staff were less than those offered by traditional commercial enterprises (Peredo & Wurzelmann, 2015). Tensions within the host community were exhibited due to internal misunderstandings that resulted in low levels of commitment to, poor coordination within, and lack of confidence with the social enterprise (Peredo & Wurzelmann, 2015). Individuals who were less involved in TSE may also feel socially excluded (Laeis & Lemke, 2016), therefore creating tensions within a community. Multiple leadership and collective ownership of community tourism social enterprises (although ideal for agency-building) may result in conflict (Sakata & Prideaux, 2013), especially in some community contexts where relationships are power-charged.

Past studies illustrates the key benefits of TSE on host communities are socio-economic and cultural. These benefits include commonly recognised tourism impacts such as job creation, livelihood diversification, infrastructure development, cultural revitalisation, and boosting sense of pride. Even though TSE is positioned to improve community development and well-being, it may also unintentionally generate negative consequences for host communities driven by internal politics and social relations. The extant literature indicates TSE is 'compensatory,' directed at addressing market and institutional failures, and needs more evidence on its transformative outcomes in the wider tourism system and society (e.g. systemic change). Most importantly, the forms of community change directly and indirectly induced by TSE warrant empirical examination beyond descriptive terms, due to the dynamic and highly contextualised nature of tourism-related impacts (Hall & Lew, 2009). Therefore, the present study aims to develop a multi-dimensional approach to better understand the forms and nuances of community change brought about by TSE.

Three-dimensional approach to mapping tourism social entrepreneurship-induced community change

Dimensional approaches have been commonly adopted in understanding community change caused by disturbances that are either tourism-related or not. Lew et al. (2017) demonstrate how external drivers (e.g. natural events) and their impacts on communities can be analysed using a three-dimensional model that factors in the spatial scale, frequency, and magnitude of impacts. For discussing tourism-related impacts, Hall and Lew (2009) suggest a model that

accounts for the spatial scale, time, and the environment where such impacts occur. Mayaka et al. (2019) depict that three dimensions namely, community involvement, power and control, and outcomes can be applied to interpret forms of CBT, and how these forms develop and can be adapted over time. However, Mayaka et al.'s (2019) model is rather more focused on the nature of the interventions (e.g. CBT strategies) than the notion of community change. Nonetheless, these scholars illustrate that employing three-dimensional models enable simplification, contextualisation, and logical analyses of complex phenomena. Such an approach enriches the comprehension of complex phenomena by incorporating into the model the disturbances or interventions (such as TSE) that can influence community change. We argue that developing and operationalising a three-dimensional model encompasses the intricacies of TSE-induced community change, that otherwise cannot be captured by merely identifying and describing what these outcomes are.

The factors delineated in the above-mentioned frameworks serve as baseline dimensions in developing our conceptual model. In doing so, we highlight the importance of context and focus of our analysis, namely TSE-induced community change. In centring 'community' as the unit of analysis (e.g. Lew, 2014), we adopt a systems lens depicting this concept as a geographical location composed of multiple actors (people), elements (resources), and interactions (processes) that produce outcomes (Matarrita-Cascante & Brennan, 2012). As espoused in recent conceptualisations (e.g. Aquino et al., 2018), TSE and its related/subsequent activities can serve as interventions in host communities (as systems), producing positive or less positive outcomes in these localities. Extending from these conceptualisations, this study proposes a three-dimensional model that integrates the following dimensions (Figure 1): the *pace of change* (slow, gradual, or sudden), the *scale of change* (micro or macro), and the *degree of social enterprise control* (low or high).

When understanding change, how gradually or suddenly change occurs is a fundamental factor (Lew 2014). The first dimension, *pace of change* (purple dotted-line boxes; Figure 1), acknowledges the varying perceptions regarding how soon or late changes occurred in communities after the TSE interventions had been implemented. Extending the dimension called 'rate of disturbance' (from gradual to sudden shock) proposed by Lew (2014) and Lew et al. (2017), this study suggests the *pace of change* in the host communities as having three degrees:

- slow – change outcomes occur at the later stage of TSE development, regardless of intervening processes and mechanisms;

- gradual – change outcomes are in stages, depending on how enabling the intervening processes are for the outcomes to occur and on the reactive capacity of the community system; and

- sudden – change outcomes occur as soon as intervening processes and mechanisms are introduced.

We suggest depicting the *pace of change* helps in sensitising the descriptors used by the individuals in depicting their personal observations and experiences. When conceptualising change, time is an important factor, because a retrospective lens is often applied by individuals when interpreting such phenomena (Hall & Lew, 2009). Moreover, experiences of community change are subjective (Duncan et al., 2018), and could be based on how community members witnessed the emergence of outcomes in their localities. Incorporating the pace of how community changes occur is beneficial, because this recognises that the occurrence of such changes is relative to time.
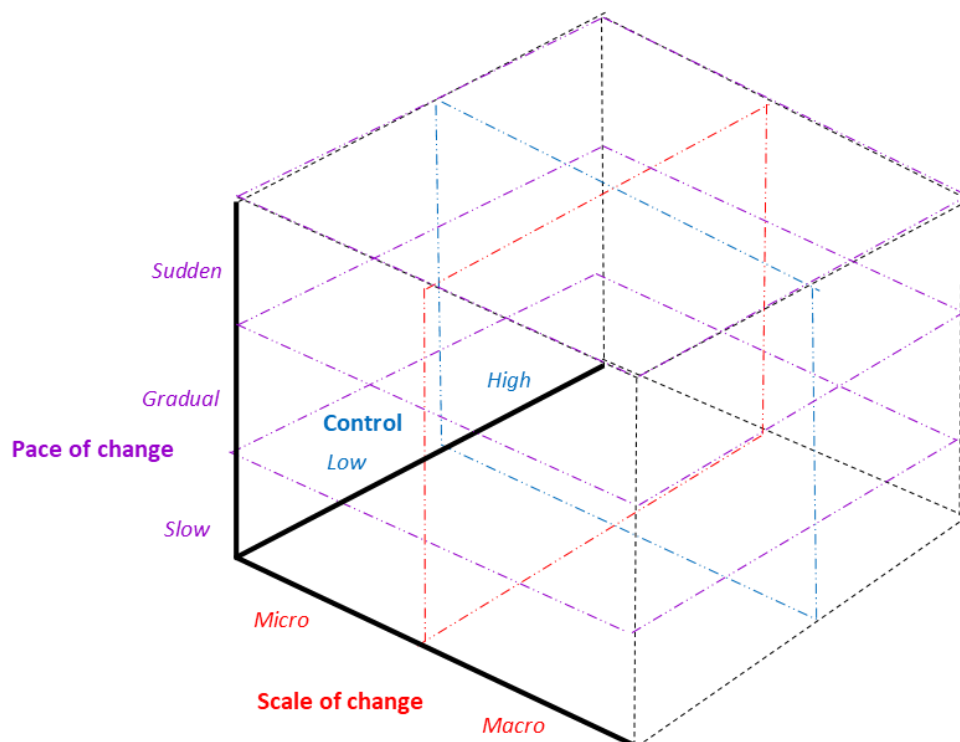

