

CHAPTER 10

VOLUNTEERISM AND SOCIAL ENTREPRENEURSHIP

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Social entrepreneurship has been a part of humanity throughout history and is often intertwined with volunteerism. Social entrepreneurs are volunteers who identify and find solutions to a need. They do not act in their own interests – instead, they act voluntarily because they want to be a part of the solution to an issue which they believe to be important. In the most general sense, social entrepreneurship means working on the basis of entrepreneurship to meet a need and/or solve a problem in nature or in a community rather than for personal benefit. The volunteers accompanying the entrepreneur have an important role in the success of the social entrepreneur, and the volunteers' contributions are indispensable for realizing this success. Social entrepreneurship aims for change and provides opportunities for both individual and social change. In addition to the networks and organizations established around social entrepreneurship, the number of publications on this subject is continually increasing. Social entrepreneurship is a concept distinct from social enterprise or social business. This chapter discusses the differences between social entrepreneurs and social enterprises, the characteristics of social entrepreneurship, the importance social entrepreneurs have in terms of sustainable life, and social entrepreneurship's position in individual and social change in relation to volunteering.

Introduction

*Lord grant me the courage to change the things I can,
The patience to accept the things I can't change,
And the wisdom to know the difference.*
Hittite maxim

The basis of volunteering is to act not just by thinking about oneself but to also be a part of the solution to a social issue one believes to be important. Social entrepreneurship requires voluntary structures in order to find solutions to problems and increase these solutions' social impact. In fact, it should be stated that volunteering is indispensable for social entrepreneurship in most cases. Social entrepreneurship has been encountered throughout human history and is often intertwined with volunteerism.

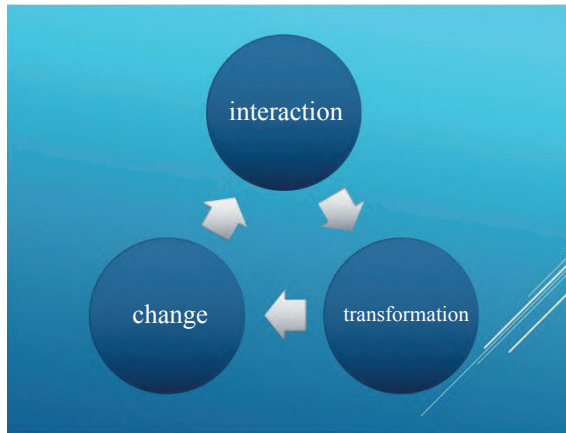


Figure 1. Summary of social entrepreneurship and volunteering.

Social entrepreneurship acts with the vision of enlarging the *boundaries of sustainable life*, as set out in Figure 2. In its most general sense, social entrepreneurship involves entrepreneurial-based work on meeting a need and/or solving a problem in nature or a community rather than for oneself. Although the literature has detailed discussions on social entrepreneurship, this section will not address these discussions. Put briefly, however, working to solve a problem or meet a need is the social entrepreneur's basic starting point.¹ The

¹ When one searches for the phrase "social entrepreneurship" on Google, 8,710,000 pages are listed in Turkish. This needs to be considered as a positive development that has been achieved over the last 20-30 years. The guide I prepared for the Civil Society Development Center Association (CSDCA) had been used up to 2012 as

different networks and organizational structures of today provide an important opportunity for social entrepreneurship. Thus, people who are new to this path can examine existing models that are compatible their own ideas or issues they want to focus on and can head to the relevant field.

Sustainable Living

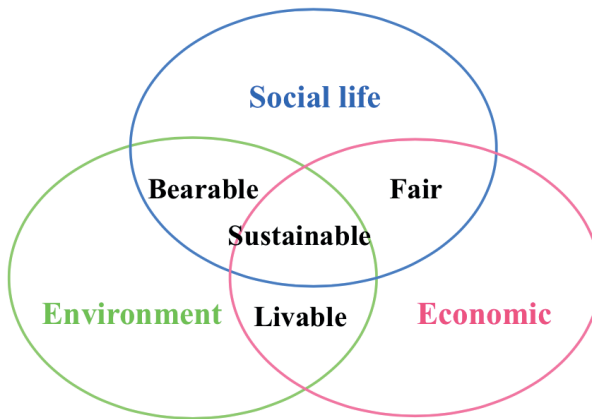


Figure 2. Sustainable living.

While a social entrepreneur is just starting their path, even their closest friends may not understand what the entrepreneur wants to do. The process of change starts slowly once volunteers appear around the entrepreneur to walk the path together. Change in social entrepreneurship does not happen overnight. Being patient and persistent are two of the most important parts of this work. The process leading to the result is particularly important. In order to properly guide, stakeholders' voluntary participation is essential, as well as conducting joint reason studies with the target audience and volunteers who are experts in their fields. Cooperating with different institutions and actors is also an important part of the process. Solution partnerships need to be established with the public and private sectors and individuals from various age groups. Having a team of volunteers who believe in cooperation makes the process and result of the activity much more effective and efficient.

the only reference source. In fact, a significant portion of the papers were presented at the Çanakkale 19 Mayıs University "International Social Entrepreneurship Conference", where I was both a consultant and a speaker in 2010, and quoted the relevant guide without reference, which caused great disappointment. It is pleasing to see that the results related to social entrepreneurship in Turkish literature have increased much over the last 10 years.

