MACHACUYACU COMMUNITY-BASED TOURISM ENTERPRISE AND INDIGENOUS ENTREPRENEURS' MOTIVATION

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INDIGENOUS ENTREPRENEURS' MOTIVATION

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Keywords: Culture, Entrepreneurship, Entrepreneurs, and Motivation.

DECLARATIONS

This thesis is a product of my own work and is not the result of anything done in collaboration.

I agree that this Thesis may be available for reference and photocopying at the discretion of Vancouver Island University.

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Lizette Olga Toapanta Vera

THESIS EXAMINATION COMMITTEE SIGNATURE PAGE

The undersigned certify that they have read and recommended to the Department of Recreation and Tourism Management for acceptance, the thesis titled *Machacuyacu Community-based Tourism Enterprise and Indigenous Entrepreneurs' Motivation* submitted by Lizette Toapanta Vera in partial fulfillment of the requirements for the degree of Master of Arts in Sustainable Leisure Management.

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ABSTRACT

This qualitative research study takes place in Machacuyacu community, a rural Indigenous community located in the parish of Misahualli, Tena County, Napo province, in the Ecuadorian Amazon. This research focuses on understanding Machacuyacu entrepreneurs' motivation to start and maintain a community-based tourism (CBT) enterprise.

This study explores the literature of community-based entrepreneurial ventures within Indigenous entrepreneurship and previous studies about Indigenous entrepreneurs' motivation. The theoretical framework includes push and pull theory and collectivist cultures concepts.

Three push factors and seven pull factors are identified in this research. The push factors identified are extractive companies' pressure, poverty, and unemployment. The pull factors identified are recognition of opportunity, support from external agents, organization and leadership, support from family and community, benefits for the community and family, community business tradition, and personal motivation. This study concludes that pull and push motivational factors are present in all the stages of the CBT enterprise, but there is always a motivational factor, either push or pull, that prevails in each stage. In the start-up, Machacuyacu entrepreneurs' motivation is lead by push factors, while in the maintenance stage by pull factors.

Findings of this study could help policymakers, NGO's, and community planners to develop appropriate programs to encourage the creation of new businesses and help the existing CBT enterprise flourish in Indigenous communities.

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CHAPTER I

Introduction

1.1. Background of this Research

The purpose of this study is to explore the development of the tourism industry within the Indigenous community of Machacuyacu, located in the Amazon region of eastern Ecuador. Specifically, the study seeks to better understand the motivations of entrepreneurs to start and maintain a community-based tourism (CBT) enterprise. This chapter provides an introduction to the study, the theoretical orientation, the research questions, and the background on the study site.

Ecuador is located on South America's west coast. It has a territory of 272,045 sq km (105,037 sq miles) divided into three continental regions: the coast, highlands, Amazonia and one insular region, the Galápagos Islands. It is a multi-ethnic and pluricultural nation with a population of 16,776,997 people who mostly speak Spanish, the official language. Its economy is mainly based on the export of oil, followed by primary agricultural products.

The population is mainly mestiza (72%), which is a mixture of Spanish and Indigenous groups. African Ecuadorian (7%), Indigenous (7%), White Ecuadorian (6%), and other ethnicities (1%) are considered minorities (INEC, 2010). These ethnic characteristics were the result of the largest groups settled in Ecuador: Indigenous pre-Hispanic groups, Spanish conquistadors, and slaves from Sub-Saharan who were brought by the Spanish (Chisaguano, 2006).

In Ecuador, the Indigenous population accounts for 1,018,176. There are 14 Indigenous nationalities with their own cultures and traditions: Tsáchila, Chachi, Epera, Awa, Kichwas,

Shuar, Achuar, Shiwiar, Cofán, Siona, Secoya, Zápara, Andoa, and Waorani. The population of Kichwa accounts for 85.9% of the Indigenous people, followed by Achuar at 9.4%. Most of these groups are located in rural areas in the highlands (68.2%) and the Amazonia Region (9.4%) (INEC, 2010).

In this study, Indigenous people are considered as inheritors and practitioners of unique cultural beliefs and practices with different political, social, and economic systems from those of the dominant societies (United Nations, n.d.). In Ecuador, the term "Indigenous" is the official term to refer to Indigenous people; the government uses it in demographic and research studies, but Indigenous people often refer to themselves or their kinds by their Indigenous nationalities (INEC, 2010).

Ecuadorian Indigenous groups as disadvantaged. The situation of Indigenous people in Ecuador is not different from other Indigenous communities in the world. In Ecuador, Indigenous people face several economic, political, and social disadvantages. After the discovery of the first oil well in the country in the 1970s, Indigenous people's land rights and also human rights have been constantly jeopardized by oil and mining companies, as well as the Ecuadorian military. As per the location of oil blocks (see Map 1.), Indigenous people have been victims of relocations and unsafe oil extractions that have caused them serious health problems and exposed them to environmental disasters (Protect Ecuador Org, 2013).

Map 1.