Figure 1. Three-dimensional model used in mapping the changes directly and indirectly influenced by tourism social entrepreneurship on host communities

As systems, communities contain sub-systems such as enterprises, households, or individuals (e.g. Lew, 2014; Lew et al., 2017). In the proposed model, the second dimension pertains to the *scale of change* (red dotted-line boxes; Figure 1), suggesting that the outcomes of the interventions and processes may reach the wider community or, alternatively, be limited to only the smaller units of the localities (Biddulph, 2020). Based on our literature review of TSE outcomes (see previous section), we propose the *scale of change* induced by TSE can be depicted on the micro-level (individual and households) and macro-level (community-wide) scales of the host communities. Considering the *scale of change* in the proposed model captures at which specific scale of the community system the change outcomes occur. Scale serves as a unit of analysis vital in interpreting tourism-related impacts (Hall & Lew, 2009). We acknowledge that looking at the *scale of change* alone does not convey a sense of the magnitude or 'scope' of the impacts (e.g. Lew et al., 2017). For instance, some outcomes may only be experienced by community groups, but the consequences for these individuals can have far-reaching effects. Also, in the context of social entrepreneurship, the scale of the impacts created by social entrepreneurial activities has long been subject to debate (Seelos & Mair, 2005); thus, capturing the *scale of change* is necessary in evaluating the impacts of TSE.

The third dimension, *degree of social enterprise control*, encompasses the tourism social enterprises' influence over the changes that manifest in the host communities (Figure 1; blue dotted-line box). In interpreting CBT models, the interrelated concepts of power and control of the community over such projects are important factors (Mayaka et al., 2019). Also present in the TSE literature (e.g. Altinay et al., 2016), the ultimate and ideal goal of these alternative development approaches is to empower communities and facilitate a high degree of citizen control over tourism development, their resources, and decision-making (Dolezal & Novelli, 2020; Mayaka et al., 2019). Numerous case studies show that tourism social entrepreneurs usually originate from outside of the host communities (e.g. Franzidis, 2019, Laeis & Lemke, 2016; Sakata & Prideaux, 2015), and in some instances, no one from the community sits on their leadership boards (e.g. Aquino, 2020). Although tourism social entrepreneurs are conceptualised as community builders (Aquino et al., 2018), there is a tendency for these individuals to proceed with establishing social enterprises and development projects without consulting community members (Porter et al., 2015, 2018). Thus, social entrepreneurs can be argued to exercise some degree of power and control over TSE development than host

community actors. We also acknowledge that external forces beyond the control of social enterprises can influence the impact of changes on a geographical area or a social group (e.g. Aquino et al., 2018; Lew et al., 2016.) Based on these arguments, we suggest tourism social enterprises can be understood as having either a low or a high degree of control over the forms of community change directly and/or indirectly resulting from their activities. Specifically, *degree of social enterprise control* aids in depicting whether the forms of change are directly (high control) or indirectly (low control) shaped by TSE activities and subsequent processes.

The three-dimensional model is proposed as a conceptual lens to understand the subtleties of the nature of community change induced by TSE. Particularly, the propose model can be used to map, contextualise, and explain the forms of changes directly and indirectly brought about by TSE in host communities. We argue that dimensional analyses are vital in assessing whether the sustainable development and transformative TSE goals are being fulfilled. Diverging from the normative ways of evaluating the outcomes of TSE shown in the present literature, and following Mayaka et al.'s (2019) rationale for adopting dimensional approaches in community-centric tourism, this study illustrates how the three-dimensional model was utilised in understanding TSE-induced community change in two communities in the Philippines.

Methodology and methods

We employed a qualitative dual case study methodology on two host communities in the Philippines. Given the premise stating change as an experienced phenomenon (Duncan et al., 2018), a constructivist research paradigm acknowledging the subjectivity of the TSE outcomes and changes observed and experienced by host communities (Guba & Lincoln, 1994), informed the inquiry. Qualitative research further allows the understanding of the meanings that individuals attach to social outcomes (Gaudet & Robert, 2018). In conjunction with case study research, our chosen methodology enables in-depth and contextualised investigations of a phenomenon unfolding in real-life settings (Stake, 2006), such as the outcomes directly and indirectly delivered by tourism social enterprises on host communities.