Defining Social Entrepreneurship

Social entrepreneurs are different from social enterprises and social businesses.² Social entrepreneurs first identify a need then analyze what needs to be done in order to meet this need, showing all their creativity while doing this. Social entrepreneurs may also be people who confront an event head on without hesitation, using methods that have never been tried before. They have often been affected by the problem themselves. But most importantly, they have entrepreneurial characteristics. *Social entrepreneurs* are leaders of change who identify social benefit as the primary goal. They develop permanent, scalable, and replicable solutions to environmental and social problems that require urgent solutions.

How to Identify a Social Entrepreneur

- New ideas: They have new ideas for solving social issues.
- Creativity: They develop creativity with regard to identifying targets and solving problems.
- Entrepreneurship: They pursue their ideas without giving up.
- Social Impact: They extend the idea's impact area to cover a large portion of society.
- Ethical Fiber: They gather people around them who believe in them.

Social businesses may not necessarily approach a subject from a completely different angle. Yet they also aim to create social benefit: “Social business is a new type of business. It is quite different from the traditional, profit-maximizing businesses that have defined nearly all private companies in today’s world or from the nonprofits that live on donations from philanthropists. At the same time, social businesses are also different from frequently used terms such as social organizations, social enterprises, or socially responsible businesses.” (Mert Korkmaz, n.d.)

As part of the social economy sector, social enterprises are organizations that produce goods or services in order to provide social benefits and contribute to the goals of society in the market economy. Although social enterprises have no universally accepted definition, their distinguishing feature is that they act in line with social goals combined with the entrepreneurial spirit of the private sector. They can make a profit but still use their profits for social benefit purposes. They prepare a contract for themselves and announce this to their

2 Detailed information on this subject can be accessed in the guide the author has prepared (available online), which is the first of its kind available in Türkiye. We would like to take this opportunity to thank the Civil Society Development Center Association (CSDCA) for the opportunity to break new ground in this regard in Türkiye.

surroundings, although they have no official obligation to do this (e.g., Open Radio). Social businesses are not part of the world that runs around seeking profit. Their goal is to solve a social problem using business methods, including the sale of goods and services (Mert Korkmaz, n.d.).

Social businesses are non-public economic organizations that have been established for social purposes rather than commercial purposes. Businesses and organizations in the social economy can be considered as purely social when they meet the following criteria:

- Businesses and organizations clearly act with ethical values belonging to the social economy,
- The enterprise has the primary purpose of improving the quality of life of disadvantaged people and supporting their social integration as much as possible,
- They produce products suitable for the cultural and environmental needs which are to be changed or strengthened,
- They direct profits and resources toward investment for disadvantaged people or for the intended cultural and environmental benefit.

Table 1. Characteristic qualities of social enterprises (Table taken from the author's social entrepreneurship training presentation. Source: Local Livelihoods, England)

Social Enterprise	Private Sector
It tries to strengthen its target audience by engaging the society in its activities.	Manages and controls.
Decisions are taken democratically.	In decision making, profit partners have a say in proportion to their shares.
Responsibility towards the environment is one of the indispensable responsibilities of the social entrepreneur.	Environmental responsibility is not seen as a natural responsibility.
Social and financial measurement is undertaken.	Only financial measurement is undertaken.
It is social environment and economic target oriented.	It is profit oriented.
Labor uses capital.	Capital uses labor.



The Growing Inclusive Markets and Social Entrepreneurship

The first detailed research in Türkiye following the CSDCA's guides (2007, 2009) emerged in 2012 as a result of the collaboration that developed between the United Nations Development Program (UNDP) and Bilgi University (Çınar, 2021). In the book's preface (Çınar, 2021) revealing this cooperation, Bilgi University Rector Prof. Aydın Uğur explained the context surrounding this cooperation as follows:

The work carried out within the framework of UNDP's Growing Inclusive Markets initiative was the product of a new understanding. These studies roughly aim to overcome the sterility of a world understanding that seeks only short-term self-interest... Through the globalization process shaped in line with the neo-liberal policies that have become widespread in the last 30 years, the world has witnessed the emergence of a new phenomenon: [sic] social exclusion. This concept is used to describe situations of inequality and unfair distribution where certain people get an unfair share of the pie compared to others. However, in recent years, social exclusion has reached such serious dimensions as to have led not only to inequality but also to situations in which even any type of sharing is unobtainable. The bottom parts of the world's population pyramid are practically excluded from social life. Economic mechanisms have begun to exile this population from their organized habitats. The system continues on its way without including these people. For this purpose, the devotional virtues and energies of volunteers and the pursuit of scientific knowledge and solidarity have been mobilized and united...