Mining Projects, Oil Blocks, Indigenous Territory
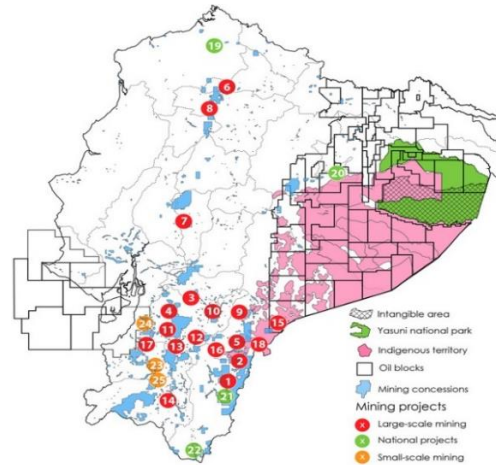
Note. Protect Ecuador Org. (2013). [Mining projects, oil blocks, Indigenous territory]
Retrieved from http://protectecuador.org/wp-content/uploads/2013/02/Ecuador-mining-projects-oil-blocks-indigenous-territory-web.pdf

Moreover, when it comes to social inequalities, they have inadequate access to health services and education. The vast majority lives in precarious conditions with insufficient access to basic services (INEC, 2010; UNICEF and Ministerio Coordinador de Patrimonio, 2004). For instance, statistics concerning education in Indigenous communities indicate that 20.4% of the 15 years old population or older is illiterate, versus the 5% of illiterate in the mestizo population (INEC, 2010).

The economy of Indigenous communities in Ecuador is based on small-scale agriculture and farming, only for subsistence with limited access to land for production, insufficient irrigation systems, and obsolete technologies, which limit their growth opportunities in the economic field (INEC, 2010; UNICEF and Ministerio Coordinador de Patrimonio, 2004). There is a long way to go to consider that social, political, and economic equality exists among

Indigenous communities in Ecuador, but it can be said that these communities have developed interesting collective approaches such as community-based enterprises to face these inequalities.

      1.1.1.   *Machacuyacu Community.* This study took place in a Kichwa community called Machacuyacu, located in the Ecuadorian Amazon. The Machacuyacu community has a population of 130 inhabitants. They speak fluently Kichwa and Spanish. The community has been influenced by Western ideologies and lifestyles. The clearest example of this is that their practicing religion is evangelical. Even though both shamanic and spiritual rituals remain present and are part of the popular culture, their gods are no longer represented in nature.

Another example is that families have access to technological devices such as cellphones, televisions, and radios, which has propelled the influence of external cultures and certainly has modified their lifestyles. Moreover, they do not longer wear their traditional clothes, or rely on hunting and fishing to subsist. Nowadays, its economy is based mainly on small-scale agricultural activities, and tourism is considered as a complementary activity (Perez, 2007).

In the 1990s, the Machacuyacu community started a community-based tourism enterprise (CBT). The term community-based (CB) enterprise refers to collective business ventures owned and managed by members of the communities (Peredo, 2001; Goodwin and Santilli, 2009; Shoebridge et al., 2012). In this case, the Machacuyacu community started a Community-based (CB) enterprise in tourism (T) that provides lodging services in individual cabins and the homes of community members, as well as guiding and food services (Ricancie, n.d.).

In Ecuador, there are 158 community-based enterprises in tourism; of those, 42 are Indigenous partially or complete owned ventures. CBT enterprises in Ecuador, such as Machacuyacu's, have faced several challenges regarding business constraints such as lack of

financial support, business expertise, access to markets, and infrastructure affecting the quality of the services provided and therefore limiting the business growth opportunities. Being entrepreneurs for Indigenous communities is not an easy path, therefore understanding what motivates them to get into entrepreneurial activities regardless all the obstacles that they have to face is crucial to foster their entrepreneurial spirit and to ensure their active participation throughout the starting and maintenance stage of the enterprise.

1.2   Purpose of the Study

The purpose of this study is to understand Machacuyacu entrepreneurs' motivation to start and maintain a community-based tourism (CBT) enterprise. This study explores the existent literature of community-based entrepreneurial ventures within Indigenous entrepreneurship and previous studies about Indigenous entrepreneurs' motivation. It utilizes the push and pull theory combined with collectivist cultures concepts to understand Machacuyacu entrepreneurs' motivational factors. For this research, entrepreneurs are considered all the members of a community that owned and managed a CBT enterprise.

CBT enterprises in Indigenous communities have been studied under the scope of Indigenous entrepreneurship. Indigenous entrepreneurship refers to the creation, management, and development of new ventures by Indigenous people for individual or collective benefits (Hindle and Lansdowne, 2005, p. 132). There is little research about Indigenous entrepreneurship as a subfield and few studies have been conducted about Indigenous entrepreneurs' motivation under the label of community. Four relevant observations are found in literature regarding Indigenous entrepreneurship and entrepreneurial motivation, and these are utilized as bottom lines to select an appropriate theoretical framework and to analyze findings:

1) Standard economic theories are incompatible with Indigenous' cultural values (Dana and Anderson, 2007; Peredo and Mclean, 2013).

2) Culture is embedded in Indigenous entrepreneurship and shapes the most fundamental aspects of the self (Dana and Anderson, 2007; Throsby, 2001; Hofstede and Hofstede, 2005).

3) No existent theory to explain Indigenous entrepreneurship or Indigenous entrepreneurial motivation.

4) Research about the motivation of Indigenous entrepreneurs is scarce and inexistent in the Ecuadorian context.