The case study sites

This study was conducted in two communities in the Philippines. The first community is Culion Island (referred to here as 'Culion') located in the province of Palawan (Figure 2A). Culion is a fisheries-based island community and the country's largest former leper colony. Being a quarantine and treatment facility for patients having Hansen's disease (also known as 'leprosy') from 1906 to 2006, the island community has a long legacy of isolation and marginalisation. Livelihood activities mainly include fishing, aquaculture, small-scale farming (e.g. coffee), and pearl farming. One of the main challenges for the community has been the development of alternative industries to support their economy. Prior to tourism, some segments of the population (especially former lepers) were reliant on charitable programmes by NGOs and church-related organisations (Rodriguez, 2003).
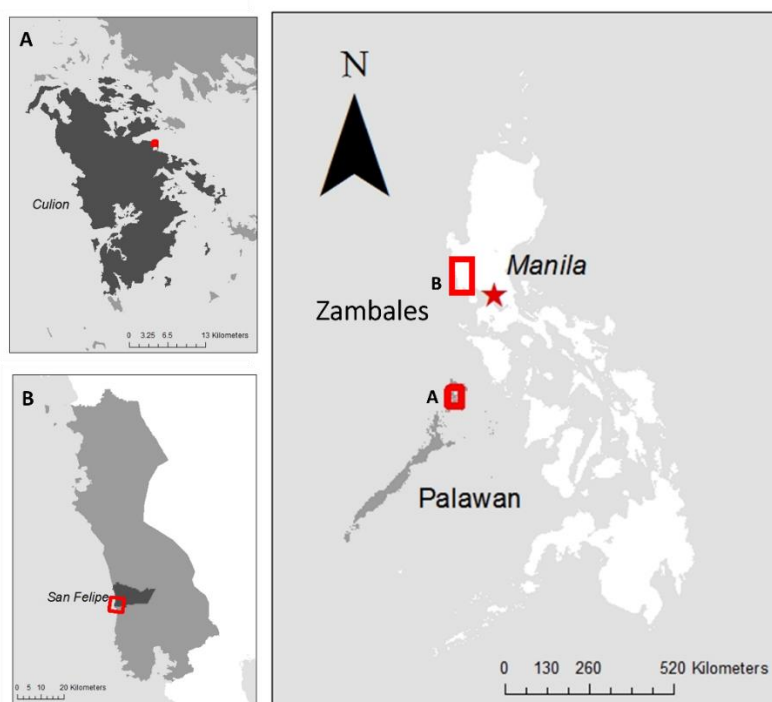

Figure 2. Geographic locations of the host communities in the Philippines. **A** shows the location of Culion Island, Palawan. **B** indicates the location of Sitio Liwliwa in Zambales province.

While Hansen's disease is curable today and Culion was declared free of leprosy in 2006, the island and its residents have been stigmatised by its history, with outsiders hesitant to visit. Tourism was only introduced in 2011 when the tourism social enterprise, *Kawil Tours*, was founded by Filipinos who come from within and outside the island. The social enterprise regarded tourism as a tool to fight the negative image of Culion while providing a livelihood

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for the local community. The social enterprise offers heritage tours, and coastal and marine tourism activities to tourists (e.g. boat and snorkelling tours) and promotes sustainable tourism operations in marine protected areas.

The second community is called Sitio Liwliwa (referred to here as 'Liwliwa') in Zambales province (Figure 2B). This coastal community relied heavily on fishing and small-scale quarrying before TSE began in the locality. Compared to Culion, Liwliwa is smaller composed of 48 families (as of September 2018). The community has experienced a lack of diverse and sustainable livelihood sources. Adding to these challenges are the declining fish stocks and perennial natural calamities (i.e. typhoons) that hit Liwliwa annually. As of 2018, 15 percent of the families living in Liwliwa were recipients of the national Government's *Pantawid Pamilyang Pilipino Program* or 4Ps, which provides monetary support to the poorest households for health and education purposes.

To address livelihood challenges, surfing tourism was proliferated in the locality by an accommodation-type tourism social enterprise called *The Circle Hostel*, in 2011. This tourism social enterprise was founded by outsiders (Filipinos not originally from the area) who realised the potential of surfing tourism in the area. The founders established a budget-friendly eco-hostel, one of the first accommodations in the area to: offer more affordable accommodation options for Filipino travelers; commit to community-driven tourism development; and advocate for environmentally friendly tourism operations. The Circle Hostel also organises surfing lessons and nature-based tours to generate additional profit.

The study sites were selected based on their different yet complementary characteristics and engagement in community-centric TSE. While the communities have different geographical characteristics, both were challenged by the lack of sustainable livelihoods and poor socio-economic status. Pre-fieldwork research revealed both social enterprises employ an inclusive business model of tourism engagement (Table 1), wherein the communities are the direct recipients of benefits, co-creators of the tourism development process, and serve as partner-entrepreneurs in delivering tourism products (e.g. Dahles et al., 2020). Essentially, the social enterprises have spearheaded tourism development in the localities, and work with local residents and businesses in building the tourism value chain; thus, making their approach inclusive. However, due to the nature of local social problems, resources, and structures, the TSE missions, products offered, markets, and community involvement, vary in these

locations. For instance, Kawil Tours participates in developing grassroots social enterprises that can be embedded in the local tourism supply chain, while the Circle Hostel partners with local businesses that are not necessarily social entrepreneurs (Table 1).

Table 1. The characteristics of the tourism social enterprises in this study

Characteristics	Kawil Tours	The Circle Hostel
Year of establishment	2011	2011
Founders	Filipino founders from outside and within the community	Filipino founders from outside of the community
Ownership	Private; Filipino-owned	Private; Filipino-owned
Mission	Livelihood development; positive image formation; cultural heritage preservation	Community-driven tourism development; livelihood development; environment-friendly tourism operations
Tourism sector	Tour operations & travel trade	Accommodation & travel trade
Products	Cultural heritage tours on the island; marine-based tours	Hostel stays; surfing lessons; distribution of other CBT products of nearby communities
Business model	Inclusive business model; local ownership of partner businesses; boosting sustainable community development and livelihoods	Inclusive business model; local ownership of partner businesses; boosting sustainable community development and livelihoods
Market	Mostly international visitors (approximately 80%)	Budget domestic visitors
Community involvement	Direct recipients of benefits (e.g. employment); mutual learning with the market; co-creators in delivering tourism products; business partners; members of a 'grassroots' social enterprise ecosystem	Direct recipients of benefits (e.g. employment); mutual learning with the market; co-creators in delivering tourism products; business partners

Nevertheless, the characteristics of the chosen cases offer a diversity of outcomes that warrant contextualised investigations (Stake, 2006). Since we aim to develop a conceptual model (e.g. theory-building) that can be applied across settings and not necessarily to compare outcomes between two occurrences, analysing cases that have more complementarities than divergences can reduce the likelihood of having irrelevant variations (Eisenhardt & Graebner, 2007). The inductive approach to data analysis performed in this inquiry allow for divergences of findings to emerge, if present.