Writing a prologue in the same book, Istanbul International Centre for Private Sector in Development (IICPSD) Acting Director Henry Jackelen stated:

In the second decade of the 21st century, social enterprises and entrepreneurship are gaining more and more importance each day. The main reason for this is that social enterprises are self-sufficient and financially profitable as an alternative to entrepreneurship and examples of classical (for-profit) entrepreneurship. In this period of intense environmental challenges, social entrepreneurship may be one of the most promising methods or alternatives among a number of possible 'niche' opportunities that are not suitable for classical entrepreneurship. Secondly, social entrepreneurs who are successful in using the tools brought by the information and social sharing era we are in can trigger social change at a dizzying speed and rate. The recent wave of social activism reveals the brilliance and motivation, as well as the vision and passion of many social entrepreneurs who have played a role more or less in bringing tangible returns to mass action. Third, as we understand how we can further support and encourage the innovations offered by entrepreneurs at the center of social enterprise, a growing 'movement' will occur among these talented individuals who are questioning how to change society for the better. Our past has taught us that there are limits to what states can achieve as long as markets have internal constraints and contradictions. In this sense, social enterprises represent a strong complement and growing power that enables disadvantaged people to access the services they need, protect the environment, and expand the dimension of human rights in society.



Solutions for the People, Together With the People

“When I look at the examples of social entrepreneurship in history, I believe it has been a movement from the bottom, you can confirm this if you want; in other words, social enterprise and social entrepreneurship come from the heart of the people. As for social entrepreneurship, someone might say, ‘Now that they’ve found this, this capitalist order will continue, capitalism has now thrown this toy in front of people, it is one of the new inventions of the 21st century.’

If the event you refer to as the people is citizen participation, I agree with you, but when you want to come from the grassroots, if Nebahat (KAMER) had not organized women, nothing would come from the grassroots. Nebahat was one of the educated women there, but she got results because she worked with the grassroots. In other words, when there is a solution for the people, not against the people, but for the people together with the people, a solution already exists. In addition, because the problems and needs of each segment are different, the solutions and the profile of those doing this may also be different. For example, nowadays there is an online donation system (www.yuvarla.org) that appeals to and mobilizes those working in plazas.

You cannot do this if no social conditions exist in this society to produce these ideas.

Exactly. It is already unsuccessful. Its name becomes a social activity like that; it remains an idea. If you do not change the culture, nothing changes. Of course, changing culture is not easy either. To create positive change, moral values must be at the core of the work. Otherwise, change will occur, but negatively. It is insincere, being that it is a form of degeneration. As you know, not all change is progress. There are many examples of this in the world.

In order for a society to have more social entrepreneurs and more social enterprises as a model, shouldn't that society be freer and more democratic?

In terms of being open to innovation and creativity, you might be right. But when you look at the places where social entrepreneurship is most developed, Bangladesh and India come first. Because the USA has no welfare state and individual entrepreneurship is highly supported, it is very developed. Once there is a society of pleasure, such things do not even come to mind, so if this phenomenon is very common in America and Asia today, it is due to the inability to find solutions to societal needs. Social entrepreneurship is very developed in Asia purely because of the multiplicity of problems and needs and the availability of a culture of sharing.

The reason why it is widespread in America and now in Europe are their socioeconomic problems. You are right. In a sense, it seems that the environment should be suitable, but if there is no problem in the environment, no such need or solution comes to the fore. On the contrary, when you say civil society, when you say civil society movement, democracy is needed in order to act on the ground, but I do not think that this is directly proportional in social entrepreneurship. If there is a need or a problem, there are always people all over the world who want to find a solution to it. (Öztürk, 2018).

So why do we need to make a dual distinction between social entrepreneurship and volunteering? The primary reason for this is that entrepreneurship is much more effective regarding change in society. Solving a social problem with available methods is not always possible. The inadequacy of existing methods also leads to new problems being encountered. Therefore, the need exists for people with different perspectives who will work patiently

and persistently on social problems. For this reason, what activists do should not be underestimated. On the contrary, a great need exists for people who will continue the path paved by social entrepreneurs. People who volunteer in the field of social entrepreneurship also choose this field because they are impacted by the environment experiencing that this process of change social entrepreneurship has unlocked and are able to develop increasingly creative and innovative approaches as a part of this change. When addressing teamwork, the volunteers' environment gains importance not only because it produces results, but also for what it contributes to team members throughout the entire activity process. Volunteers who develop in these environments can become prominent as social entrepreneurs over time.³

Examples from the History of Social Entrepreneurship

Darüşşafaka was founded in 1873 and invaluable still serves today by maintaining its corporate culture. Many social enterprises are known to have existed in the waqf system of the Ottoman Empire, but they were businesses that wealthy people had established around those structures in order to maintain a mosque or madrasah. These were as valuable as the structures known today as social enterprises. One of the last social enterprises realized in the Ottoman Empire were the Akaretler, row houses in Istanbul's Beşiktaş District, which was started by Sultan Abdulaziz in 1875 in order to generate income for the construction of the Aziziye Mosque. Akaretler was the first mass housing project of the Ottoman Empire and its name means "income generating property." However, it contained no features that could create a model for social entrepreneurship. Darüşşafaka, on the other hand, was the result of Yusuf Ziya Pasha, a social entrepreneur who tried to teach fishing (i.e., produce a system-based solution), first as a result of helping (i.e., giving fish), before realizing that aid alone was not enough for orphans; this constituted a model.