Existent literature suggests that culture is key to understand the motivation of Indigenous entrepreneurs. The way that entrepreneurs do business, get motivated, identify risks, and opportunities is influenced by their cultures. Despite the influence of culture on Indigenous entrepreneurs' motivation, studies in this subject are few and limited to studies carried out in Australia. In Australia, studies were carried out under the lenses of business and management disciplines, where often culture is categorized as a challenge or limitation for Indigenous entrepreneurs (Foley, 2003; Evans and Williamson, 2017; Morley, 2014; Mapunda, 2005, Collins, Morrison, Basu and Krivokapic-Skoko, 2017; Shoebridge et al., 2012). Furthermore, findings of these studies provide a broad picture of Indigenous entrepreneurs in private or community-owned enterprises in different disciplines, not only tourism. In contrast, this study aims to provide findings in a different demographic group and context, framing culture as an element embedded in Indigenous entrepreneurship and as the sculptor of Indigenous entrepreneurs' motivation to start and maintain a CBT enterprise.

Theoretical framework. This study encountered the need to use an existent entrepreneurial motivational theory, the push and pull theory, and combines it with concepts of collectivist cultures. The push and pull theory is suitable for identifying factors influencing entrepreneurship (Gilad and Levine,1996), and in this study, it is used to provide a more general motivational construct of Machacuyacu community. Pull factors refer to internal motivation that is often positive, while push factors encompass external motivations often perceived as adverse situations (Kirkwood, 2009).

Since the push and pull entrepreneurial motivational theory was developed in Western countries, previous studies cannot be taken as a reference to categorize what is a push and a pull motivational factor for Indigenous entrepreneurs. Indeed, the literature indicates there are some discrepancies regarding the negative and positive connotations that push and pull factors respectively imply. This is because cultural values will determine what is positive or negative based on what is socially accepted in individuals' cultures. There lies the importance of building a cultural framework to analyze findings. Thus, as a way to bring cultural context, this study utilizes concepts of social psychology about culture and categorizes Machacuyacu's culture as a collectivist culture based on the following two facts:

1) The worldwide shared characteristics among Indigenous people such as a "collective" or "communal" orientation or an inclination to kin-based forms of social organization.

2) Ecuador is categorized as the most collectivist country in the region (Hofstede Insights, 2018).

1.3 Significance of the Research

This qualitative exploratory research contributes to the limited qualitative research on Indigenous entrepreneurs' motivation in a CBT enterprise, in the Ecuadorian context. It is one of the few studies that place community members, of an Indigenous community, as entrepreneurs. Findings of this study could help experts better understand the importance of culture in relation to Indigenous entrepreneurs' motivation and to assist the development of policies and programs to encourage the creation of new businesses or help existing CBT enterprises grow in these communities. Furthermore, findings of this study increase the theoretical knowledge regarding the use of the push and pull model in a different cultural setting.

Research Questions and Sub Questions

What are the push and pull motivational factors of Indigenous entrepreneurs in a CBT enterprise?

Sub-questions and objectives

1) What are the push and pull motivational factors that contribute to the startup of the Machacuyacu CBT enterprise?

Objectives:

- Explore the context in which the start-up of the Machacuyacu CBT enterprise took place.
- Identify if the start-up of Machacuyacu CBT enterprise arose mainly due to pull, push, or both factors.

2) What are the push and pull motivational factors that contribute to the maintenance of the Machacuyacu CBT enterprise?

Objectives:

- Identify the pull/push motivation factors of Machacuyacu entrepreneurs to maintain or grow their CBT enterprise.

- Identify the ways or tools used by Machacuyacu entrepreneurs to motivate themselves to maintain or grow the CBT enterprise.

1.4   Organization of the Thesis

This thesis includes five chapters: 1) Introduction; 2) Literature review; 3) Methodology and Data Analysis; 4) Findings; 5) Discussion and conclusion.   Chapter 1 aims to provide the necessary context for the study, introduce the research question, and explain the significance of the study. Chapter 2 is organized under the four main literature themes that inform the study: Indigenous entrepreneurship, CBT enterprises, Indigenous entrepreneurs, and entrepreneurial motivation. Chapter 3 describes the methodology utilized. Chapter 4 highlights key findings divided by concepts of the push and pull entrepreneurial motivation theory. Lastly, Chapter 5 includes discussions emerging from the data and outlines the recommendations for future research and conclusion.

CHAPTER II

Literature Review

This study examines the motivations for an Indigenous community to start up and maintain a community-based tourism enterprise. This chapter provides the context for the study and the related theoretical literature. This includes an examination of Indigenous people and their cultures, entrepreneurship, Indigenous entrepreneurship, entrepreneurs' motivation, entrepreneurial motivational theories, Indigenous entrepreneurs' motivation, motivation for tourism development, and community-based enterprises. As per the complexity of Indigenous entrepreneurs' motivation, an examination of Indigenous people and their cultures is presented under concepts of collectivism. Later, literature about mainstream entrepreneurship and Indigenous entrepreneurship as a subfield is examined as well as Indigenous entrepreneurship's linkages with culture. Previous studies regarding entrepreneurs' motivation, the push and pull entrepreneurial motivational theory and studies of Indigenous entrepreneurs' motivation are examined in depth. Finally, this study dives into literature regarding motivation for a community to develop tourism as well as community-based enterprises as business models in South America and Ecuador.

