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Agents for change

It is our duty as occupational therapists to challenge old practice in order to develop and construct a viable service for the future. Marilyn Pattison (2010) opens a dialog about 'opportunities in the global community' by by encouraging occupational therapists to create novel and effective practices that withstand the test of tomorrow's health and social challenges. By looking beyond the framework of today's operations, 'we can take the future, fold it back into present and make it happen right now' (Pattison 2006, p.172).

Kristin Anderson (2009, p. 8) emphasises that there are a multitude of opportunities for occupational therapists, yet entrepreneurial practice seems to be a virgin peak still to be attempted. Traditionally, practitioners are employed within the public and civic sectors, and only a handful are found in the private sector. There are few publications that draw attention on how to form enterprises within occupational therapy, and of these publications, the focus is on the development of financial and marketing knowledge and the personal traits of an entrepreneur (Anderson 2009, Pattison 2006, Pattison 2010, Foto 1998). There are many other components to developing a successful enterprise, which have yet to be acknowledged for their link to occupational therapy. Baum (2006), Hinojosa (2007), and Pattison (2010) emphasise the importance of forming new collaborations and exploring unfamiliar areas of practice. This does not imply that practitioners must dismiss old frameworks and principles. Rather, it urges us to think differently by arranging old structures into new combinations as 'we need to strive to move beyond the traditional boundaries because that is what they are - boundaries' (Pattison 2006, p. 167).

Reading the foreword by Marilyn Pattison (2011) in Occupational Therapists without Borders, we are introduced to the concept of social entrepreneurship. The main features are acknowledged, and the notions of social change, social value, and social vision are emphasised. Scaffa, Pizzi & Holmes (2014) elaborate on this notion as they describe the process of becoming a social entrepreneur. Building on these reviews, this chapter describes social entrepreneurship in more detail, with a particular focus on the ability to transform social challenges into opportunities by establishing new alliances across the sectors and services of health and social care.

Chapter structure

The content of this chapter is meant to enlighten both occupational therapy students and practitioners on the emerging topic of social entrepreneurship. An overview of what to consider as a classical and social entrepreneur is provided, and the concept of social mission, change and value measure is underlined. By coupling social entrepreneurship with occupational justice, the general features are bridged to the field of occupational therapy. The latter section brings clarity to different conceptions of value creation and presents a useful tool that can be employed when an occupational therapist is seeking different ways of becoming a social entrepreneur. Closing this chapter, the case of WayaWaya illustrates how a team of social entrepreneurs worked towards bettering the lives of marginalised women by promoting occupational balance, meaning, choice, and participation. Among WayaWaya's team of entrepreneurs was an occupational therapist who played an important role in shaping the vision and mission of this social enterprise. Influenced by her proficiency, the occupational therapist argued that the focus on occupational rights would help shape a vocational program that would bring about a salutary context and create significant change to a large number of women. The case example recapitalises the content of this two-fold text, as it provides an overall understanding of social entrepreneurship and illuminates the importance of how to communicate intended practice and proposed results within and across the private, public, and civic sector. In all, the chapter calls out to occupational therapists to make use of their proficiency in novel and unconventional ways.

Entrepreneurship

Social entrepreneurship is becoming increasingly popular, and for the last decade various forms of science, organisations, and professions are finding their way into this novel realm of practice (Steyart and Hjorth 2006, p. 4). It is a concept at its juvenile stage, and because diverse areas of science are studying the topic, a ruling definition is yet to be shaped (Weerawardena and Mort 2006, p. 21). To understand how occupational therapy can be associated with social entrepreneurship, we take a look at the commonly known features of the concept.