Social Entrepreneurship: Individual and Social Change

Volunteerism in social entrepreneurship is a particularly important factor for positive change in society. Volunteers maintain their work for positive social change until the problem is solved and the need is met by approaching the problem and need through a different perspective based on social entrepreneurship. While classical entrepreneurs do not want their work or output being copied, social entrepreneurs on the contrary care about the reproducibility of their work and output, thus triggering social change. Creating a model is very important. Figure 4 shows how individuals move out of their comfort zone and head toward social change.

3 According to the 2019 report prepared by the Social Entrepreneurship Network of Türkiye, 78 volunteer employees have been determined for every 10 paid employees in the work being done. See: <https://www.sosyalgirisimcilikagi.org/t-rkiye-sosyal-giri-imcilik-ekosistem-durum-raporu-yay-nda>



Figure 3. Comfort zone.

The importance of volunteerism in social entrepreneurship can be grouped under three headings:

- Individual development
- Institutional development
- Social development

We can define these headings as the 3Ds:

- Noticing the difference (volunteerism)
- Getting the difference noticed (activism)

Making a difference (social entrepreneurship)

When considering the importance of volunteering in social entrepreneurship based on the focus group meetings held with social entrepreneurs or social entrepreneur candidates,⁴

4 When I was asked to write this chapter, I called Nihat Yücel, to whom I'd recommended studying this subject for his master's thesis. I asked him what he did after graduation, and what he told me both formed an idea for what I would do; by holding a focus group meeting, we did mental gymnastics with social entrepreneur candidates and employees working in this field, and I comprehended or remembered my 40 years of experience thanks to them. In addition, as I wrote above, almost all of these young people who started as volunteers are on the path of social entrepreneurship. I would like to briefly mention them in alphabetical order as examples:

- Fatih Yürek volunteered during his university years, was a volunteer at the East-West Camp and Young Social Entrepreneurs Meeting, and now has his own business where he also supports students.

intersections are seen to occur in three developmental areas. These intersection points will become evident by dwelling on these three developmental areas in detail below.

Individual development

- Volunteering involves an *apprenticeship* period that should be the first step on the road to social entrepreneurship.
- Differences in perception and experience among volunteers enable one to improve their practice.
- Volunteers get the chance to develop their own understanding of corporate culture by getting to know different institutions.
- Volunteers who understand the need for an innovative perspective in order to correct existing mistakes or eliminate deficiencies create a butterfly effect by encouraging development in this regard.
- Volunteers develop new methods when individuals from very different backgrounds experience challenges in communication and management. This allows them to develop themselves and others.
- Being influenced by innovative points of views, experienced volunteers can begin to produce more effective and innovative solutions and look at problems from different perspectives thanks to this.

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- Halil Bağış joined the East-West Camp in 2015. Being an astronomy enthusiast, he founded Stellar Lab, the first online astronomy platform in Türkiye, and became one of 5 people selected for the Change Makers Program run by the Sabancı Foundation and applied for by 4,000 people.
 - Handan Betül Dalı joined the East-West Camp in 2019 then became an active volunteer at YAŞÖM. Afterward, he started the nonviolent dating project. He now works at Mikado Consulting Social Enterprise Company,
 - Nensi Güzelış volunteered at YAŞÖM 4 years ago. She became the East-West Camp coordinator. She has been the YAŞÖM Coordinator for 2 years and is in charge of developing new projects.
 - Malik Arı joined the East-West Camp as an environmental volunteer in Van. Now he is developing his own environmental project.
 - Meryem Aydın first became a coordinator in YAŞÖM, starting as a volunteer 8 years ago. Then she started working at GENÇTUR. She is now the Volunteer Services Association ESC Volunteer Coordinator, Volunteer School Coordinator, and also a program developer on the education team. She is also a member of ASHOKA #changemakerschange, and as of summer 2021, started her graduate studies on new educational methods in France.
 - Merve Balaban just joined Stellar Lab. She will be attending East-West Camp this year. I look forward to see how it changes her.
 - Nihat Yücel was the short-term coordinator at YAŞÖM and then project coordinator at YEŞİLAY. He founded the Common Benefit social enterprise for design students and just completed his master's degree in civil society from Marmara University. He is also the education coordinator for the Young Life Foundation.
 - Şeyma Bilgen first became a volunteer and then volunteer coordinator at YAŞÖM, where she came as an İMECE scholar. In addition to being the East-West Camp Coordinator, she has also worked as Volunteer School Coordinator since July 2021.

These young people, all under the age of 30, have become individuals able to take initiative and responsibility and increase the social benefit they create while improving themselves. I would like to take this opportunity to state that I am proud of their individual and social development.

- Volunteering in social initiatives provides a better understanding of the difference between donating and volunteering.
- Two-way learning is experienced thanks to intergenerational learning. Importance is given not to age but to knowledge (i.e., merit). Therefore, the way is opened for young people to take authority and initiative regarding the subjects they have control over.
- Volunteers have the opportunity to develop themselves while working for others.
- An important opportunity for awareness and responsibility arises for both parties as a result of volunteers reporting in writing on the responsibilities they've undertaken for a certain period of time and delivering a copy of this report to themselves and other relevant persons.
- Volunteer potential is created among company employees in social initiatives started for providing companies in the private sector with social benefits. In this way, both corporate and individual benefits are provided.