2.1 Indigenous People

Since this study is concerned with the motivation of Indigenous entrepreneurs, it is important to understand the characteristics of Indigenous communities and how they may differ from non-indigenous communities. The United Nations (n.d.) defines Indigenous people as inheritors and practitioners of unique cultural beliefs and practices with different political, social, and economic systems from those of the dominant societies. For an individual to be considered Indigenous, ethnicity recognition at the individual and community level is necessary.

There are about 370 million Indigenous people worldwide, living in 90 different countries, representing 5% of the worlds' population (The World Bank, 2018). Many of these groups are geographically isolated and economically, socially, and politically disadvantaged. Despite being a relatively small population, Indigenous people represent 15% of the world's poorest (The World Bank, 2018). Indigenous people often suffer from high rates of poverty, health problems, human rights abuses, dispossession, relocation, or denial of land rights, as well as marginalization and negative impacts of large-scale development (Zeppel, 2006).

A variety of terms are used in the literature to refer to Indigenous people; the terms used vary depending on the geographic context, the specific group, the self-identification of ethnicity, and the sensibilities of the target audience for the publication (Butler & Hinch, 2007). Terms such as "ethnic minorities," "tribes," "hilltribes," and "scheduled tribes" are used, as well as "Adivasi," "Native American," "Indian," or "Amerindian" (United Nations, n.d.; Zeppel, 2006). In South America, the term "Indigenous" is utilized in official government reports, demographic studies, and research studies (United Nations, 2014). Particularly in Ecuador, the terms "Indigenous" or "Indigenous nationalities" are often used interchangeably (INEC, 2010). In this study, the term "Indigenous" and the United Nations' definition will be adopted.

It's important to bring to discussion that the term "Indigenous" has a negative social connotation in South America since in colonial times it was used by European invaders to refer to an inferior class (INEC, 2010). Although to a lesser extent, this negative connotation remains socially present throughout the region, it is a term that needs to be used with professionalism and caution as it involves a certain level of sensitivity.

2.2   Cultural Framework: Indigenous Cultures and Collectivism

For this study, concepts of social psychology are utilized to build a cultural framework. Even though Indigenous cultures are quite different from each other, there are certain common characteristics that have been highlighted by scholars: a "collective" or "communal" orientation; an inclination to kin-based forms of social organization; and an inclination to prefer forms of exchange with no material gains (Peredo & McLean, 2013; Dana & Anderson, 2007). Based on those shared characteristics, most Indigenous cultures can be categorized as what are called collectivist cultures.

For this discussion of collectivism, it is particularly important to analyze culture utilizing social psychology to better understand Indigenous entrepreneurs' cultures and motivations. Social psychology distinguishes two types of cultures, collectivist and individualist. The main difference between these cultures is how they construe the self. In individualist cultures, individuals see themselves as independent of collectives, whereas collectivist individuals see themselves as part of one or more collectives (e.g., family, tribe, nation, country) (Triandis, 1995; Markus & Kitayama,1991). Triandis (1995) suggests that a culture can be collectivist and individualistic, but there is always a pattern that prevails. The main characteristic of collectivist cultures is tightness. Tightness refers to the extent to which members of a culture agree on what they consider a correct action based on cultural norms, and also how they behave accordingly (Triandis, 1995). Tightness is evidenced in homogenous cultures that are often geographically isolated, highly populated, and that traditionally have an agricultural base. Factors such as age, social class, and child-rearing correlate with the level of tightness in individuals (Triandis, 1995).

Triandis (1995) mentioned that "collectivists are primarily motivated by the norms of, and duties imposed by, those collectives: are willing to give priority to the goals of these collectives

over their own goals and emphasize their connectedness to members of these collectives" (p. 2). This notion of the self in collectivist cultures has implications not only for self-perception and identity but also emotions, cognition, motivation, attitudes, values, norms, social behavior, communication, and personality. Table 1 summarizes the implications of collectivism for the self and exemplifies how collectivism is reflected in an individual's personality, social behaviour, conflict resolution, values, and motivation.

Table 1.

Collectivism Reflected in Individual Attributes

Individual Attributes	Reflection	Individual Attributes	Reflection
Emotion	Other-focused and short duration	Personality	Modesty and strong sensitivity to rejection.
Cognition	Other-focused needs of in-groups	Conflict resolution	Motive to preserve the relationship.
Attitudes	Sociability, interdependent and family integrity	Social behaviour	Homogenous behaviour and conformity to in-group norms.
Norms	Equality for in-group members /Equity for outgroup members	Values	Supreme value, welfare of the community.
Responsibility	Group responsibility of one's wrong-doing	Motivation	Receptive and drive by other-focused needs.

Note. Adapted from "Individualism and Collectivism," by Triandis, H. (1995, pp. 71-78). Boulder: Westview Press.

For the purpose of this study, social behavior, values, and motivation will be explored in depth.

Social behaviour. The social behaviour of collectivist individuals entails acting uniformly in the presence of out-groups (strangers); therefore, the personality of individuals is less evident in these contexts. There is automatic conformity to in-group norms but rarely conformity to out-group norms. Furthermore, there is an acceptance of hierarchy in social behavior (Triandis, 1995; Brewer & Hewstone, 2004).

