

# SOCIAL ENTERPRISE IN CAMBODIA: OVERVIEW, DEBATE, RESILIENCE.

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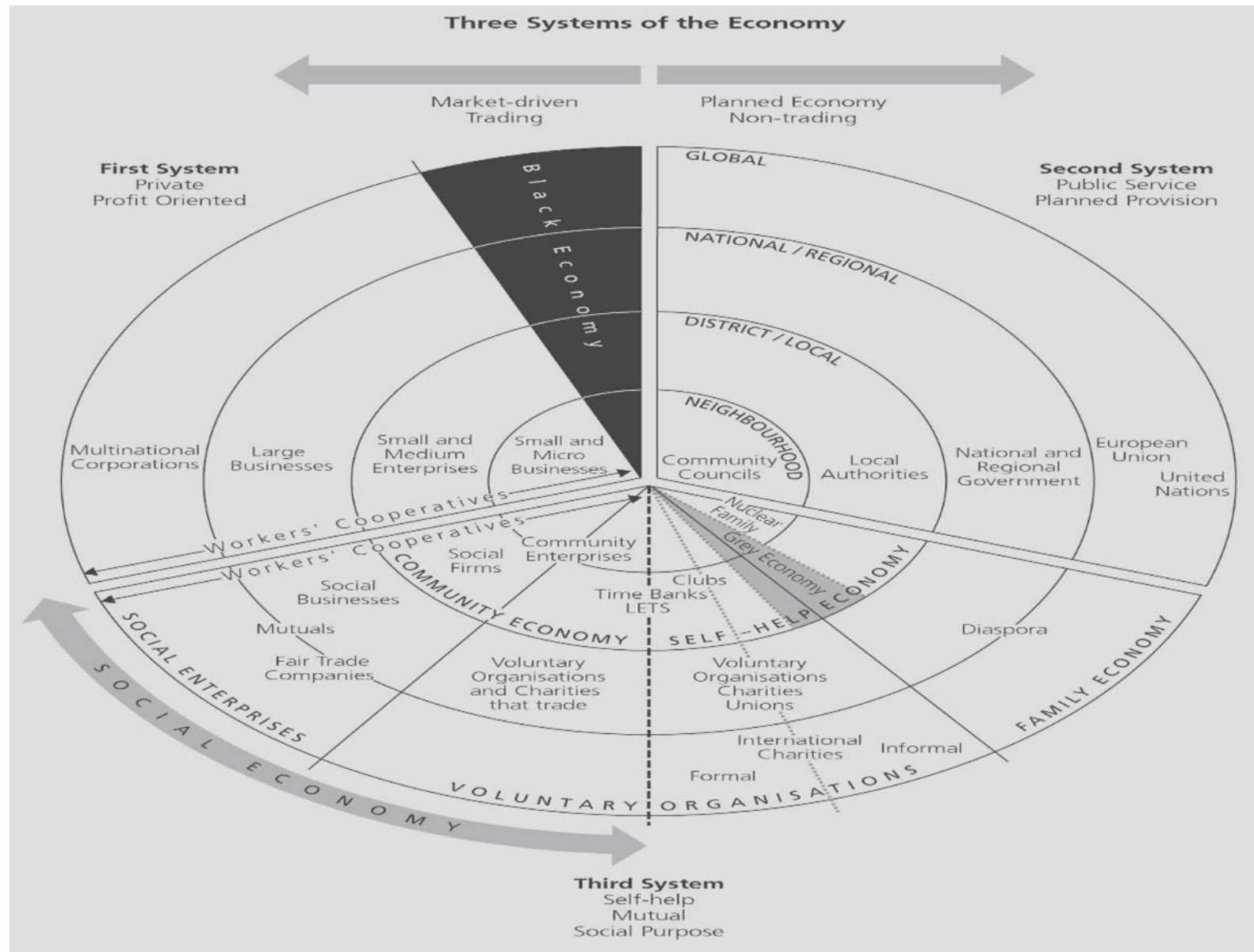
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# What is a social enterprise?

- A social enterprise is a business with **clear and deliberate social/environmental goals**
- A business that delivers “social value”
  - Benefits accruing to society (including public or social goods, community empowerment, social inclusion) that would not be created anyway without the intervention
- Debates about how social value is created, how (and if) it can be measured (see Ryan & Lyne 2008; Doherty, Haugh & Lyon 2014)