Protecting volunteers' self-worth and developing their self-confidence are needed, because individuals who can think about and influence society emerge from among those with a strong sense of self-worth and self-confidence. Individuals who have grown up with a culture of fear will see themselves as worthless and underestimate the contributions that are expected from them. People who act under the direction of a constant authority avoid taking responsibility when there is no directing authority or fear.

Institutional development

- Volunteers are very important not only in terms of workforce but also in terms of reaching the target audience and social impact.
- Social enterprises, especially in the beginning period, need more volunteers both in terms of cost and in terms of establishing the system with expert volunteers.
- Providing volunteers with the opportunity to be recruited will positively reflect on both the organization and the volunteers.
- Social enterprises require a revolving funds system in order to become sustainable.
- The need for an economic model that revolves the system is considered an important reality in itself, even in the fields of service and rights advocacy.
- Volunteerism reduces costs. In this way, more effective and accessible products emerge.
- Voluntary contributions provide the chance to remain independent, thus giving project owners the opportunity to head in the direction they believe in without being tied to any fund or institution.

- The voluntary potential of social enterprises initiated in the private sector is created among the employees of the company, thus providing both corporate and individual benefits.
- Expert volunteers are a great resource for social enterprises whose financial requirements are difficult to meet.
- Preparing an environment in which paid employees will work with the spirit of volunteerism is very important. Healthy communication will not become established if employees see volunteers as competitors in their work.
- A transparent and horizontal hierarchy and merit-based structure should be established in social enterprises. The main criterion here is not whether the volunteer is paid or not. The important thing is that the volunteer contributes to the work by taking responsibility. A participatory governance model should be established through meetings which all employees will attend, from the lowest level officials to those with the most responsibility, and the feedback should be given at these meetings.
- Production and creativity gradually develop in environments where initiative and authority go hand in hand.
- A solution model is developed by performing a 5W1H (Who, what, where, when, why, how) analysis in order to identify any need, with the model being tested using a pilot study.
- Intergenerational learning is also crucial in organizational development. It focuses on the present in the light of what has been done before in order not to reinvent the wheel.
- Every organization needs a different volunteer organizational structure due to its purpose and demographic structure. A proper analysis must be made for this, and the correct organizational model must be drawn.

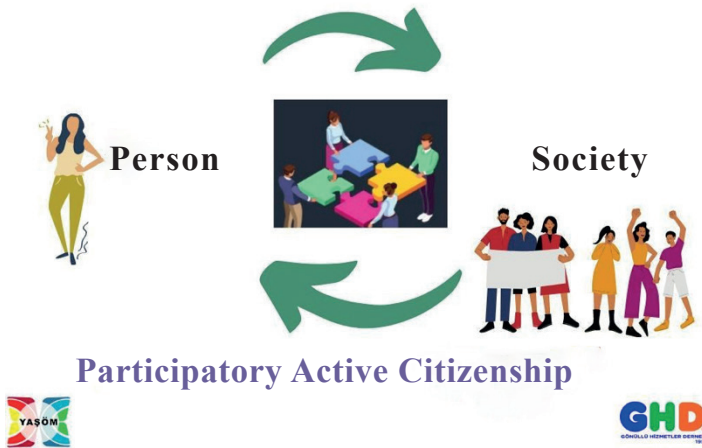


Figure 4. Individual and social change through social entrepreneurship.

Community development

- Volunteer work is an important mutual learning process in which everyone can benefit others.
- It is an important environment of experience for democratization and increases the level to which democratization develops and gets internalized.
- Through active citizenship and empathy, an environment is provided for societies and the whole world by association to understand and cooperate with each other. Positive thinking develops and differences are understood to be valuable.
- People who develop innovative and different perspectives become difficult to manage as a herd. Acting as conscious citizens of their own initiative without a culture of fear contributes to world peace. Society's general level of awareness increases alongside the number of active citizens. Being a conscious citizen also positively affects the preservation of nature.
- Individuals who take responsibility for a situation are needed for healthy and orderly societies to form. A sense of belonging to society is developed in this way.
- Of course, intergenerational learning is also very necessary and valuable in social development. Change in a person causes change in the family as well. Gradually, a community in which everyone respects each other according to their merits is taken as an example that begins to be applied in other circles.
- While social entrepreneur volunteers want to support those who have experienced difficulties like they have, they are aware that they must first carefully analyze the

problem they want to find a solution to by being aware that what has been done so far has not been a solution.

- Volunteers want to offer opportunities to those who do not have the same living conditions as they have. But this relationship is not a *wealthy-poor* one. The volunteer is aware of the need for a participatory model in which everyone is part of the solution.
- Intercultural dialogue increases. Inclusive rather than exclusive efforts are made.

Volunteering in social entrepreneurship means not only doing someone a favor, but also being a part of systemic change. For this reason, developing different perspectives is very important in social entrepreneurship. Therefore, a need exists for environments where different views can be openly discussed. Strengthening individuals' intellectual structures is also needed to develop a governance model in which they can take the proper initiative and produce a new approach.