To appreciate the notion of social entrepreneurship, one must have a clear understanding of the word entrepreneurship (Martin & Osberg 2007, p. 30). There are many sides to the concept worth discussing, and for the purpose of this chapter we will only scratch the surface of what today remains a comprehensive field of research. To review the classical definition of entrepreneurship we turn to Joseph Alois Schumpeter, an Austrian economist known for The Theory of Economic Development (1912/1934) and Capitalism, Socialism and Democracy (1942). Based on the work of the French economist Jean-Baptiste Say from the eighteenth century, Schumpeter took the first step in refining the definition of entrepreneurship by merging the term with innovation. He describes the entrepreneur as a man of action, who holds the ability to create new combinations of products and services (Schumpeter 1943, p. 78). In such, 'entrepreneurs are believed to have an exceptional ability to see and seize upon new opportunities, the commitment and drive required to pursue them, and an unflinching willingness to bear the inherent risks' (Martin & Osberg 2007, p. 31). They are the agents of society, who pursue both challenge and opportunity by the successful construction of novel products, services, or solutions that create lasting change (Drucker 2007, p. 22-26). It is apparent that the characteristics of an entrepreneur derive from more than simply the desire for making money (Drucker 2007, p. 19). As such, entrepreneurs have an intrinsic aspiration to create change by 'doing something different rather than doing better what is already being done' (Drucker 2007, p. 23).

The Social Change Agent

As we add the word social to entrepreneurship, there are several elements that distinguish social entrepreneurs from classical entrepreneurs. Peter Drucker points out that the 'entrepreneur always searches for change, responds to it, and exploits it as an opportunity' (Drucker 2007, p. 25). Entrepreneurs are consequently not limited to the private sector (ibid.), and are found where the opportunity arises. Social entrepreneurship can therefore be considered a branch under the classical definition. The link between social and entrepreneurship lies in the explicit and central focus on the social mission (Dees 1998, p. 3).

Although the classical entrepreneur can affect society in an extraordinary way, 'they are subjective to market discipline, which determines in large part whether they are creating value' (Dees 1998, p. 3). Conversely, the objective of the social entrepreneur is to act as 'a catalyst for social transformation' (Alvord et al., 2004, p. 262). Their vision is to create a better place for all members of society, and this directly affects the way they structure their initiatives and evaluate their ability to create significant change. Whereas the classical entrepreneur is primarily evaluated by the ability to bring about monetary value, the social entrepreneur is equally assessed for their ability to add social value.

The social entrepreneur creates significant change for the poor and marginalised by constructing 'innovative, social value creating activity that can occur within

or across the non-profit, business, or government sectors' (Austin, Stevenson,-Wei-Skiller 2006, s. 2). The dynamic flexibility of social entrepreneurship provides for a vast array of applications. Nicholls (2006, p. 11) emphasises that the unique character of a social entrepreneur lies in their ability to see no boundaries. By passing across sectors, one can unite a range of organisational forms to reach a wide number of partners and stakeholders, thus forming sustainable business models. A social entrepreneur or social enterprise therefore withstands both conventional structure and institutional norms. However, they exclusively comply with one rule – to transform the social challenge into positive outcomes (ibid.). How we traditionally divide operational forms and organisational structures into the public, civic, and private sector becomes highly irrelevant. What remains significant is the ability to create financial sustainable and dynamic structures that are independent of the conformities within the three sectors as the aim is to create significant change for a vast number of people.

In accordance with financial sustainability, many social entrepreneurs hold profit making at the core of their operations and are also being measured by wealth creation. However, 'our society seems to find something repulsive in the idea of someone profiting from doing good' (Dees 2003, p. 13). Any questions that accompany the rise of the for-profit social entrepreneur should be well received and responded to with clarity. As 'social ventures tend to be held to a higher standard than other businesses' (Dees 2003, p. 13), the ability to demonstrate timely and reliable social performance will determine the public's view on dual social and financial objectives. The social entrepreneur must be transparent when mobilising resources and demonstrate equilibrium between their social and monetary values (Dees 2003, p. 16). Lastly, if the pecuniary objective exceeds the social mission and at worst affects the social change negatively, the social entrepreneur will be scrutinised.