Data collection and analysis

Fieldwork was conducted at the study sites from June to September 2018. A multi-method, qualitative data collection strategy composed of semi-structured interviews, community asset

mapping workshops, field observations, and archival research, was facilitated in each area. Semi-structured interviews were conducted with 35 purposefully selected individuals from the communities. Purposive and theoretical sampling allowed a non-random selection of participants having varying roles and degrees of involvement in the phenomenon under investigation (Charmaz, 2006). Study participants comprised residents with varying involvement and roles in tourism, social entrepreneurs, local business owners, and tourism administrators, from both locations (Table 2). Participants were given pseudonyms to anonymise their identities in this article. The sampling strategy enabled the elicitation of multiple perspectives on the issue of TSE-induced community change.

Table 2. The study participants' profile (N=38)

Characteristics	Culion Island (n=19)		Sitio Liwliwa (n=19)	
	n	%	n	%
Gender				
Female	12	63.16	10	52.63
Male	7	36.84	9	47.37
Age group				
18–29	4	21.05	3	15.79
30–39	7	36.84	4	21.05
40–49	3	15.79	7	36.84
50–59	3	15.79	3	15.79
60 plus	2	10.53	2	10.53
Tourism involvement				
Direct	12	63.16	14	73.68
Indirect	3	15.79	4	21.05
None	4	21.05	1	5.26
Residency				
Resident	17	89.47	13	68.42
Migrant	1	5.26	2	10.53
Non-resident	1	5.26	4	21.05
Role				
Social enterprise	5	26.32	2	10.53
Tourism administrator	3	15.79	3	15.79
Local business owner	4	21.05	5	26.32
Housewife	4	21.05	2	10.53
Service provider	2	10.53	4	21.05
Labourer	1	5.26	2	10.53
Farmer			1	5.26
Study participation				
Interview	17	89.47	18	94.74
Workshop	5	26.32	7	36.84

Note: Percentages are calculated within group

The interviews were conducted either one-on-one, or in small groups. The participants were asked about their knowledge of their localities prior to tourism, as well as their perceptions about the changes resulting from TSE in their communities. Open-ended probing questions such as '*What are the changes that happened in your community since tourism was developed?*'; and '*Do you think these changes would manifest without the tourism social enterprise? Why or why not*?', were asked during interviews. Most of the interviews were conducted in Filipino, but some were in English (those with tourism administrators and social entrepreneurs).

Community asset mapping workshops were also facilitated in conjunction with the interviews. Community asset mapping enables community actors to illustrate development processes and outcomes on a map and attach narratives to their illustrations (Laws, Harper, Jones, & Marcus, 2013). Aside from its participatory approach, this method was employed because the presentation is time-bound (i.e. pace of change) and place-based (i.e. scale of change). One workshop per community was facilitated with participants who had been either previously interviewed or purposefully selected (Table 2). The participants were asked to draw a map of their area that included its resources and indicated TSE-induced changes on different aspects of the community. The resultant maps provided cues for participants to collectively make sense of any TSE-induced community change, allowing narratives about the topic to emerge supplementing the data from semi-structured interviews.

Observations of tourism and community life in the study sites through formal ocular tours, informal interactions with locals, and inductive observations of community life were performed by the primary author who of Filipino descent, to gain familiarity and contextual insights about the study sites. Observation data were transformed into reflective memos and 'audit trails' that were referred to in the analysis (Birks & Mills, 2015), as they captured reflective thoughts on the phenomenon *in situ*. Complementing observations was archival research, which provided empirical evidence that portrayed local life, historical background, and socio-cultural settings (Gaudet & Robert, 2018). When available, census data, socio-economic profiles, tourism master plans, local tourism codes, lists of tourism establishments, and tourism promotional materials were collected to provide a rich description of the host communities and the TSE initiatives under investigation.

After transcription, the interview and community asset mapping data were collectively subjected to constructivist grounded theory analysis techniques (Charmaz, 2006). These techniques enabled making sense of the data inductively (from individual and collective thinking), allowing grounded interpretations of the TSE outcomes and changes in the host communities. 'Within-case' analysis was first conducted to process data for each case (Eisenhardt & Graebner, 2007; Stake, 2006), guided by line-by-line and incident-with-incident coding steps (Table 3). To preserve the meanings of the interviews in Filipino, these have undergone initial and focused coding steps in the Filipino language, of which the primary researcher is a native speaker. Following these steps was focused coding, where frequently occurring codes and striking incidents or outcomes were identified within another reading cycle (Birks & Mills, 2015; Charmaz, 2006). At this stage, categories that resemble TSE outcomes at each host community have emerged from the analysis.

Table 3. Illustration of the study's coding scheme

Data extract	Line-by-line codes	Focused codes	Within-case category	Cross-case category
We feel the acceptance from the external community. Our goal, our advocacy is to eradicate the stigma from leprosy. So, through building connections between tourists and residents, this stigma is being eradicated. This is what we call integration after the segregation from the wider society. This is the true leprosy-free: not only on the skin, but also in the heart.	*feelings of acceptance; erasing stigma/scare from leprosy; connecting the community to outsiders; integration after segregation; becoming leprosy-free*	*boosting locals' morale* *freedom from leprosy* *sense of becoming*	*Re-defining community identity*	*Existential change*

Using an analytical matrix juxtaposing TSE-induced outcomes in both host communities, the emergent within-case categories (per case) were integratively analysed to delineate cross-case categories. This analytical stage searched for complementary meanings and patterns across cases while enabling subtle variations between cases to be delineated (Stake, 2006), for instance in terms of the prevalence of outcomes per location. This process added another layer of analysis and provided evidence of TSE-induced outcomes that cut-across settings. Adopting Mayaka et al.'s (2019) approach, the emergent categories were then interpreted using the three-dimensional model proposed in Figure 1.