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A Story About the Path from Volunteering to Social Entrepreneurship

While discussing social entrepreneurship, I would like to share my own experiences with readers because I attend meetings as a speaker, and as such receive feedback that it is more effective and efficient for me to tell the story of my path. Going in chronological order, I hope that readers will observe as I did that each work done is a stepping stone to the next task. Looking back from today, I will try to share the summary and results of my experiences since 1976, when I prepared step by step for social entrepreneurship. This is because I believe life experiences to be as important as theory, sometimes even more so. Through mistakes and merits...

1. *Education:* The design process that we learned in the industrial design courses at university (identify needs / research existing ones / identify missing or incorrect ones / create a common feeling with those in need in order to make a design that meets the need / determine ergonomic materials in order for the design to be suitable for the area in which it will be applied / aesthetic basis for liking the design) fully overlapped with social entrepreneurship. That is why I realized later that receiving such an education had been a very important opportunity for me.

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2. *Volunteer Services Association (GHD (Gönüllü Hizmetler Derneği):* In 1976, I was very impressed by both villagers and foreign volunteers and started volunteering in an international camp for digging a water channel in a village where I had participated to practice English, in Haydariye Village in the Gemlik District of Türkiye's Bursa Province. The experiences I gained allowed me to look at the facts from a wider perspective. As my English improved, my horizons improved, my self-confidence increased, and the course of my life changed. Although getting to know both the people of my own country and other cultures at first gave me a culture shock, it also later played a big role in my understanding of differences. I joined the association's activities at a young age, and they made mistakes many non-governmental organizations still make today. Everyone who came was given responsibility, and people were sent to the field without information or training. When we realized that this was wrong, we established a system in which detailed information and training were provided regarding both the institutional structure and the project.
3. *GENÇTUR:* 30 years later, I realized that the YÖRÜK Touristic Gift Shop, which I'd opened in Sultanahmet in 1981 to generate income for GENÇTUR, was a social enterprise. But I was always aware that the work I was trying to do there was work from the heart because a need existed that required a solution. So, I volunteered to find a solution. As the laws of the 1970s had no structure for economic enterprise, we did various jobs to create a revolving fund in Sultanahmet. When we learned that this was a tourism activity, we became a Class A travel agency with the help of TÜR-SAB, even though we had no capital. We had the advantage of coinciding with a period when the state wanted to develop tourism. With the closure of associations in 1980, we continued to carry out all our activities as GENÇTUR.

Our only capital was our minds. We acted to meet the needs of the young people around us, without compromising our principles. We achieved many firsts in Türkiye. In addition to short-term volunteer work, we developed projects for middle-class youths to empower themselves by cooperating with medium- and long-term volunteer programs abroad. While I was thinking about what to do with my own child in the summer, we started child summer camps with my friend who had worked in summer camps in the USA. When my daughter became a teenager, we realized how important adolescence is and started running teenage camps. In the meantime, we were attracting attention from the public, universities, and the press and received invitations as speakers and experts. Being before the arrival of the Internet, we had no choice but to learn by living because universities wanted us to explain youth tourism while the Ministry of Tourism requested that we provide consultancy.

An experience we had thanks to GENÇTUR involved giving dealership or agency. Social businesses today understand each other's language and can find each other easily. In the 90s, we knew we were different from other institutions, but we could not name our practice. Nor was there any other practice similar to ours in society. On this subject, I would like to quote page 108 from my book *A Story from the Heart*:

By the way, let me tell you one more thing, a professor from Trakya University recently wrote asking, "Who is there in the social business world that implements the franchising system?" I said, "KEDV (Foundation for Evaluating Women's Works) and KAMER (Women's Center Foundation)." He replied, "Don't you think of GENÇTUR?" I said, "We tried a lot in time, but when we couldn't find an agency that works with our understanding, we canceled it." He asked me why. I explained, "I'll say the same thing here. We provided agency at GENÇTUR in the 90s, and I was the one who suggested it. I also took responsibility. I told my friends I would supervise and establish dialogue. Those who requested agency could not believe that we were working with a 20% profit." The man didn't get it. He said, "Let me get what I want," and we did not allow this. He took a lot of money to sneak us around.

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We went and warned the man we'd cancel the agency. After 3-5 events, we said it wouldn't work. In other words, there was no agency that fit our minds; it was best to continue as it was. Maybe a little in flight ticket sales, but in camping and stuff, it blew our minds. They do it to make money, you want to make money to keep your job, the two of them clashed so much with each other.

With what we learned at GHA, we formed a volunteer team within GENÇTUR. We distributed responsibilities to young people, all of whom were university students, and by this means, we have achieved many national and international successes both on behalf of GENÇTUR and Türkiye. When we saw that responsibility was not enough, we started to give authority. This brought fresh blood, change, the opportunity to have a say in the international arena, and reputation for GENÇTUR.