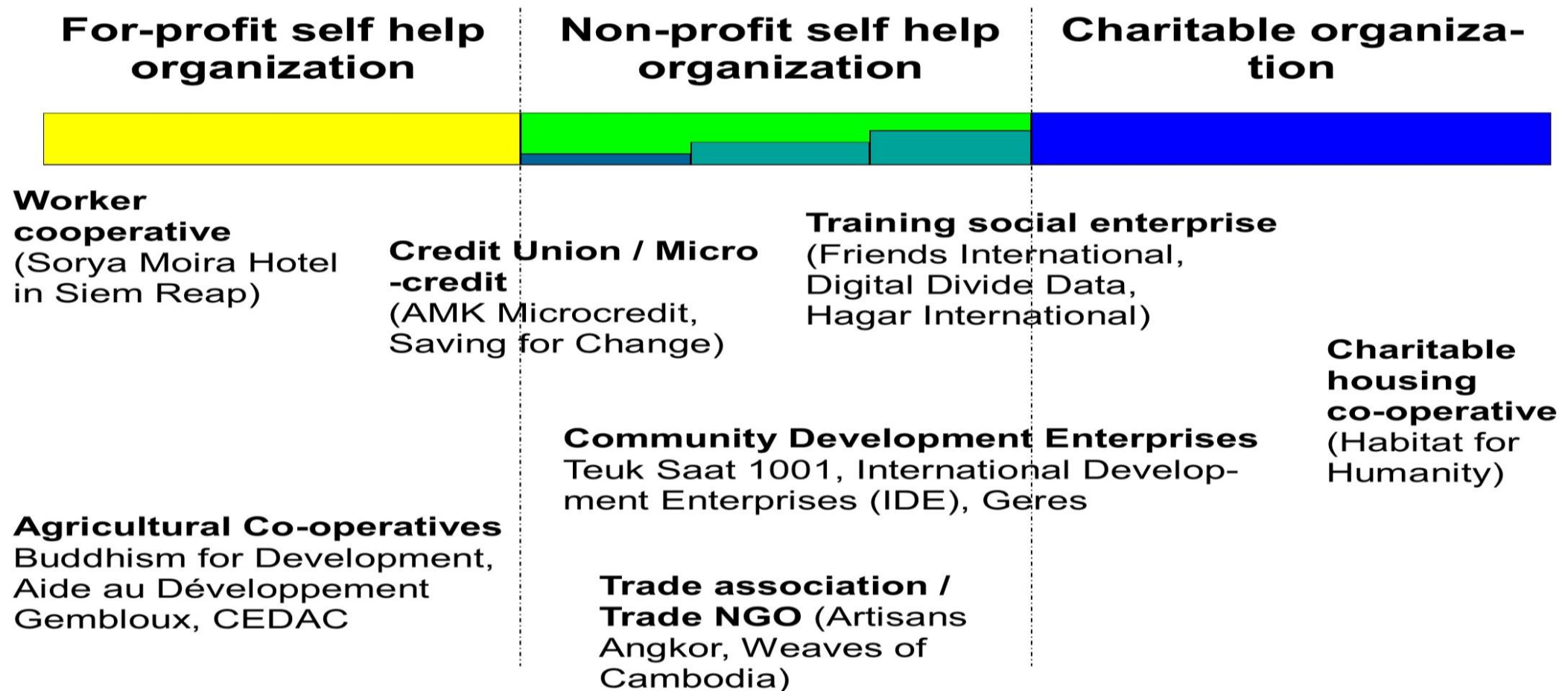
# Part of the social economy?

A 'three systems' approach at different scales (see Pearce, 2009)



See Pearce (2009: p. 26)