Findings

Four cross-case categories of TSE-induced changes in the communities emerged and were mapped within the three-dimensional model of community change (Figure 3). Explained in detail below these forms of change include *lifestyle change*, *personal development*, *structural change*, and *existential change*.
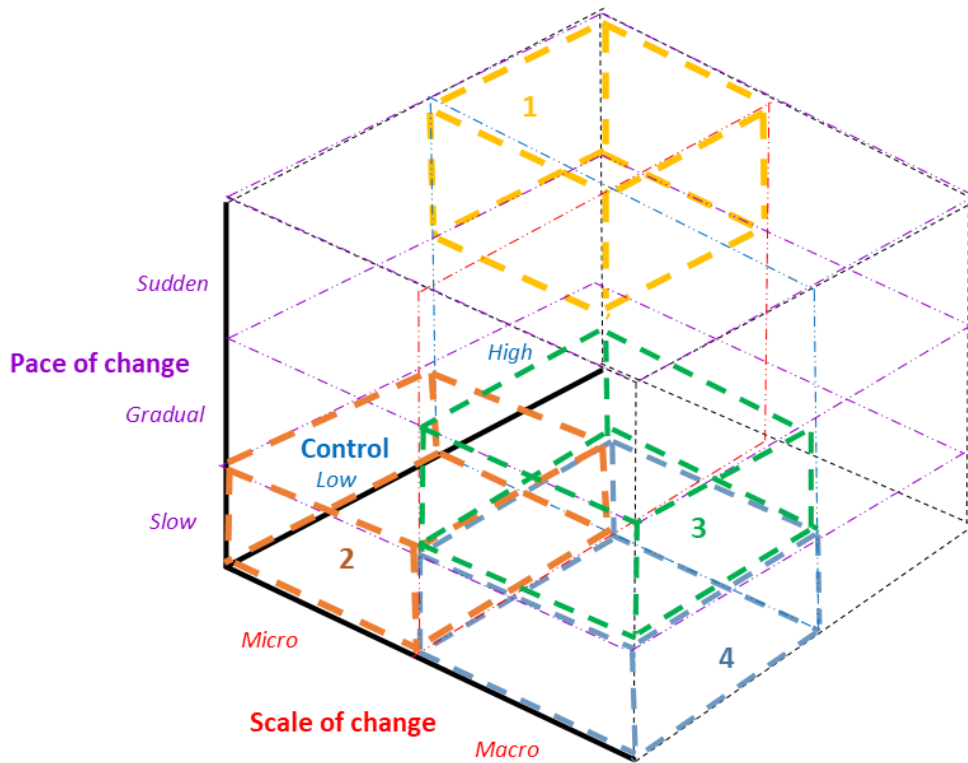

Figure 3. Community change categories by pace of change, scale of change, and degree of social enterprise control. Note: (1) lifestyle change (yellow); (2) personal development (orange); (3) structural change (green); and (4) existential change (blue).

Lifestyle change

Lifestyle change is sudden, micro-scale (mainly experienced by households and some individuals), and strongly controlled by TSE activities (Figure 3). This form of change captures outcomes pertaining to TSE-involved residents' enhanced quality of life due to increased household income, securing employment, and undertaking livelihood opportunities created through tourism social entrepreneurial processes. At both study sites, the tourism social enterprises introduced tourism as an alternative and supplemental form of livelihood.

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Before TSE began, jobs in Culion were limited to its primary institutions (e.g. hospital, school, and municipal offices). The tourism social enterprises directly employed residents in their operations and outsourced services from local suppliers. Furthermore, social enterprise and tourism-related initiatives were considered to not only provide, but also diversify livelihood opportunities. This was relevant in the experience of Canibad (Culion resident), whose partner, originally a fisherman, had ventured into chartering tourist boats: "*Our main livelihood now is we have a boat for hire for guests, for tourists. That's our main source of income.*"

Compared to when they were involved in traditional livelihood activities, the direct beneficiaries of TSE highlighted that their "*lives have been uplifted* [from hardships]" (Camotes, Liwliwa resident, business owner). This outcome can be associated with the increase in household income from participation in social enterprise-led tourism initiatives. In Liwliwa, those employed by the social enterprise receive PhP 8,000 [USD 156.80] per month in wages, which is a more stable income compared to what can be earned from small-scale sand quarrying where locals are paid by sack of stones collected. Before tourism was adopted in the community in 2011, income from fishing ranged between PhP 500 [USD 9.8] and PhP 1,000 [USD 19.60] per day (depending on catch). In contrast, some fishermen who built and leased hut-type accommodation for tourists earned PhP 2,500 [USD 49] per night for each unit. In Culion, fishermen who leased their boats for tour operations earned a minimum of PhP 3,000 [USD 58.80] per trip.

The 'better lives' residents have been experiencing are linked to the 'easiness' of the work required in tourism. The participants emphasised that tourism jobs are easier compared to their traditional livelihoods. As narrated below, the ease of performing these roles also came with the ease of earning more money from tourism-focused jobs and businesses:

> As I've said, paglalahar [manual sand quarrying] *was so difficult. That is why there is a lot of improvement now, especially in terms of jobs – they are lighter. Here, I just have to look after the resort. Unlike before, oh my! If the sea is out of fish, there is nothing to hope for!* (Canigao, Liwliwa resident, social enterprise staff)

The beneficiaries' enjoyment of a comfortable life was also evidenced by their ability to satisfy the needs and wants of their families and to support the educational needs of their children:

> *Today our income is good. It's good because we can send our children to school. We can provide for their needs. Unlike before, when there were no tourists, life was so hard. We couldn't afford to buy what our children need, or when they asked us to buy some things for them. We really didn't have anything to give them.* (Canibad, Culion resident)

This flow of income also enabled TSE-involved households to save money, demonstrating that their way of living had moved beyond merely survival, or working just to get by: "*Now we can eat three times a day. That's why it's okay, we don't get hungry anymore*" (Celebes, Liwliwa resident, tricycle driver).