4. *Becoming Educators:* We understand that everything is interconnected through what we've learned from our experiences. For this reason, we've focused on raising awareness and awareness trainings because our experiences have taught us that social change can also be negative. For this reason, I broke new ground in Türkiye by giving training on volunteer management and then social entrepreneurship at universities and NGOs. We started volunteer management training in 1987. While under the management of the European Voluntary Organizations Association, we carried out Management in NGO training for the first time in Europe with the European Youth Foundation.
5. *Education Volunteers Foundation of Türkiye (EVFT):* While giving voluntary consultancy to EVFT in regard to the children's camps we'd organized, I was asked to establish Türkiye's first volunteer coordination center during the 1999 Marmara earthquake, when I was an earthquake volunteer at EVFT. I gladly accepted this offer. I realized that what I'd learned at GENÇTUR was not enough because EVFT had a national volunteer structure, and disruptions were experienced both in the center and in the units. I believed that in order to solve this problem, local volunteer committees should be active, and self-sufficient volunteer committees should be established in the 81 provinces. We also established a step-by-step volunteering system, where everyone who wants to volunteer will first receive orientation, then intern, and then be provided training in the field in which they will work. This was a very new experience for me. Thus, a new period of in-house entrepreneurship started with a different volunteer and employee profile. I can claim that we established the volunteer management system for the first time in 2000, not just in Türkiye but across the world.
6. *International Social Entrepreneurship Network (ASHOKA):* ASHOKA, which I encountered at a panel in 2001, made us realize that what we had been doing until then had been social entrepreneurship. Afterward, I took on the official establishment of ASHOKA Türkiye, and that day started my transition from journeyman to master. Thanks to the volunteer network we established at ASHOKA, we continue our efforts to promote and strengthen social entrepreneurship. ASHOKA only had three paid employees, but thanks to dozens of volunteers, we have created an effective work environment and established ties that will increase our social impact.

Social entrepreneurship was an unknown subject in Türkiye. I needed to reconsider my 25 years of NGO and volunteer coordination experience. For this, we started to work together with my former volunteer friends whom I trust to be open-minded about what we can do and how. We started promotions with social entrepreneurs. When in 2001 I could not find any academician to explain social entrepreneurship in Türkiye, I gave my first social entrepreneurship training based on my own experiences and what I'd read from English sources in Diyarbakır at the establishments of Nebahat Akkoç and Tahir Dadak, who were also social entrepreneurs. In other words, we started with a platform where social entrepreneurs also volunteered, then we continued with volunteers who believed in us and were experts in their fields. I worked for 3 months at the ASHOKA center in the USA to explain and implement the volunteer structure that we had implemented during the 4 years I was director of ASHOKA Türkiye.

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7. *Open Radio [Açık Radyo]*: Open Radio is another example of social entrepreneurship and social enterprise, and all its employees are made up of volunteers apart from technical and administrative staff. It has maintained its independence for 25 years with 119 volunteer programmers. Open Radio has made it its mission to be “open to all the sounds and colors of the world.” The experiences I had during the EVFT process made me think that the issue of volunteering and social responsibility should be emphasized and discussed, and I thought that the most appropriate place to deal with this issue was Open Radio, so I suggested a program. “Come do it,” they said. My volunteering for Open Radio started in 2001 and is continuing in its 20th year. We started by discussing volunteering and social responsibility, but after a while the program started to make room for promoting NGOs. Later, the introduction of social entrepreneurship came to the fore. The program continues on its way with examples of social entrepreneurship that I can identify today.
8. *YAŞÖM (Learning by Experiencing Center) and East-West Camp*: During the ASHOKA process, I met young people with limited sociocultural and socioeconomic opportunities, whom I had not known before. First of all, we thought about what we could do for them. We set out in 2008 to establish YAŞÖM and East-West Camp on the basis of first international and then national projects. We aimed to develop a model platform for equal opportunity in education. The idea of making an international camp arose then and there upon meeting social entrepreneur Prof. Mustafa Sari’s students at Van Yüzüncü Yıl University. Thus, I had the opportunity to meet many young people who wanted to do something in Türkiye. This acquaintance later developed into the development of the East-West Camp volunteer model. During this journey that started in 2008, we have selected young people who represent as many different groups as possible among the young people who volunteer in their own region every year. We recruit those who are active and competent in the camp to join the next season’s team. Those who are proficient in English are chosen as coordinators from among those who are active there. Over the last two years, we’ve started building another team to support the participants and coordinators. So, on a path I started alone, we have become an East-West Team of 45 people over 10 years, and now I have the pleasure of watching them in the camps. It is a structure established to provide an environment for developing the self-confidence and skills of young people, especially those who have not had the opportunity to engage in social activities before. The most important criterion here is the implementation of a volunteer model based on solidarity and sharing, where young people are not excluded because of their differences. In this model, everyone can take responsibility, but of course, the person concerned is asked to fulfill their responsibility. One can take on more responsibility and authority if one sees fit.

Volunteer Services Association (GHD; Gönüllü Hizmetler Derneği): In 2019, (i.e., the 40th year of GENÇTUR), we decided this structure to no longer be sufficient for today’s needs and decided to return to our original format (i.e., the GHD structure) and to combine all our activities within the GHD in order to become stronger and more collaborative. We want to establish such a structure in which each program is autonomous and common values and collaborations are developed. In parallel with this, we established the Volunteer Council on the basis of 45 years of experience so that the programs within the GHD are positively affected by each other. Two people chosen by each program will act as a bridge between different programs in the Volunteer Council for 1 year and will take an active role in GHD volunteer work and representation.