# TYPES of organizations in the “social economy”

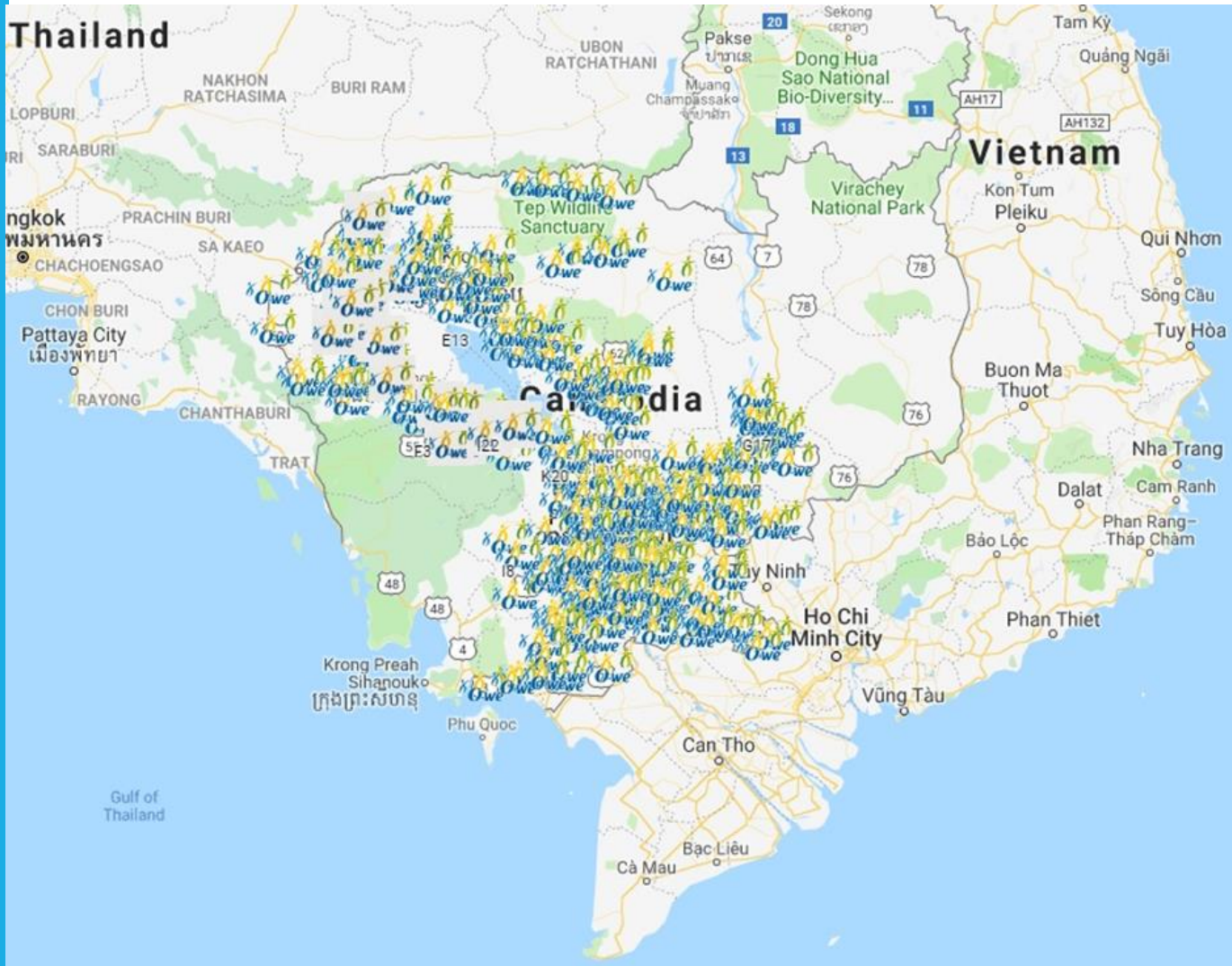


Adapted from Molloy *et al* (1999) cited in Bridge *et al* (2009: 76)

See Lyne, Khieng & Ngin (2015) for an overview of different kinds of social enterprises in Cambodia



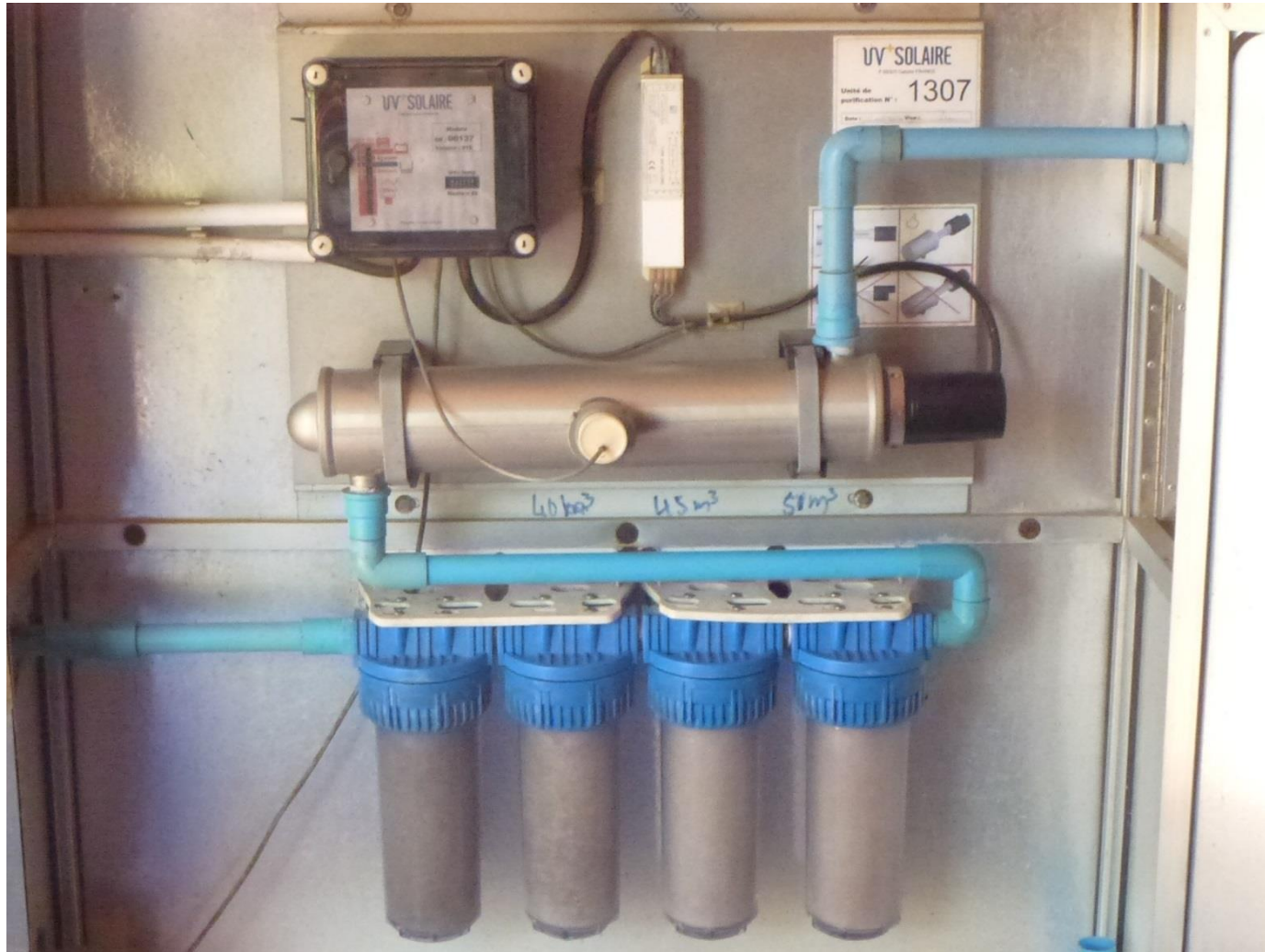
# Teuk Saat 1001: A 'social business'