Personal development

The second type of change that emerged from the analysis pertains to *personal development* – the accumulation of residents' individual social and human capital, as the destination communities develop over time. The data suggest this change occurs when residents are directly involved in TSE activities; hence, it can be inferred that this micro-scale outcome is strongly associated with the TSE-involved residents' *lifestyle change*. Yet compared to the latter, *personal development* is not immediately experienced by individuals (slow pace). Although, *personal change* can be aspired to by TSE organisations, even though they may have a weak grasp (low control) on how to deliver such a change outcome (Figure 3).

The host communities did not have experience with tourists and tourism-related jobs prior to the establishment of the tourism social enterprises. Facilitating these socio-economic activities meant introducing outsiders (i.e. tourists) to the host communities. Since Culion has been isolated for more than a century, participants communicated that they are still adjusting to the presence of outsiders and their interactions with residents. Culion is characterised as a small community where everyone knows everyone. It was indicated that locals are slowly accustoming themselves to unfamiliar faces:

> "*Where are they* [tourists] *from? Why are they here?", some people ask. People here were always curious, even until now, there are some. But not so much today. Now they know that when someone visits, it's usually a tourist.* (Malapascua, Culion resident, business owner)

More tourist influx was being experienced in Liwliwa compared to Culion. In the case of the former, interactions with visitors, especially foreign tourists, were a way to make friends and improve locals' intercultural competence and understanding of others. As Linapacan (Liwliwa resident, business owner) highlighted:

> *... especially my children, they are having friends from different countries. Yes – Japanese, Koreans. My son mingles with them since tourism started here. Unlike before, it was just us* [residents]. *When tourism came, different ethnicities come here. As I say, you will understand someone's behaviour depending on where they are from.*

These social interactions can be interpreted as a medium for locals to build their networking skills and social capital beyond their communities.

Because tourism social enterprises introduce novel forms of livelihood that require new sets of knowledge and skills, intangible non-financial benefits focusing on human resource development were found at the micro-level of host communities. In this study, human capital improvements were apparent, as residents were able to master new skills that were needed in catering to visitors, which included but were not limited to surfing instruction (in the case of Liwliwa), customer service, tour guiding, and English communication skills:

> *And then I am learning their* [tourists'] *language. Even my husband who has not finished basic education can talk to foreigners. He is learning English yet he was not able to finish school – up to Grade 7 only.* (Canibad, Culion resident)

More evident in the narratives of Culion residents, outcomes related to enhanced self-esteem were developed through interactions and being appreciated by visitors to their communities. Some participants re-defined their goals and visions for themselves:

> *Before we were just content with what opportunities we have here. Unlike today, I dream to have my own travel and tour business. This is just from my perspective: that is what I want to have for myself.* (Babau, Culion resident, social enterprise intern).

In Liwliwa, having more responsibilities in tourism development was also empowering, as some residents recognised their own 'value' in the communities:

> *I didn't really interact with people of higher social status but now, I personally know some of them, you know. And also, it's like I have better self-esteem. Unlike before, I am really shy ... Because now, whatever the customer's social status is, I don't feel that I am just a vendor when I talk to them.* (Camotes, Liwliwa resident, business owner)

This empowerment outcome was associated with Camotes' role in tourism as the secretary of a local tourism business association. Nonetheless, the above narratives illustrate that improvements in the social and human capital domains boost residents' morale and generate broader visions for them. However, *personal development* can be conceptualised as an

outcome that does not occur instantly (Figure 3), and as something that is reliant on direct involvement in tourism and social entrepreneurial activities.

Structural change

Structural change is one of the two forms of community-level change that emerged from the cross-case analysis. This form of community change happens at the macro-scale of the localities, occurs at a gradual rate, and as evident from the case studies, cannot be fully controlled by tourism social enterprises (Figure 3). *Structural change* pertains to the drastic and disruptive changes in the host communities' local economies, social networks, and institutional priorities, which consequently alter their physical, social, and political landscapes. This form of change is founded on the chain of effects in the wider community life that results from an economic intervention such as TSE.

The narratives revealed tourism livelihood activities introduced through TSE tend, over time, to take over a community's economy. This change outcome was more evident in the case of Liwliwa. Although a tourism-based livelihood was still deemed supplemental to most Liwliwa residents, field observations indicated that tourism has dominated the community's local economy, wherein most commercial establishments in the area were now tourism-related. This observation was validated by an interview with the municipal tourism administration:

> *In 2010, there were only four establishments registered. Then we noticed that the number of non-registered businesses was increasing. So, we facilitated a campaign promoting business registration. Now* [in 2018]*, based on our data, there are 30 plus registered tourism businesses operating in Liwliwa.* (Umiray, Liwliwa tourism administrator)

Change in terms of the host communities' social structures is also encompassed by the overarching category of *structural change*. In Liwliwa, displacement of those who could not fully participate in tourism activities was demonstrated, especially with the entry of migrant entrepreneurs and workers. A coastal tourism enclave was created over time, meaning those living further from the coast experienced little to no benefit from tourism:

> *Of course, it is different there* [tourism enclave]*, right? Compared to us here, we don't have businesses or resorts there. Those who are originally from here who were able to put up resorts, they are the ones who earn.* (Sibuyan, resident)

During workshops, Liwliwa study participants indicated that the entry of outsiders' (commercial tourism entrepreneurs) disrupted social structures through the latter's introduction new ideologies and interests driven by personal financial goals. It was observed that *structural change* has not fully emerged in Culion. However, the same trajectory towards a tourism-based economy was evidenced by the increasing number of tourism establishments and the local government's increasing attention on tourism development observed during fieldwork. Even though tourism had already been introduced by social enterprises, the Culion local government was still in its master planning stage.[2] In both cases, it can be construed that the progression towards tourism development was induced by TSE initiatives; yet the social enterprises had little to no control over the directions taken by government institutions. Interviews with local tourism administrators in both municipalities implied that the imperatives they sought were focussed on attracting more investors into the areas.

Existential change

The last cross-case category, *existential change*, signifies community identity formation, leading residents to have a collective positive image of their localities and an enhanced pride of place. As mapped in Figure 3, existential change transcends at the macro-scale of the community yet takes time (slow pace) to be realised by the host communities. Although it can be induced by TSE activities, tourism social enterprises have low control in creating this change.