Social entrepreneurship must not be confused with privatisation of health and social services. Hence, the main difference between an occupational therapist acting as a classical entrepreneur and one that acts as a social entrepreneur is in how their value is being measured. An occupational therapist who is considered to be a classical entrepreneur is generally found in the private sector where services are primarily offered to people that have the ability to pay for it. Consequently, the value they are creating is measured by their monetary wealth. An occupational therapist who is considered to be a social entrepreneur creates service to marginalised individuals by promoting equality for all. Irrespective of where the social entrepreneur is located, business models and wealth creation is primarily a means to reach a social mission. These occupational therapists are measured by the ability to create both social and monetary value. 'Mission related impact becomes the central criterion, not wealth creation' (Dees 1998, p. 3), and financial sustainability remains imperative as it increases the likelihood of outliving economic contraction (ibid.).

Occupational justice as an agency for social change

By facilitating equal opportunities and promoting the ability to utilise one's full potential, the emerging theory of occupational justice 'recognizes occupational rights to inclusive participation in everyday occupations for all persons in society' (Nilsson & Townsend 2010, p. 1). Occupation experienced as alienating, depriving, marginalising, and unbalancing represents the negative outcomes of inequalities. As a consequence of these four negative attributes, opposing occupational rights have been designed, which look at humans' need for meaning, balance, choice, and participation in order to function in society (Townsend & Wilcock 2004, p. 80-84). The framework views restrictions in terms of inequality, societal structures, and political systems (Pollard and Sakellariou 2014, p. 644) and joins the subject of social justice with the focus on occupation of every day life (Nilsson and Townsend 2010, p. 2).

Utilising this knowledge by becoming 'agents of social change, occupational therapists have to reconceptualise the basis from which they work' (Pollard, Sakkelariou, Kronenberg 2008, p. 1). There is a need for further examination and development in order to fully understand how occupational justice can be operationalised (ibid.), for which the focus on social entrepreneurship provides a good standard on how to execute and manage novel practice that targets the bigger picture in a sustainable fashion. Viewing the element of social mission and transformation, we turn to Sandra Maria Galheigo (2011), one of many occupational therapists interested in the subject of occupational rights. She describes a common thread experienced by many of her colleagues, as the clients they serve portray interwoven and consistent occupational injustices (2011, p. 60-61). Based on the notion that these injustices originate from a deeper root cause, Galheigo (2011, p. 60-66) invites occupational therapists to look beyond individual-based intervention. In order to encompass and counteract impediments of occupational rights, it is imperative to consider challenges on a citizenship level. In this respect, 'knowledge and practice should be concerned with the improvement of human condition in a broad sense' (Galheigo 2011, p. 61).

Enabling communities by promoting occupation is a significant component within occupational therapy. This element should be at the core of a social mission where principles and reasoning from occupational therapy embody a social enterprise, as it is a 'potent tool for change' (Frank & Zemke, p. 132). Through the promotion of occupational justice, significant change can be obtained by endorsing the right to occupation. Mary Foto (1998) asked how occupational therapists ought to be regarded as entrepreneurs. Her conclusion was that 'the marketplace will be the ultimate judge of our competence, and success will be the only reliable measure' (Foto 1998, p. 769).

Following Mary Foto's enquiry of the 'entrepreneurial occupational therapy practitioners' (Foto 1998, p. 766), the success within social entrepreneurship is measured by the ability to bring about occupational justice to a significant amount of people. The groups and individuals prevented from, or limited to, their occupational rights define the marketplace, and the power to successfully meet and eliminate these injustices measures the success.

The occupational therapist working with social transformation 'must enlarge its knowledge base and its partnership with other professions' (Frank & Zemke 2008, p. 115). To claim the title as a social entrepreneur, one must be able to actualise a novel program that is financially sustained in order to secure the feasibility of executing the social mission. Forming close relationships with professionals within finance, commerce, and marketing, as well as gaining knowledge about business and innovation, will strengthen the position of the occupational therapy practitioner in forming a social enterprise. The first step in attracting appropriate alliances and building relevant skill sets is to conceptualise intended practice and desired result, for which the ability to accurately describe how occupational justice creates value and transforms social structures is warranted.