<http://www.teuksaat1001.com/>



# Water treatment technology



# Temporality of packaged drinking water: a short-term, medium-term or permanent solution?

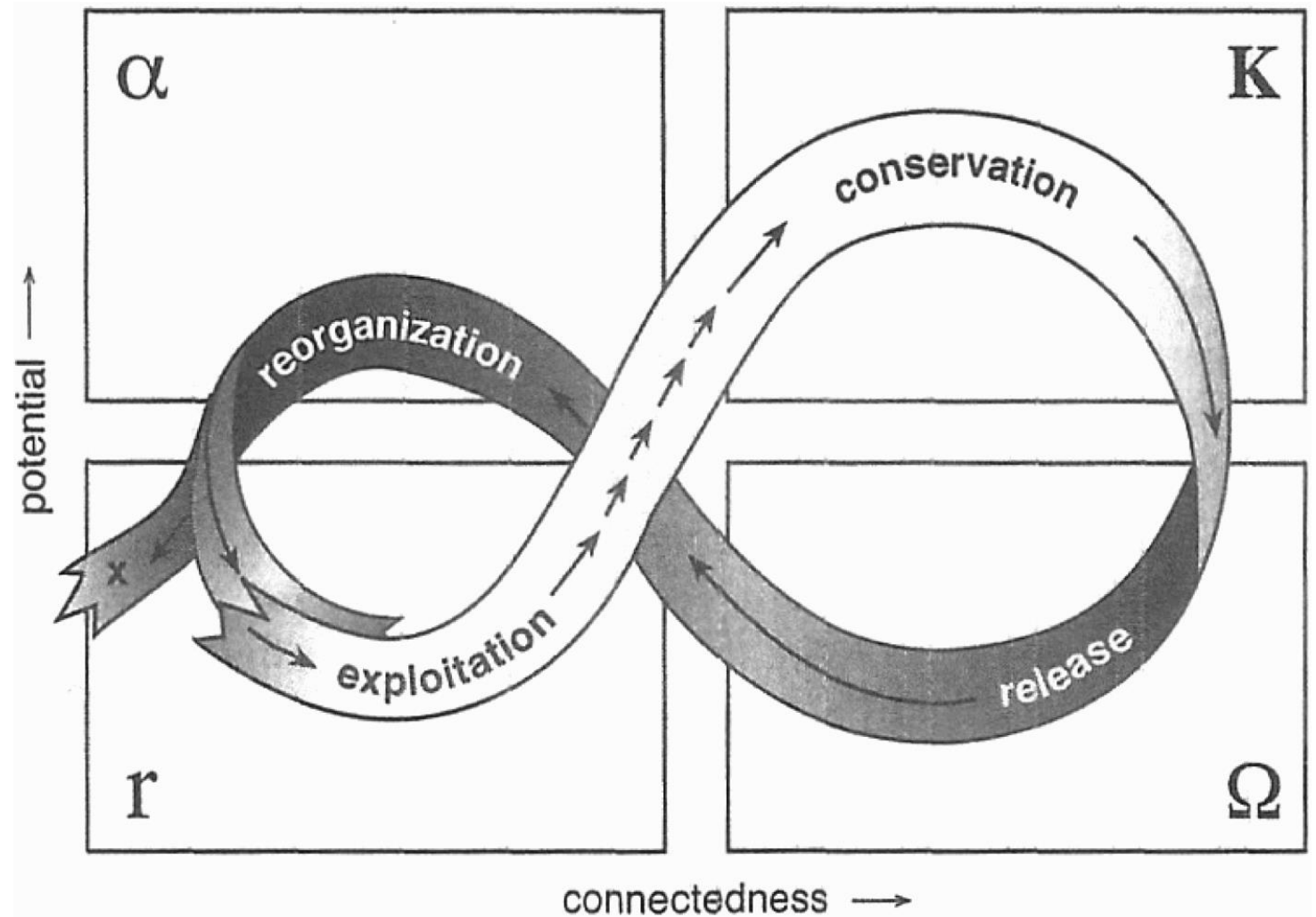
	Viewpoint	Framing / temporal scale
Teuk Saat CEO	"mentalities are nowhere near drinking water from the tap, in the countryside you think people drink water from the tap? No, they keep on boiling it. Ahh, so piped water is not really directly related to health, or safe drinking water, it is more collated to modernity and convenience. Okay, you can have a shower, you can have a modern toilet, you can cook with it, but people don't drink it".	Permanent/long term solution to an acute problem
UNICEF water and sanitation representative	"I think it is not the long-term solution. It is definitely not. In 60 years, people will still drink bottled water (...) the demand is still there you know [laughs]. But if you look at Phnom Penh (...) every household, they have a piped water supply in their house".	Transitory measure along the way to becoming a higher-middle-income country
Raul Pacheco Vega (2020)	Packaged (i.e. commodified) water is a slippery slope towards marketisation and privatisation of a vital resource and further erosion of the governments regulatory function that needs to be prevented in order to maintain water as a common good.	Packaged water can only be ethical as a very short term measure, such as in the event of natural disasters