As emphasised by Culion residents, tourist visitation to and appreciation of their island combated the stigma created both externally (by outsiders) and internally towards the locals' history with leprosy: "*In some ways, people's fear is slowly being erased. It's disappearing in a way where people realise that there is nothing to be scared of in Culion*" (Dakak, Culion resident, housewife). With the efforts of the tourism social enterprise, such as running heritage tours and featuring the island and its history in the media, a more positive identity for Culion has been created as it emerges as a tourist destination. As depicted in Culion, tourism-mediated social interactions between community and outsiders improved residents' self-esteem. The latter *personal development* (micro-scale outcome) may also serve as a driving force for macro-scale *existential change* to emerge. Nevertheless, these outcomes have been

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[2] The primary researcher joined in one of the Culion municipal tourism office's destination resource inventories on the island.

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founded on the goals of freedom from stigma, as well as a renewed identity for the Culion community.

The residents of Liwliwa did not experience the same form of discrimination, yet the *existential change* that occurred in this locality stemmed from the *structural change* in its local economy and the subsequent impacts. Participants implied that surfing tourism has become the main economic driver for their community. Furthermore, activities associated with surfing were portrayed as 'giving life' to the community:

> *There are different kinds of visitors now. There are competitions, there are happenings and this is fun ... since 2011, it was really fun because it was so quiet here before. There was nothing. It was just us, the farm and the sea.* (Ticao, Liwliwa resident, farmer)

As participant interviews illustrated, surfing held significant value for the community. Cultural and lifestyle changes followed in accordance with this recreational activity. It was observed that the surfing culture was more prominent with youth; this was supported by Balintang's (Liwliwa resident, business owner) statement when she was asked about the influence of tourism in the community:

> *The influence was really strong. Like in the case of my youngest* [child]*, before he was interested in athletics, so he was into running. Now that we are here, he is pursuing surfing ... That is his interest now because our place is known for surfing.*

As demonstrated in the case studies, it takes considerable time for host communities to have a change of perceptions about themselves and to re-invent a new image for their localities. While tourism social enterprises can aspire to and implement strategies that foster this form of community change, the achievement of such outcomes relies on how the host communities respond and co-create these outcomes.

Discussion

Tourism social entrepreneurship has been recognised as delivering more inclusive outcomes for host communities (Aquino et al., 2018; Biddulph, 2018) and is viewed as having the capacity to bring systemic changes to the tourism industry and to host destinations (Sheldon, Pollock, et al., 2017). However, there are limited evidence and approaches to support these assumptions. To address this gap, we proposed a three-dimensional model that can be used to

map and logically interpret the forms of community change directly and indirectly created by TSE. This model coherently integrates understanding of TSE-induced outcomes by the rate in which they occur (*pace of change*), the community system/sub-system where they manifest (*scale of change*), and the influence tourism social enterprises have over these changes (*degree of social enterprise control*). Operationalising these dimensions creates conceptual boundaries that can provide nuanced understanding of TSE-induced community change. As evidenced in this dual case study, we suggest this model is useful *a posteriori* or after the outcomes of TSE on host communities have been inductively analysed. Applying this model also leads to developing practical insights into how tourism social enterprises may improve their impact on host communities.

Applying the proposed model and approach on two case studies in the Philippines, four forms of TSE-induced changes have convergently emerged. The first form of change, referred to as *lifestyle change* (sudden pace, micro-scale, and high degree of social enterprise control), mainly encompasses the direct socio-economic outcomes and enhanced quality of life brought about by social enterprise activities on individual households. As evident in previous studies (e.g. Laeis & Lemke, 2016; Peredo & Wurzelmann, 2015; Sloan et al., 2014), enhanced household finances are a common instant outcome of TSE for beneficiaries. It can be construed that these financial outcomes are linked to the operational strategies implemented by the tourism social enterprises under investigation, which leans towards providing direct employment (see Table 1; von der Weppen & Cochrane, 2012). However, a significant impact implied by the household beneficiaries is the improved working conditions experienced in doing tourism-related jobs (e.g. Biddulph, 2020). An increase in household income was demonstrated to positively affect some of the beneficiaries' needs (e.g. education), which has a desirable multiplier effect on these individuals' quality of life (e.g. Sloan et al., 2014)

However, not everyone in the communities under study is involved in TSE and receives the same benefits. Since the tourism social enterprises in this study had a high level of control in delivering these outcomes, a more inclusive design and implementation of their strategies was needed to spread the benefits to the wider community. It is critical for these organisations to devise programmes that scale up the impacts captured in this change category. Nonetheless, it can be asserted that the impacts of TSE-induced household change on its recipients were substantial, as many participants described how their lifestyles had changed since their involvement in TSE.

The second form of change was *personal development* (slow pace, micro-scale, and low degree of social enterprise control), capturing the enhanced human and social capital of certain individuals in the communities, regardless of their involvement in TSE. It was found that locals were able to enrich their bridging social capital by expanding their social network outside the localities. Past studies have usually viewed social capital as an integral asset needed for implementing TSE activities (Altinay et al., 2016; Aquino et al., 2018), and not necessarily as an outcome. With the exception of a few studies that found improved community cohesiveness (Peredo & Wurzelmann, 2015; Sakata & Prideaux, 2013), the enrichment of residents' networking (bridging) social capital (e.g. Putnam, 2000) has not been widely explored in TSE scholarship. Through interacting with both local and foreign visitors, improved inter-cultural competencies were also indicated. It can be inferred that this form of change occurred because the tourism social enterprises linked the tourist market to its host communities.

The accumulation of knowledge and skills was also a dominant outcome in the second form of change; this has been a common finding in previous studies, because TSE is designed to provide tourism-related training to local communities (Biddulph, 2018; Franzidis, 2019). Outcomes pertaining to self-empowerment as a consequence of social and human capital development was a prominent finding. Self-empowerment is assumed to have occurred due to the shift from having a traditional role in a community, to realising valuable roles and responsibilities in tourism (Kimbu & Ngoasong, 2016). *Personal-level change* outcomes were psychological in nature. It should be highlighted that tourism social enterprises can only induce these outcomes through their processes and activities, and that personal change is subjective and takes time to occur.