*Values***:** In social psychology, values are considered as inseparable parts of self and group identity (Brewer & Hewson, 2004). Hofstede and Hofstede (2005) claimed values are the core of cultures and that these values are represented through different manifestations of cultural practice (e.g., rituals, language, etc.). Thus, values can explain communities' and individuals' behaviours, as they are the core of their culture and the link between the individual self and the group. In collectivist cultures, the supreme value is the welfare of the collective. Other values are security (e.g., family security), good social relationships (e.g., honouring parents and elders), as well as, in-group harmony (e.g., politeness, respect for tradition), and personalized relationships (e.g., individual in-groups) (Triandis, 1995).

Schwartz (1994) conducted a comparative study based on more than forty countries and identified collectivist, individualist, and universal group values. He categorized collectivist values into two groups: harmony and conservation. Similar to Triandis' studies, the contrasting collectivist values found in Schwartz's (1994) were family security, social order, respect for tradition, honoring parents and elders, as well as security, social order, respect for tradition, and politeness.

Schwartz and Bilsky developed a 56-value scale with 11 values types: power, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity, universalism, security, and spirituality. A previous study conducted to obtain the value preference of Americans, Indians, and Japanese students utilizing the Schwartz and Belsky theory failed to prove its universality, as well as to link cultural values and explain why individualistic and collectivist orientations prevail in the same cultures (Konsky, Eguchi, Blue, & Kapoor, 2000). Although the universality of Schwartz and Bilsky's theory is questionable, for this study, collectivist and mixed value types of Schwartz and Bilsky' scale will be illustrated in Table 1 and will be utilized as guidelines to understand participants' cultural values.

Table 2.

Collectivist Value Type and Traits

Value Type	Culture	Value Trait
Benevolence	Collectivist	Helpfulness, responsibility, forgiving, honesty, loyalty, mature love, true friendship
Tradition	Collectivist	Respect for Tradition, accepting One's Portion in life, devout, humble, moderate
Conformity	Collectivist	Obedience, self-discipline, politeness, honoring of parents and elders, maintain social order
Universalism	Mixed	Equality, social justice, wisdom, unity with nature, World of beauty, broadmindedness, protection of the natural environment
Security	Mixed	Sense of belonging, reciprocation of favors, family security, clean, healthy, national security, world at peace.
Spirituality	Mixed	Inner harmony, finding meaning in life, detachment, spiritual life.

Note. Adapted from "Individualist Collectivist Values American, Indian and Japanese Cross-Cultural Study," by Konsky, S., Eguchi, M., Blue, J., and Kapoor, C. (2000, p. 70). Retrieved from https://web.uri.edu/iaics/files/07-Catherine-Konsky-Mariko-Eguchi-Janet-Blue-Suraj-Kapoor.pdf

Motivation in Collectivist Cultures: The motivation structure of collectivist individuals is malleable and easily adjusted to the need of others. Socially oriented achievement motivation is common in these cultures; this means that the motivation to excel or accomplish a goal is inclined towards fully realizing one's connectedness or interdependence (Triandis, 1995; Markus & Kitayama, 1991). Studies of collectivist Asian countries show that socially-oriented achievement motivation is strongly driven by a desire to meet expectations of significant others, accompanied by a concern with adjusting oneself and fitting in with an intergroup. After the specific collective goal is met, the intensity of the achievement motivation drivers reduces or disappears (Markus & Kitayama, 1991). People in such cultures tend to get motivated by other-focused emotions such as empathy and to react negatively to self-enhancement or self-promotion (Markus & Kitayama, 1991). Evidence shows that in collectivist cultures motivation increases following failure because of the individuals' tendency to change the self to fit the demands of the social environment (Heine et al. 2000 as cited by Triandis, 1999).

2.3   Entrepreneurship

This study encountered the need first to explore entrepreneurship concepts and their linkages with Indigenous entrepreneurship as a way to contextualize how this research could be situated within conventional entrepreneurship. First, a general definition of entrepreneurship is provided, followed by collective entrepreneurship and Indigenous entrepreneurship as a subfield.

Entrepreneurship has been defined as the creation of new economic entities or businesses in a process that involves organizing, managing, and taking risks (Aneta, 2016; Keister, 2005; Mille, 1848, as cited by Dana & Anderson, 2008). Another definition provided by the Global Entrepreneurship Monitor (GEM) defines entrepreneurship as any attempt at new business or new

venture creation, such as self-employment, a new business organization, or the expansion of an existing business, by an individual, a team of individuals, or an established business (GEM, n.d.). In this study, the definition provided by the Global monitor (GEM) will be adopted since it provides a more specific and clearer criterion of what can be considered a business venture.

For this study, it is particularly important to highlight the fact that entrepreneurship, as per its definition, can take place by individual or collective action. From a conventional perspective, entrepreneurship is often linked to a highly successful self-employed individual, but entrepreneurship can also be related to a group of individuals involved in entrepreneurial activities. The clearest example of this are cooperatives. In fact, a relatively new term used in literature is "collective entrepreneurship," which refers to the collective effort of a group of individuals to start a business venture, sharing the benefits and the consequences of the initiatives' success or failure (Connell, 1999). Collective entrepreneurship is not commonly used to describe communities' business ventures, yet they could be categorized under this type of entrepreneurship.

Literature is not clear on how collective entrepreneurship can be associated with Indigenous entrepreneurship. No studies have been carried out to link those terms. However, this study suggests that Indigenous entrepreneurship can take place by individual or collective action, and if it occurs under collective action, then it could be categorized as "collective Indigenous entrepreneurship."