# Teuk Saat 1001 : Controversies

- The human right to water : how is this *human right* guaranteed?
- A solution for sustainable development? Or an extractive economic relationship?
- What happens when a business is close to the government? What about advocacy?

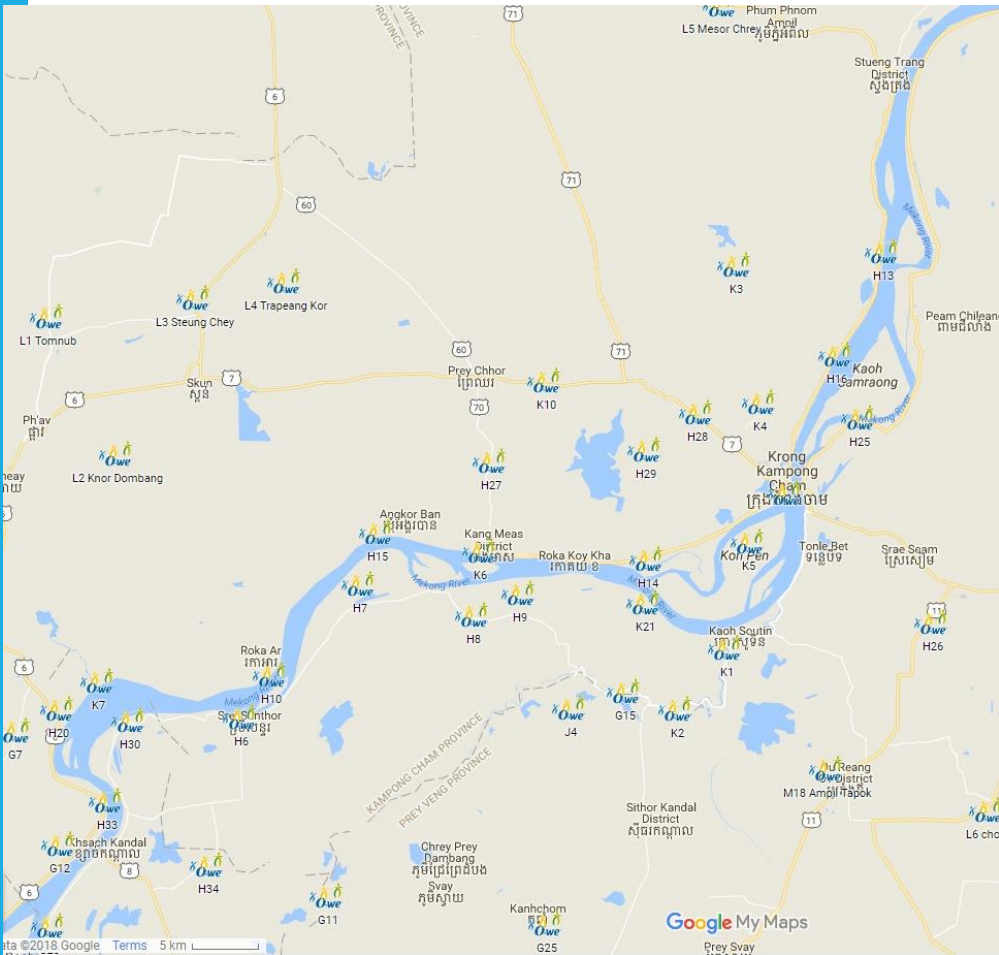


# Resilience: Transformations in Human and Natural Systems



See Gunderson & Holling (2002)

# Two O-we water refill kiosks, in Kampong Cham Province in eastern Cambodia



Numerous “O-we” kiosks in Kampong Cham Province, Eastern Cambodia



Tier 1 Kiosk



Tier 3 Kiosk





# Entrepreneurial subjectivities

- The TK1 entrepreneur has a stronger entrepreneurial disposition than the TK3 entrepreneur. He welcomes competitors and treats problems as opportunities.

Piped supply arrives at the TK1 kiosk



- Teuk Saat 1001's model fosters ethical deliberation among water entrepreneurs and kiosk staff, by allowing them to deliberate on their own salaries.
- This model heavily depends on the commitment of kiosk workers towards serving their community.
- Both kiosk entrepreneurs embody ethical subjectivities in different ways. Buddhist beliefs and merit making are important to both.
- The TK3 entrepreneur is more likely to give water away for free, or to give it on credit to the poor without expectation that it will be paid for.