9. *Volunteer School*: In the autumn of 2020, we embarked on a new journey and started a 12-week training program inviting the leading figures of civil society as guests in order to bring our knowledge and ties to a more conscious dimension of social impact. After receiving training, those who want to participate in our programs voluntarily are allowed to take initiative in the relevant unit according to their field of expertise and are given responsibility. Those without expertise also volunteer in administrative work.

Summary and Evaluation

Although a close relationship exists between social entrepreneurship and volunteering, there are many issues that distinguish the two. Similar to volunteering, social entrepreneurship focuses on social needs and problems, but uses unconventional methods. Social entrepreneurs accept that long-standing problems cannot be solved using old perspectives and methods; they take action with this motto to develop their own new sustainable methods. Social entrepreneurs' experiences of social entrepreneurs from their previous volunteer work play an important role in how they acquire this perspective. People who work voluntarily in different problem and need areas realize new methods are necessary. Experience with volunteering shows the importance of contributing to the solution of a problem alongside volunteers and provides knowledge about teamwork. Even though social entrepreneurship comes alive through individual action, it progresses with continuous teamwork from the start. For this reason, teamwork has a central place in social entrepreneurship and to a large extent needs to be carried out with volunteers. Social entrepreneurship requires involving those affected by the problem. Working with society and making people a part of the solution have indispensable value all over the world. Social entrepreneurs are some of the main actors in the formation of this approach. For this reason, they prevent hierarchical relationships from developing in society and spread their approach by adopting a participatory perspective. The levels of belonging and awareness increase for those who are part of the solution. This encourages and supports active citizenship and participation. Social entrepreneurship can be said to create a butterfly effect in the spread of democratic culture and active citizenship. This also increases intercultural interaction, enabling respect for differences and facilitating coexistence. Social entrepreneurship does not brood over profit but does obtain earnings for sustainability. Sustainable income models are social entrepreneurship's most important feature. Value is had in earning profits for sustainability, as can be seen from the financial difficulties and cuts which many volunteering efforts experience in terms of financial resources. Social entrepreneurs who have a surplus in the income-expenditure balance use the excess money for social benefit. The main thing here when revenues are high is to ensure the application continues and its sphere of influence expands. Social entrepreneurs are often affected by the problem they are striving to solve. Social entrepreneurs who take action to solve a problem realize and spread their goals through their volunteer network. This shows the ties between volunteering and social entrepreneurship to be strong. Regardless of the nature of the social enterprise, volunteers should be able to take initiative, have both authority and responsibility simultaneously, and have balance in their rights and responsibilities. The last point to emphasize is that social enterprises should offer volunteers a process in which they can improve themselves.

Basic Reading Recommendations

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Advanced-Level Reading Recommendations

Dünya Nasıl Değişir? [How to change the world: Social entrepreneurs and the power of new ideas] David Bornstein, Alfa Yayınları, 2009.

Sosyal Girişimcilik [Social Entrepreneurship], Burcu Kumbul Güler, Elif Yayınevi, 2016.

Türkiye Sosyal Girişimcilik Ağı Raporu [Social Entrepreneurship Network Report for Türkiye] (available online), 2019.

Sosyolojik Açıdan Sosyal Girişimcilik, Murat Şentürk ve Enver Mengü, *Journal of Economy Culture and Society*, (available online), 2020.

Sosyal Ekonomi Bloğu [Social economy blog] (available online)

Activity Recommendations

Açık Radyo Toplumsal Dönüşüm İçin Sosyal Girişimcilik [Open Radio Social Entrepreneurship for Social Transformation] Program sessions, Hülya Denizalp, (available online).

Various online conferences on social entrepreneurship (available online)

Facebook *Gönüllülük ve Sosyal Girişimcilik Grubu* [Volunteerism and Social Entrepreneurship Group] (available online)

Duygu Fendal ile alandan sesler [Voices from the field with Duygu Fendal], Hülya Denizalp, November 2020, İGAM TV, (available online)

Ümit Yardım, *Kriz dönemleri ve sosyal girişimcilik* [Periods of crisis and social entrepreneurship], Hülya Denizalp, COGi, April 2020, (available online)

Sosyal Girişimde Mentor Ne İş Yapar? [What work do mentors do in social entrepreneurship?], Hülya Denizalp, Buneiş, 2016, (available online)

Hülya Denizalp / GençTur Kurucu Ortağı : “*Bir Gönül Hikayesi*” [A Story of the Heart], Gelecek Daha Net, 2013, (available online)

Değişim Tutkusunu [A Passion for Change]. Director: Gabriel M. Bauer

Angaza. Director: Gabriel Diamond, Matthew Beighley

Kokota. Director: Craig Norris

Yüz Bin Kalp [One Hundred Thousand Beating Hearts]. Director: Peter Byck

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Yeni Bir Paradigmanın Eşiğinde İş Birliği Kültürü? [Collaboration on the Edge of a New Paradigm?]. Directors: Alfred Birkegaard & Katja Gry Birkegaard Carlsen

Sürmeye Devam: Otomobil Rüyası [Keep on Rolling: The Dream of the Automobile]. Director: Óscar Clemente

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