2.4   Indigenous Entrepreneurship and Cultural Linkages

The relationship between culture and entrepreneurship is clear in the literature, but more emphasis has been placed on the role of culture in Indigenous entrepreneurship, perhaps due to the cultural heterogeneity that characterizes Indigenous people. This section addresses the need

to know what is understood by Indigenous entrepreneurship and its linkages with culture, as well as its discrepancies with mainstream entrepreneurship.

Indigenous entrepreneurship is a subfield of entrepreneurship, and it refers to the creation, management, and development of new ventures by Indigenous people for individual or collective benefits (Hindle & Lansdowne, 2005, p. 132). It can belong to the public, private, or non-profit sector.

Literature on entrepreneurship is strongly dominated by studies of Western entrepreneurs, with a focus on the pro-profit sector (Shoebridge, Buultjens, & Peterson, 2012). However, there is little research about Indigenous entrepreneurship (Peredo, Anderson, Galbraith, & Hongbana, 2004). Most of the studies in Indigenous entrepreneurship have been carried out in developed countries such as Australia, Canada, New Zealand, or the United States of America.

The main conflict between Indigenous entrepreneurship and mainstream entrepreneurship stems from the incompatibility of mainstream entrepreneurship's theories with Indigenous people's cultures and values (Dana & Anderson, 2007; Peredo et al., 2004). Peredo and McLean (2013) considered that two errors are commonly made in research and practice concerning Indigenous entrepreneurship as a development tool: the encouragement and sometimes imposition of standard economic theories, and the implementation of initiatives that are not the right fit for Indigenous societies.

For instance, standard economic theories focus on productivity and economic growth, and those variables can be seen on the motivation and rationale of non-indigenous entrepreneurs since worldwide the main reason for non-indigenous entrepreneurs to close a business is due to lack of

profitability (GEM, 2017). On the contrary, for Indigenous entrepreneurs, profit is not the only causal variable and rationale behind their motivation. Degen (2007, as cited by Dana, 2015) mentioned that Bedouins' economic activity of raising sheep did not represent economic revenues, but that they would do it to maintain the Bedouin traditional lifestyle.

As opposed to mainstream Western entrepreneurship, Indigenous entrepreneurship is often characterized by having some non-economic explanatory variables based on kinship ties and driven by egalitarianism and pro-environmental values (Dana & Anderson, 2007). Dana and Anderson (2007) highlighted the fact that culture does influence Indigenous entrepreneurs' judgments, attitudes, values, motivations, and perceptions. Scholars from other disciplines also recognize the role of culture in human behavior. For instance, Throsby (2001), taking an economic-based approach, recognized culture, and economics as strong shaping forces of human behavior. Hofstede and Hofstede (2005) explained the implications of culture in the business world, referring to culture as "mental programming," the set of patterns that influence how humans think, feel, and act in every aspect of their lives, including economic activities. Furthermore, several cross-cultural analyses in the psychological field have supported the statement that culture shapes the most fundamental aspects of the self, leading to different cognitive, emotional, motivational, and behavioral systems (Magson et al., 2014; Triandis, 1995).

Therefore, the way that Indigenous entrepreneurs get motivated and identify risks, resources, business opportunities, and ways of making money depends on their cultures. For instance, a comparative analysis between non-Indigenous Australians and Indigenous Australians shows that Indigenous Australians' attitudes are more inclined towards values such as sharing,

cooperation, relationship building, and kin obligations, whereas non-Indigenous Australians have more individualistic values and attitudes (Shoebridge, Buultjens, & Peterson, 2012).

2.5   Entrepreneurs' Motivation

As per the purpose of this study to understand Indigenous entrepreneurs' motivation, it is imperative first to define what is understood by the term "entrepreneur." The term entrepreneur term refers to a sole proprietor, a partner, or the one who owns the majority of shares in an incorporated venture who is able to organize social and economic mechanisms to turn resources and situations to practical account, and accepts risk and failure (Hisrich, 1990). The literature describes several types of entrepreneurs that have been identified based on attitudes, goal-orientation, and motivation. For this research, entrepreneurs are considered as all the members of a community that owned and managed a community-based enterprise.

Before diving into existent literature about entrepreneurs' motivation, it is relevant first to understand the meaning of motivation. *Motivation* is derived from the Latin "to move." Motivation is what moves people to take action and engage in one behaviour over another, either to satisfy a need or to achieve a certain goal. In other words, it is the force that determines the direction of behavior and how and in respect to what this behavior is initiated, maintained, guided, selected, or terminated (Arkes & Garske, 1945, p. 3). In business disciplines, entrepreneurial motivation refers to the drivers within an entrepreneur that encourage them to reach their goals and improve the level of efficiency in an organization.

Research about motivation has explored three important aspects: activation, selection-direction, and preparedness of response. Activation aspects refer to what biological (e.g., hunger), emotional (e.g., fear), social (e.g., family responsibilities), and cognitive forces (e.g., analysis of cost vs. benefit) activate behaviours. Selection-direction aspects refer to what makes

an individual choose one behavior over another (e.g., goals), and preparedness of response refers to people's responses to the same motivational stimuli (e.g., displacement) (Carsrud & Brännback, 2011). Particularly, studies in the entrepreneurial field have focused on understanding what activates and makes an individual create or maintain a business venture (Carsrud & Brännback, 2011).