# Service users perspectives

## Tier 1 kiosk

- Service users have a strong affinity to the entrepreneur and a strong sense of ownership over the kiosk.
- More than half of those interviewed agree the water entrepreneur is making merit:
  - "I had thought about that (...), it is making merit with water" (Female villager aged 45)
- The kiosk water is widely deemed to be the best the solution, or "*last solution*" to their drinking water problems.
- But there was no sense of the drinking water being a right *per se*; payment is claimed to be "*a duty among the villagers*".

## Tier 3 kiosk

- Service users had lower affinity to the kiosk, although the water entrepreneur is respected
- Half of those interviewed saw little difference between O-we and other private bottled water companies
- The kiosk was quite widely viewed to be a second rate solution to their drinking water problems, among pessimistic villagers
  - [he] "*might get more merit if he makes pipes reach our houses*" (male farmer aged 33)



# Observations: protocols (and infrastructures) of commoning

- *“To speak of the commons as if it were a natural resource is misleading at best and dangerous at worst”* (Linebaugh, 2008: 279).
  - Communities that create the commons and which are sustained while doing this is a critical focus.
- Commoning protocols are being upheld when benefits are being distributed across a community that has an active role in managing and caring for it, and when "commons negotiations" are continually facilitated (Gibson-Graham, Cameron & Healy 2016: 196).
- Shifting focus from water to the kiosk and resource flows involved in this model, is one way to examine some of the commoning protocols.

# Teuk Saat 1001 : A positive appraisal (signposts)

- Social enterprises create social value by bringing under used goods into public use: therefore enhancing public goods
- Teuk Saat model promotes 'pro-social' entrepreneurship and subjectivities
- Teak Saat model *can* strengthen community support, solidarity and caring relationships
- Sustaining the water commons? What *is* "the commons" – a 'thing' or a 'process'
- Markets can deliver social and political value as well as economic value
- See Lyne (2020)

# Diverse economies language: counteracting 'capitalocentric' discourse

Transaction Conduct	Labour Conduct	Enterprise Conduct
<b>FREE MARKET CAPITALISM</b>	<b>WAGED LABOUR</b>	<b>CAPITALIST ENTERPRISE</b>
<b>ALTERNATIVE MARKET</b> Ethical markets / fair trade Informal markets Bartering	<b>ALTERNATIVE PAID LABOUR</b> Self employed Co-operative Reciprocal Self-provisioning (subsistence) Indentured	<b>ALTERNATIVE CAPITALISM</b> State enterprise Green capitalism Social Firm Non-profit
<b>NON-MARKET TRANSACTIONS</b> Household distribution Gifts State allocations and appropriations Hunting and gathering Poaching and theft	<b>UNPAID LABOUR</b> Housework Family care Volunteering Slave labour	<b>NON-CAPITALIST ENTERPRISE</b> Communal enterprise Feudal systems Slavery

See Gibson-Graham (2006, chapter 3)

# Diverse economies iceberg



See Gibson-Graham (2006, p.76)