Social Value Measure

Building on the topic of social entrepreneurship and occupational justice, we move to the subject of how occupational therapists can structure and 'articulate the process by which their organization proposes to affect a desired change in society' (Bloom 2006, p. 287). A conclusive means of assessment, which explains what to implement and how to create impact, is a prerequisite to forming good partnerships across sectors. Transparency and accountability is founded on the notion of alignment between planned activities and actual performance. Impact must comply with the expectations of the stakeholders, for which measurement is required (ibid.). A good measure captures the relationship between mission, scale, and scope (Ebrahim and Rangan 2014, p. 118–119) and helps to direct action before, during, and after conducting a program. There is a range of assessments and evaluative tools being used within social entrepreneurship. Most of these typically examine input, activity, output, outcome, and impact. It is a chain of causalities, which makes it possible for investors to analyse the initiatives' ability to expedite change (Bloom 2006, p. 288), be it immediate, long-term, or significant. Roche (1999, p. 28) emphasises that the elements of intervention must be reviewed before analysing outcome and impact. This implies that one must understand a program's vision and mission before assessing its ability to create change. Outcome and impact must therefore be aligned with the sought intention of a program in order for analysis of the nature and form of significant change to take place.

A key ingredient is to develop a practical yet exceptional mission statement (Colby, Stone og Cartta 2004). Analysing the mission is one way of tracking intention with the desired impact. Social enterprises have a particular way of complying with their social mission, as it is more than something they wish to obtain. Mission fulfilment is their primary purpose and reason for being founded. The mission statement is therefore the best guideline for drawing up and analysing the social value creation (Ebrahim and Rangan 2014, p. 125 – 127).

Rangan (2004) differentiates between two sets of missions, one is the aspirational mission and is closely linked with the vision of the social enterprise and the second is the operational mission that views the pragmatic considerations of the input and activities. The aspirational mission helps to direct where and how to view impact, and specifies the application of the substantial engagement and tangible capital (ibid.). The operational mission is the blueprint that displays the dimensions of the social challenge and the activities needed to address them. The dimension and activity are typically referred to as the scale and scope of the social enterprise. The scale points to the dimension and will therefore give an idea of how the program must evolve to reach its target population. The scope is directed towards the activities and outlines how to carry out the mission (Ebrahim and Rangan 2014, p. 127).

With a particular focus on objectivity and intelligibility, Alnoor Ebrahim and Kasturi Rangan (2010) emphasise the importance of forming an instrumental specification that can be comprehended across professions and sectors. Seeing that: 'Without a causal analysis that links various factors that can affect outcomes, it is hard to imagine how outcomes might be measured or even anticipated (Ebrahim and Rangan 2010, p. 20).'

The logic chain model

Drawing from our understanding of creating and measuring social value, we will now view how to construct an organisational blueprint for a social enterprise. Building on the manual from the Kellogg Foundation (2004), this section will focus on the logic chain model, which views the input, activity, output, outcome, and impact of a program. This is a tool that helps to develop and clarify the social mission, scope, and scale. These are the points that shape the structure and activities, thus creating a basis for how to measure outcome and impact. The goal of this section is to illuminate that ideas can become reality and that occupational therapists hold relevant knowledge to create, manage, and be part of social enterprises.

Forming a causal explanation of a program based on the theory of occupational justice:

> Most of the value in a logic model is in the process of creating, validating, and modifying the model ... The clarity of thinking that occurs from building the model is critical to the overall success of the program (Kellogg Foundation 1998, p. 43).

The logic chain model is a learning and organisational tool that helps the social enterprise to collect, analyse, and provide relevant data, thus enabling the entrepreneurs to gain a deeper understanding of how the program is growing and what is needed to adequately manage it (Kellogg, 2004, p. 1). It requires the founders to critically review the feasibility of the different logical steps needed to reach the mission. This visual presentation reduces the ideas and myriad of information into a simplified framework. The logic chain model allows one to portray knowledge and, if done in collaboration with stakeholders, to create a mutual agreement of how to utilise resources, implement activities, and forecast intended social change. The logic chain model therefore establishes what one is aiming to provide and allows for the creation of a memorandum of agreement with collaborating partners and stakeholders across sectors (Colby, Stone og Cartta 2004). Moreover, the logic chain model provides an outline of the resources needed and can indicate if any of the logics are inconsequential. In short, being able to create a causal relationship between the logics and expedient targets will help create an impact measure that can easily re-examine itself (Ebrahim and Rangan 2010, p. 10).