Literature about entrepreneurial motivation proposes two types of entrepreneurs: necessity and opportunistic entrepreneurs. Opportunistic entrepreneurs are those who recognize an opportunity and pursue it; they are often motivated by a need to succeed and achieve, while necessity entrepreneurs are driven by survival-oriented motivations, often related to not having better choices or employment options (Amit & Muller, 1995). Statistics show that entrepreneurs motivated by opportunity predominate in most countries and regions of the world. Worldwide, 74% of entrepreneurs are motivated to participate in entrepreneurial activities to pursue a business opportunity (GEM, 2017). In Ecuador, 57.3% of entrepreneurs are opportunity-motivated, and 42.3% are necessity-motivated in the early stages (GEM, 2017).

In mainstream entrepreneurship, there are not many studies that explore entrepreneurs' motivation under the label of community, but rather as a group of individuals. Connell's (1999) study of collective entrepreneurship is one of the few studies that refers to the community's motivation to start a business venture. He suggests that communities can engage in entrepreneurial ventures such as cooperatives for two reasons: 1) for private benefits if they perceive economic revenues; 2) if no economic benefits are perceived, communities' entrepreneurial motivation relies on the shared belief that it is because of the community' future welfare.

2.6   Push and Pull Entrepreneurial Motivational Theory

Most motivational theories are rooted in economics and psychology and can roughly be divided into drive theories and incentive theories. Drive theories are dominated by push factors and propose that individuals' motivation is based on stimuli, such as fear and the need for tension reduction. In contrast, incentive theories are dominated by pull factors that suggest that there is a goal or desire of achievement behind an individual's entrepreneurial behaviour (Carsrud & Brännback, 2011).

Gilad and Levine (1986) proposed a behavioral model of entrepreneurial supply based on two hypotheses: 1) Individuals are pushed into entrepreneurship by negative events, and 2) Individuals are pulled into entrepreneurial activities driven by the recognition of profitable business opportunities. In Gilad and Levine's (1996) study, they suggested that the push and pull theories could be utilized as one theory, as both factors coexist, and that it is suitable for identifying factors influencing entrepreneurship. Since then, push and pull theory has frequently been used as one theory in different disciplines, including tourism.

Little progress has been made towards building a theory to explain Indigenous entrepreneurs' behavior, and since the pull and push theory has proved to be adaptable in different contexts and effective at meeting different research purposes, it is used here to provide a more general motivational construct. The following are some examples of how this theory has been used in different studies.

In the entrepreneurship field, the push and pull theory has mostly been utilized to understand entrepreneurial intentions and motivations in different contexts. For instance, Nilsson, Hansson, and Lagerkvist (2016) researched to understand motivational factors for remaining in or exiting a cooperative. They utilized a measurement scale to determine how the

participants perceived their existing production could improve independence from the traditional cooperative. This study recognized as pull factors the recognition of opportunity, optimism, and self-efficacy, and as push factors any kind of restructuration in the family life (for positive or negative reasons), membership role as owners and members of the cooperative, and the level of loyalty. Researchers' findings showed that the push and pull theory could be used to analyze cooperative members' behaviour by adding cooperative's values into the model and to explain the motive for further entrepreneurial actives among existing cooperative members.

In another study about the motivation of quilt shop owners to start and maintain their business in small rural communities in Iowa in the United States, the following pull factors were identified: opportunity, independence, challenge/achievement, and money. The push factors identified were family responsibilities (e.g., caring for children) and job-related factors such as job dissatisfaction, unemployment, job stress, etc. (Aultman, 2017).

In tourism, the push and pull theory has mainly been used to understand destination choice behavior, and to a lesser extend to understand communities' motivation. Noorhayati, Ismail, Hasmadi, Pakhriazad, and Wahidin (2015) conducted research to identify the motivational factors of a community to engage in tourism in Pahang, Malaysia. This study identified as push factors the lack of expertise in other sectors, dissatisfaction with former jobs, and unemployment, and job creation, personal satisfaction, and improvement of the local community quality life as pull factors. These findings showed not only that the push and pull theory could be applied at the community level but also that this theory provides a motivational background of two decisions, to participate in the first place and to keep being involved. The main limitation of this theory is that even though it has been frequently used, there is little empirical evidence for how such factors relate one to each other (Dawson & Henley, 2012).

As stated before, the push and pull theory is based on negative and positive motivational factors, respectively, which drive individuals to take entrepreneurial actions (Gilad & Levine, 1986). However, the lines between pull and push factors are sometimes blurred within the entrepreneurship literature (Dawson & Henley, 2012). This is because what is considered a push and pull factor varies depending on individuals' socio-cultural context. For instance, family responsibilities can have negative connotations in some cultures and positive connotations in others. There lies the importance of combining this theory with a cultural framework.

The concepts of push and pull factors are linked in the literature to two types of entrepreneurs, necessity and opportunistic, suggesting that the types of factors that motivate an individual (push or pull) determine the type of entrepreneur they become. There is a consensus in that necessity entrepreneurs are driven mainly by push motivations, while opportunistic entrepreneurs by pull motivations (Drews et al., 2015). The following concepts will be used in this study as guidelines to categorize results.