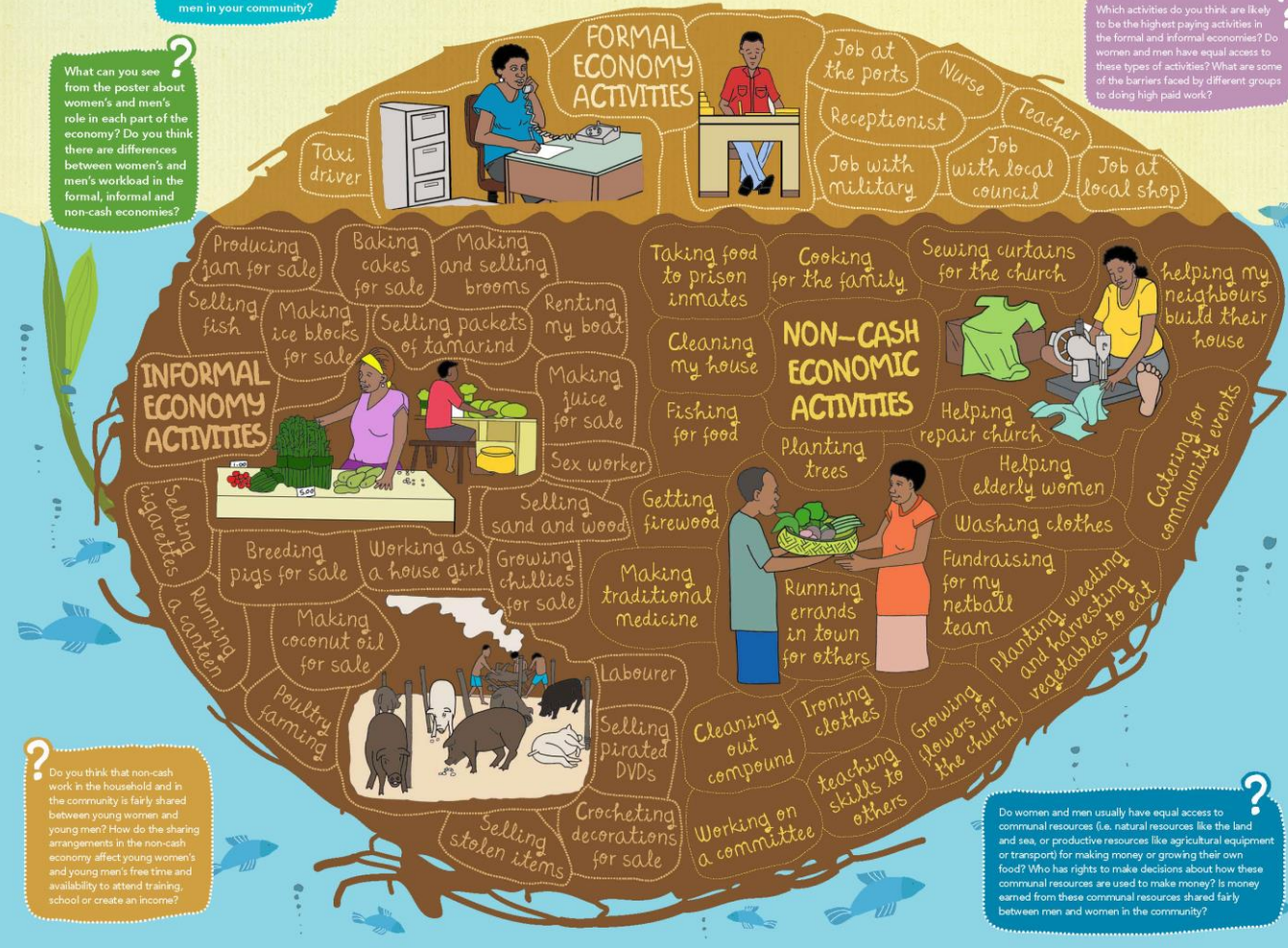
# ... And the diverse economies coconut

## UNDERSTANDING WOMEN'S AND MEN'S ROLES IN ECONOMIES IN MELANESIA

? Can you identify the activities that you think would be undertaken by women and those you think would be undertaken by men in your community?

? What can you see from the poster about women's and men's role in each part of the economy? Do you think there are differences between women's and men's workload in the formal, informal and non-cash economies?

? Which activities do you think are likely to be the highest paying activities in the formal and informal economies? Do women and men have equal access to these types of activities? What are some of the barriers faced by different groups to doing high paid work?



? Do you think that non-cash work in the household and in the community is fairly shared between young women and young men? How do the sharing arrangements in the non-cash economy affect young women's and young men's free time and availability to attend training, school or create an income?

? Do women and men usually have equal access to communal resources (i.e. natural resources like the land and sea, or productive resources like agricultural equipment or transport) for making money or growing their own food? Who has rights to make decisions about how these communal resources are used to make money? Is money earned from these communal resources shared fairly between men and women in the community?

### THE ECONOMY IS LIKE A FLOATING COCONUT

We can think about the economy as a floating coconut having three component parts. One part of the economy is visible above the coconut's water line and the other two parts are submerged under the water:

#### Above the coconut's waterline:

- Formal economic activities: wage or salaried work, producing goods or services for sale in a registered company, small business that pays government taxes and licenses fees, government office or non-government organisation.

#### Below the coconut's waterline:

- Informal economic activities: paid domestic work, making, selling and on-selling products or services in self-employed or family businesses or unregistered community based organisations.
- Non-cash economic activities: unpaid work, voluntary work, community work, household duties (gardening, caring for children and elderly, housework), reciprocal labour (I help you work in your garden, you help me with my work), family sharing and redistribution, church sharing and giving, community sharing.

In most Melanesian communities, the main economic activities are agriculture, unpaid house and care-giving work, gifting, voluntary labour, inter-household exchange and unregulated income-generating activities. Self-employed individuals undertake much of this work; cooperative businesses are less common in Melanesia. The availability of formal sector work is often very limited, particularly in rural areas. While all of these activities contribute in important ways to sustaining people's lives and creating well being, many governments (and others) tend to focus on developing and measuring activity in the formal economy – that is, the economic activity above the coconut's waterline. This makes economic activity in the formal sector more visible and seem to be more important than all of the activity below the waterline. In reality, all economic activity in all parts of the coconut are important and need to be recognised as such.

#### Women's and men's roles in the economy

In every Pacific economy men and women of all ages play distinctive roles that make different but equally valuable contributions to household wellbeing.

If you ask men and women to create their own separate coconuts you are likely to discover that:

- both women and men have very creative ways of putting food on the table, accessing cash and improving their individual, household and community's well being
- men often have access to more formal sector work opportunities than women, especially those who are able to travel away from the community
- women often undertake more day-to-day non-cash work than men, especially in the household. Men's non-cash work can be ad-hoc and seasonal.
- young men often have less responsibility in the household when compared with their sisters or girls of the same age. This can mean that they have a lot more free time.
- women and young people do not always have rights to make decisions about the money that they earn.
- non-cash work binds households and communities together and puts food on the table, but it tends to be valued less than cash work. This means that much of women's work is often undervalued.