The structure of the logic chain model is divided into two sections, namely planned work and intended results. These main sections are subsequently separated into the planned resources and activities and intended output, outcome and impact. Resources are the tangible and intangible components, which are available and can be used to carry out the activities. Activities accordingly look at how the resources are utilised to bring about change. The outputs are the direct product of what has been delivered, and outcome links to change on a personal level. The impact is associated with significant change and bears witness to value creation for groups, communities, industries, and governments.

The following is an example that will help illustrate how to effectually work with partners, stakeholders, and other collaborators within and across the discipline of occupational therapy.

Appendix 1, The Value Chain Model

The logic chain model builds a linear illustration of the planned work and intended results, by circuitously undergoing the different steps. This cyclical process of generating a realistic presentation provides for continuous reconsiderations and re-evaluations of every single step. To gather relevant data entails evaluating the intention, form of operation, and profit making, together with the exploration of similar projects and the needs of the social enterprise, thus bringing clarity as to whom the program is intended for and how the value is created. (Colby, Stone & Cartta 2004). 'One question inevitably leads to another, and the discussions often cycle back and forth between intended impact and theory of change' (ibid.).

The logic of WayaWaya

WayaWaya is a for-profit social enterprise that promotes employment opportunities for Zambian women without formal education. By administering specialised vocational training and extended job prospects, vulnerable women are given the possibility to engage in an accommodating and inclusive work environment. WayaWaya is self-sustained by manufacturing, marketing, and independently selling fashionable leather handbags.

Assessments

In 2010 occupational therapist Iris Helén Nikolaisen and psychology graduate Merete Løken carried out a year-long Peace Corps program in Livingstone, Zambia. The Norwegian exchange workers devoted their time to local development programs with a passion for women's rights. During this period, Merete Løken worked under a Zambian non-governmental organisation called Kwenuha, which offers a rehabilitative program to women forced into risk occupations. Becoming acquainted with the beneficiaries of Kwenuha, it remained apparent that the organisation was in need of strong alliances that could support the women in finding viable employment opportunities. Wanting to help, the two Norwegians teamed up and formed WayaWaya, a hybrid dual-country organisation that would marry the conscious consumer with marginalised women in Zambia by producing and selling artisan products.

Over a two-year period, Iris Helén Nikolaisen examined the operation of Kwenuha and carried out a series of data collections in order to obtain an adequate under-standing of the outcome and impact Kwenuha had created. Analysing their strate-gic documents, carrying out group surveys, and implementing qualitative research helped establish an overview of their logic chain model. Of particular interest was Kwenuha's trade skill program, which is their final rehabilitative step and main means of advancing the women's ability to obtain 'positive work'.

Based on in-depth interviews with the beneficiaries, Iris Helén Nikolaisen (2014) studied the tailoring program and found four reappearing indicators that restrained the formation of a viable working life. The indicators consist of four general and inter-laced conditions, respectively, information, skill set, resources, and communication. The lack of information was related to restricted knowledge of prospective jobs, relevant networks and micro-finance, making the start-up period particularly challenging. Insufficient skill set was associated to the short-term duration of the program, which left the women with little knowledge of commercial markets and sales, inadequate understanding of machinery support, and elementary know-how of seam techniques. Deficiencies of resources and poor communication were two interwoven elements linked to the disparity between what the women had expected and what was gained from the vocational program activity (Nikolaisen 2014, p. 36-53).

In response to the narratives described by former participants of the tailoring program, a dialogue with other members, staff, and stakeholders was established, and the four challenges were then confirmed and underlined as highly relevant. One particularly negative outcome echoed before, during, and after carrying out the research. The beneficiaries of Kwenuha all pointed out that a number of women had returned to the streets after training, as it was still a major challenge to find permanent, paid work. 'Without the ability to pay for rent, food and school fees for their children sex work become a matter of survival, yet again' (Nikolaisen 2014, p. 5). This negative outcome advanced the formation of WayaWaya, and the purpose was swiftly recognised, as the prerequisite for a vocational program, sustained job creation must take place.