The third form of change entailed community *structural change* (gradual pace, macro-scale, and low degree of social enterprise control). This change form was understood as a result of the disruptions brought by social enterprise-led tourism development into the various dimensions of community life (e.g. economic, social, political). Tourism's socio-economic activities were non-existent in the host communities until the social enterprises started operating. These activities offered new livelihood sources, which in the case of Liwliwa, began to dominate the community economy due to the entry of traditional entrepreneurs who do not share the same goals as social entrepreneurs. Such disruptions may have also altered

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the social networks in the community; consequences that residents need to adapt to using their personal agency (e.g. Chen et al., 2019).

Economic and social structural changes can thus be interpreted as not always benefitting tourism social enterprises' host communities but, rather, may negatively impact on residents' personal agency and political capital. In this study, these detrimental outcomes can be attributed to interventions by government institutions with policies that favour capitalist tourism development, creating an environment in which such adverse change outcomes can occur. Unlike the TSE organisations that were found to influence tourism policies (e.g. McCarthy, 2012), the tourism social enterprises in the case studies appeared not to influence the local governments' priorities towards supporting more inclusive tourism development schemes.

The fourth form of change was community *existential change* (slow pace, macro-scale, and low degree of social enterprise control), which refers to the creation and redefinition of community identities over time. *Existential change* is not an instant consequence, regardless of the type of intervention that has caused the disruption. While external recognition and the development of community pride has been indicated by past studies (e.g. Peredo & Wurzelmann, 2015), the creation of community *existential change* as a result of long-term engagement with TSE has not previously been shown. This community-level outcome involves intangible and psychological benefits that are felt and experienced by the wider community. Existential change emerged in both communities. However, the psychological form of existential change was strongly demonstrated in the case of Culion because of its historical background as a former leper colony. Culion was a previously isolated island, but the introduction of TSE as a socio-economic phenomenon induced new forms of social interactions and community identity.

Like *personal development*, the interactions between hosts and visitors are fundamental in shaping existential change within communities that have moved to a tourism economy (e.g. Xue et al., 2017). External validation through tourists' appreciation of Culion formed a positive image of the community, improved residents' individual personal capital, and enhanced their appreciation of their own community and shared history. As Schweinsberg et al. (2015) suggested, negotiating a renewed community identity and re-defining residents' collective perceptions of themselves and tourists, could improve their confidence and capacity

for tourism-based livelihood activities; therefore, this outcome may later on lead to *lifestyle change*. It can be inferred that existential change is not only internalised (i.e. a change in values) but is also an outcome co-constructed by community system interventions introduced through TSE and its consequences.

Conclusions

The aim of this study was to develop and apply a model that can help understand the changes directly and indirectly induced by TSE on host communities. To achieve this, we proposed a novel three-dimensional approach that provides better interpretation of TSE-induced community change. Our theoretical contribution accounted for the fundamental dimensions for understanding community change (*pace* and *scale*), but also extended conceptualisations to a third dimension to encompass the context of social entrepreneurship though tourism (*degree of social enterprise control*). As evidenced in the analysis and findings, doing so enabled better explanations of TSE-induced outcomes that past studies have mainly described.

By providing empirical evidence from two localities involved in social enterprise-led tourism development in the Philippines, the findings help us understand the viability of TSE for community development. The three-dimensional model provided more emphasis on the role of TSE in creating community change. TSE can indeed bring community change at various scales and pace; however, the tourism social enterprises were also found to have low levels of control towards most of the outcomes (*personal development*, *structural change*, and *existential change*). Nonetheless, it can be construed that these social organisations establish the necessary conditions for such changes to manifest. The social enterprises investigated in the case studies were modelled towards creating inclusive and transformative business models. Consistent with the existing literature, the findings indicate that TSE is still largely compensatory and were recognised for their immediate outcomes in the communities (e.g. job creation).

Although the tourism social enterprises served as the catalysts for the subsequent 'systemic changes,' the structural changes uncovered in this study are different from what is espoused in the transformative view of social entrepreneurship (e.g. Newey, 2018). Instead of transforming the dominant economic system, the emergent structural changes are rather conducive for capitalist tourism development. These structural changes can be largely

attributed to the interplay of TSE, community, and the dominant institutional mechanisms in the host communities. While some of these changes are beneficial to host communities, not all outcomes uncovered in this study are desirable and aligned with the original visions of tourism social entrepreneurs. Due to the low degree on influence, negative externalities may still occur even with sustainable tourism development models fundamentally aimed at increasing social value creation and positive change. The findings indicate supporting TSE initiatives could lead to more meaningful and sustainable outcomes for individuals and host communities. Likewise, the findings call for tourism policy makers to create an environment where TSE can shape a more sustainable future for host communities (e.g. Dredge, 2017).

The practical contributions of this study stem from the application of the three-dimensional model in mapping the performance of TSE initiatives. Apart from enabling the interpretation of TSE-induced changes as discrete outcomes, our model was useful in analysing how one change that occurs on one scale, influences the emergence of another on a similar or different scale. Together with the methodological approach employed in the inquiry, we argue that this model is transferrable to other locations engaged in TSE. We also acknowledge this model can be modified by replacing existing, or adding new dimensions, to enhance interpretations of outcomes. For example, to account for the extent of outcomes, future researchers may integrate the 'scope' of change as another dimension (e.g. Seelos & Mair, 2005). Incorporating the degree of 'empowerment' into the model is also an alternative direction, especially when investigating community-owned social enterprises.

Finally, we recognise that the qualitative dual case study research approach employed in this inquiry means the findings cannot be generalised, and may only be relevant to localities having characteristics and TSE models similar to those in this study. The data were cross-sectional and limited within two cases; thus, more examination is needed of other host communities engaged in this phenomenon. Future studies may examine the significant differences in community benefits produced by tourism social enterprises having different ownership schemes, engagement models, tourism operations, and target markets. It is also recommended that future research should adopt the three-dimensional model in conjunction with quantitative approaches to social enterprise evaluation (e.g. social return of investment and social impact accounting frameworks).

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