# What is *social* about social enterprise?

- Social enterprise is one component of a diverse economy: they are hybrid vehicles that simultaneously mobilise different kinds of transaction, labour and community resources
- Enterprises pay employees & have operating costs (necessities of doing business). What is produced after necessities is “surplus” – which a capitalist could call “profit”
- Social enterprises produce “**social surplus**” : i.e. instances where “surplus” is distributed into social spaces, instead of to the people who own the productive resources
- Some ethical coordinates for (sometimes difficult) decisions?
  - What is necessary to personal and social survival? (This can change)
  - How social surplus is appropriated and distributed? (Many claims on surplus)
  - Whether and how social surplus is to be produced and consumed? (Is efficiency best?)

See J.K. Gibson-Graham (2006) 'Community Economy' in 'A Post Capitalist Politics) for deeper theory of ethical coordinates and social surplus



# Consider BSDA Angkor School – Subsidized Language Classes

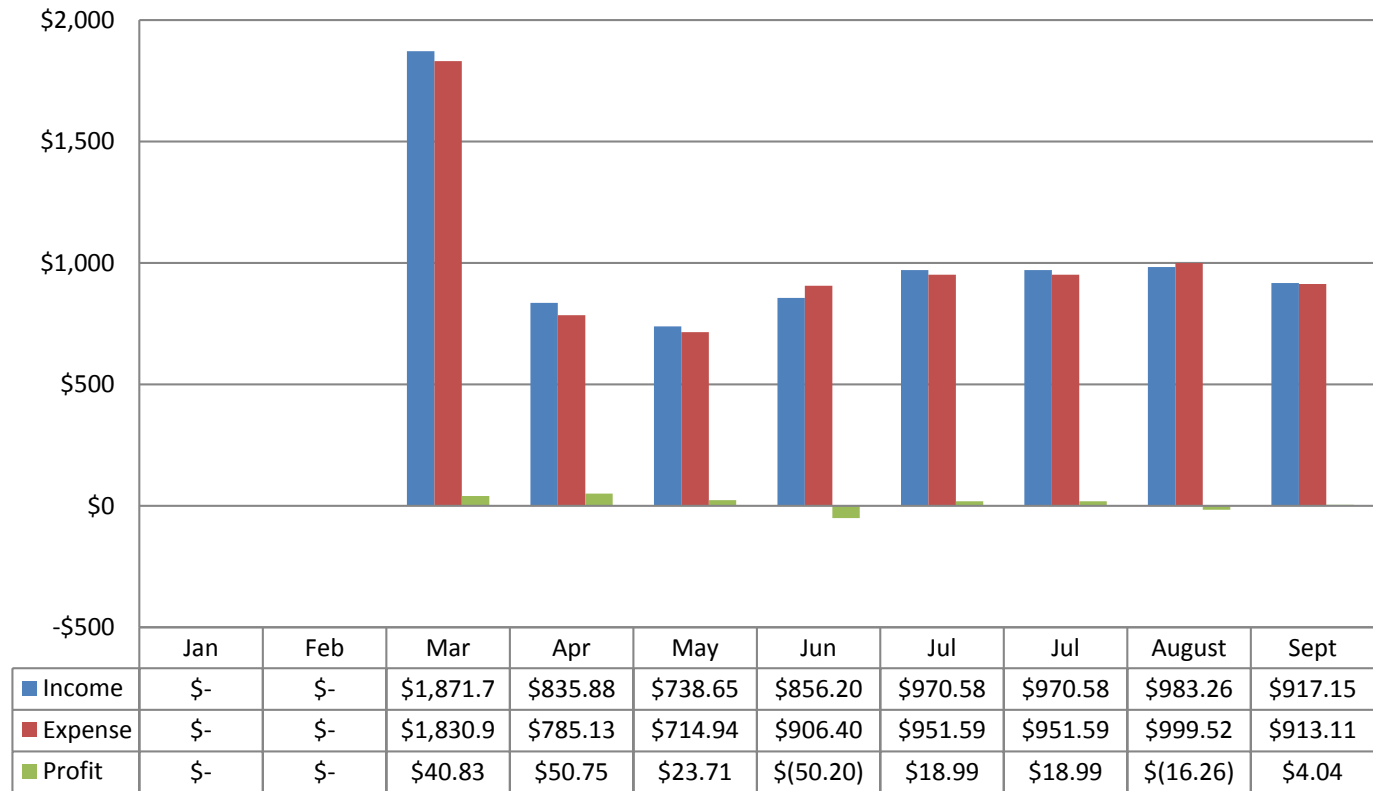
- Angkor Language School (ALS) teaches English and Chinese each evening, using a local school;
- The school principal firstly gave the school for free; ALS grew with volunteer teachers (including monks).
- Class fees between US\$1.5 and US\$3 per month; free for poor ID status families.
- 600 children and young adults from surrounding villages enrolled, every classroom is used
- Now creates part-time work for 20 teachers;

See Lyne et al (2019) and Lyne & Madden (2020)



# Consider BSDA Angkor School – Subsidized Language Classes

## Angkor school Income 2013





# A PROTOTYPE COMMUNITY-BASED SOCIAL ENTERPRISE

- Healthy school food
- Employment for BSDA training graduates
- Canteen helps the school
- School provides better education for villagers children
- Village growers sell more vegetables to females who sell in local market
- Market sellers can sell some vegetables more quickly



See Lyne (2017)

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