Mission and activities

Acknowledging the importance of outreach, mobilisation and rehabilitation, WayaWaya developed an operational mission with the intention of complementing and encouraging Kwenuha's front-line support work. With the objective of profiting both Kwenuha and their members, WayaWaya formed a memorandum of under-standing pledging to advance Kwenuha's aspirational mission of empowering women formerly involved in risk occupations by enhancing their skill sets and market positions. Outcomes of this nature would be obtained by collaborating with professional designers and artisans within different trades. WayaWaya would have one direct function, to ensure financial predictability and safety by creating a dignifying vocation for an independent existence. Indirectly, WayaWaya's mission could also impact the work of Kwenuha. By freeing their resources and capacity, WayaWaya would enable Kwenuha to extend their focus on eliminating sex work by sensitising and mobilising new members.

Occupational justice approach

Focusing on the challenges described by Nikolaisen (2014, p. 54-59), WayaWaya's activities were designed to correspond and create outputs with the intention of eradicating the following negative outcomes, incompatible information, deficient skillset, resources shortage, and inadequate communication. Aligning the negative outcomes with the concept of occupational justice as an impact measure built the basis for the logic chain model and described conditions that would accommodate needs, capabilities, and potential. Each component pointed to a different occupational right, which looked at humans' need for meaning, balance, choice, and participation in order to function as occupational beings (Townsend & Wilcock 2004, p. 80).

Occupational meaning was used to form a vocational programme that connected members of Kwenuha to professional designers and craft artisans. This would ensure a skill enhancement that was quality proofed and up to standards. Meaningful working life was promoted by securing an adequate skill practice in a supportive environment, which met individual prerequisites, values, and interests. To ensure occupational balance would imply forming a vocational skills program that met the need to enjoy activities outside of work. The program assured that not only would there be an adequate demand in the community for the craft and products they were taught, but also the women would be able to market and sell what they had produced. It was imperative that they be able to sell a competitive product that would therefore provide for a quality livelihood. This would restore occupational balance by limiting long working hours, thus enabling sufficient time to enjoy family life and leisure time (Nikolaisen 2014, p. 60-61). Implementing a follow-up initiative further enhanced occupational choice. Volunteers representing different professions within business, marketing, trade, and craft would be brought in by WayaWaya to follow up each and every participant after completing the training program. The women would be offered support in order to sustain, scale, and scope their individual community projects. Lastly, occupational participation would regard the setup of the training in terms of group formation. Based on the assumption that strong alliances could be formed during the skill enhancement program, the women were encouraged to continue this collaboration upon completion by working together. One of the selection prerequisites was that participants live in the same community or within walking distance of one and another. The intention of the outreach program was to support the women in setting up and forming joint workshops in addition to the trade specific follow-up (Nikolaisen 2014, p. 60-61).

Organisational structure

After determining the resources and activities needed to reach the intended outcome and impact of WayaWaya, the process of choosing an organisational form and business model took place. A team with background from occupational therapy, development studies, psychology, marketing, innovation, and business examined a range of market-based approaches. The intention was to obtain a promising structure that would sustain the vocational training initiative. To reach the social mission and ensure sustainability WayaWaya would hold the shape of a for-profit social enterprise, formalising marketing and sale as one of its core activities. In the long term, this hybrid model was implemented with the intention to scale beyond the need of Kwenuha and their beneficiaries. By sensitising other grass-roots organisations, thereby reaching a vast number of women, impact could be obtained on a structural and governmental level.

The first vocational training was initiated in October 2013 and demonstrates the dual objective of the for-profit social enterprise. The women were specifically trained to make high quality leather handbags. These products were sold on the international marked by WayaWaya. This represented the commercial value creation, as in contrast every new vocational program would train women to make products to be sold by themselves within their respective community, thereby ensuring financial predictability and safety through a dignifying vocation for an independent existence to a large number of individuals.

The end consumer would be the main stakeholder, as selling bags would be the primary means of sustaining the social enterprise. The women themselves described the significance and meaningfulness of the vocational program activity. Furthermore, their journey and experience of an occupationally just working life would affirm the existence of WayaWaya. Forming a strong alliance with the end consumer would be obtained by interactively engaging them in the day-to-day activities of the vocational program and handbag workshop through social media. At the same time, being able to show what happens behind the scenes would also increase the level of transparency and ability to demonstrate timely social performance.

Appendix 2 'The Value Chain Model of WayaWaya'

When showcasing the logic chain model of WayaWaya, there is one element that always remains the same – the social mission. It is the single rule of thumb that directs formation of all strategic alterations and operational improvements. When breaking down the different steps of the logic chain model, the focus on creating prosperous livelihood and promoting occupational justice for marginalised women will always be a pivotal point. As the classical entrepreneur turns to new opportunities to ensure value creation, so must the social entrepreneur protect the social mission for which they exist.

Contingency function of occupational justice

Every profession has a technical language that is based on the science field that they represent, which is further influenced by the sector and institution they operate under. Within the academic language of occupational therapy, the notion of 'doing' is incorporated into all areas of practice. It is a common notion that the power of occupation can enhance one's ability to participate in society. In this way social value is created, as occupation is the basis for how the profession reasons and communicates change. Reconceptualising the functions and responsibilities of an occupational therapist (Pollard et al., 2008, p. 1) practicing as a social entrepreneur will be outlined by the series of causalities he or she wishes to actuate. The logic chain model defines the intention and aspirations of the social enterprise, and in so doing maps the required skill sets and suitable partnerships for the occupational therapist.

When collaborating with a multitude of stakeholders, one must comprehend how differently each profession within the private, public, and civic sectors appreciates social value. Pollard et al. (2008, s. 6) advise occupational therapists to make use of the term 'social change' with caution, as intended impact often results from a range of factors. The discrepant view and multifaceted influence on value creation therefore calls for an impartial and accurate description of the factors that directly link to the activities being implemented. 'While occupational science concepts such as occupational justice (…) are useful, some further development has to take place if they are to be applied in working situations' (Pollard et. al 2008, p. 1). Forming new collaborations and exploring unfamiliar areas of practice are necessary for a practitioner interested in the applicability of occupational justice. Promoting occupational rights has been proclaimed as an important focus area within occupational therapy (WFOT 2006, p. 1-2), ') 'but they lack any force unless they are accepted as having validity beyond the professional discourse of occupational therapy' (Pollard & Sakellariou 2008, p. 240). Working in partnership with professions and institutions outside their own proficiency, occupational therapists must acknowledge that social value can be both subjective, contestable, contingent, heterogeneous, and value based (Young 2006, p. 56–58).

Closing remarks

Social entrepreneurship is a temporal notion obtainable by working hard towards the construction of a self-sustained entity, through purposefully striving for social transformation in a novel fashion.

It is key to acknowledge the new form of professional collaboration that social entrepreneurship entails, allowing different sectors to work together in exceptional ways. Occupational therapists must see the potential of this emerging field and realise that they can play a central role, as they hold suitable prerequisites to undertake the role of change agent. A good foundation for meeting the needs of today's society starts by forming strong alliances. The instance of WayaWaya, where an occupational therapist worked in collaboration with individuals from social, developmental, and business backgrounds, illustrates the applicability of occupational justice in a societal setting. Focusing on the right to experience occupations as meaningful, optional, balanced, and participatory, the conduct of social entrepreneurship provides relevant propositions on how to achieve significant change on a large scale.

WayaWaya expounds one model of social entrepreneurship initiated in a specific environment for a particular group of individuals. This single example can be employed to inspire the social enthusiast to explore the endless possibilities and ways of becoming a social entrepreneur. By traversing your local community, regardless of where you are located in the world, you will find countless groups and individuals facing occupational injustices.

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