Push Factors. In literature, the push factors are linked to negative situational factors that push individuals to take entrepreneurial actions (Aultman, 2017; Gilad & Leinve, 1986)—for example, displacement, unemployment, unsatisfactory work conditions, among others (Zwan, Thurik, Verheul, & Hessels, 2016). Push factors are linked to necessity entrepreneurs, which refers to those who engage in entrepreneurship because there are no other choices for work (Drews et al., 2015)

Pull factors. In contrast, pull factors are considered as positive factors that attract individuals into entrepreneurial activities (Gilad & Levine, 1986). In entrepreneurship, pull factors are the reasons for an individual to see entrepreneurship as a desirable alternative.

Financial motivation is identified as the most common pull factor in entrepreneurship (Dawson & Henley, 2012; Drews, et al., 2015), followed by independence, achievement, desire to achieve a balance between family and work responsibilities, and seeing an opportunity, among others (Islam, 2012; Aultman, 2017).

Pull factors are linked to opportunistic entrepreneurs, which refers to those who engage entrepreneurship because they want to take advantage of a business opportunity (Drews et al., 2015). A technical report of the Global Entrepreneurship Monitor (GEM, 2015) based on 1000 respondents provided reliable evidence that opportunity motivation increases during the entrepreneurship process from 62% (start-up stage) to 66% (entrepreneurship process), which means that during the entrepreneurship process it is more likely that the pull motivational factors increase (Drews et al., 2015).

2.7 Indigenous Entrepreneurs' Motivations

Literature about Indigenous entrepreneurs' motivation is limited to a specific demographic group and to economic and business disciplines. Most of the studies of Indigenous entrepreneurs' motivating drivers have been carried out in Australia in business disciplines (Foley, 2003; Evans & Williamson, 2017; Morley, 2014; Mapunda, 2005; Collins, Morrison, Basu & Krivokapic-Skoko, 2017; Shoebridge et al., 2012). Findings of these studies provide a broad picture of Indigenous entrepreneurs in private or community-owned enterprises in different industries, not only tourism. These findings will be categorized under the push and pull theory and used as guidelines for this research since studies of Indigenous entrepreneurs' motivation in South America were not found while compiling this literature.

As stated above, entrepreneurial motivations have been classified as either pull factors, which refer to internal motivation that is generally positive or push factors, which encompass external motivations, and which are generally perceived as negative situations (Kirkwood, 2009). Literature suggests that Indigenous entrepreneurs are pushed to start up a business by similar factors to non-Indigenous entrepreneurs: dissatisfaction with their employment, unemployment, or any kind of displacement (e.g., being fired, leaving school, moving town or country, or getting divorced) (Shoebridge et al., 2012). Another push factor is poverty since entrepreneurship is seen as a way to escape from poverty and gain economic independence (Foley, 2003). Moreover, in some studies, government bodies, organizations, mainstream society, and communities are pictured as forces that push Indigenous entrepreneurs to enter into economic development (Mapunda, 2005).

Pull motivation factors for Indigenous entrepreneurs are family- and community-centered, which are common motives in collectivist cultures. Studies show that patterns of pull factors are a strong obligation to family and community members (Foley, 2003; Evans & Williamson, 2017; Morley, 2014; Mapunda, 2005, Collins, et al., 2017; Shoebridge et al., 2012). In an Australian study, Indigenous entrepreneurs mentioned that they started a business to provide for their families' needs and to provide employment and opportunities for other Indigenous Australians, as well as to improve livelihoods for this and future generations (Foley, 2003; Morley, 2014; Collins et al., 2017; Shoebridge et al., 2012). The same predominant patterns were found in Mapunda's (2005) study about community-run Indigenous enterprises.

Indigenous Australian entrepreneurs are pulled by a feeling of social justice to overcome myths and stereotypes, using empowerment and self-determination as key motives (Morley, 2014; Foley, 2003). Personal satisfaction drivers, such as independence, self-growth, and pride,

were mentioned but to a lesser extent (Shoebridge et al., 2012). Moreover, entrepreneurship as a way to reconnect to land and reach a common cultural understanding with non-Indigenous Australians was also considered as a pull factor for some Indigenous Australians (Shoebridge et al., 2012).

Whether the influences of family, role models, community leaders, and mentors are considered as pull or push factors varies from context to context, but in both cases, they do influence Indigenous entrepreneurs' motivation and should be taken into consideration when analyzing data.

2.7.1. Challenges for Indigenous Entrepreneurs. Due to the complexity of the contexts in which business ventures of Indigenous entrepreneurs take place, the number of challenges that they face is larger than non-Indigenous entrepreneurs. For instance, in some cases, Indigenous entrepreneurs have to deal with discrimination, political interests, natural disasters, or socio-cultural conflicts. Studies in Australia and Canada agree that among the main constraints for Indigenous entrepreneurs are poor levels of education (e.g., financial literacy), lack of business expertise (e.g. to write business and financial plans), lack of financing (e.g. difficulties to meet requirements for lending from banks), geographical location (e.g. on reserves business), language barriers, over-reliance on government support (e.g., training programs to develop business knowledge, mentoring for financial advise, etc.), poor market access, and poor governance (e.g. poor organizational structure), as well as conflicts with cultural values and practices (e.g., accumulation and competitiveness are not well seen) (Foley, 2003; Mapunda, 2005, Collins, et al., 2017; Shoebridge et al., 2012; Morley, 2014; Canadian Council for Aboriginal Business, 2016).

In terms of product development, marketing, competition, quality control, training, and profitability, Indigenous businesses face the same challenges as non-Indigenous ones in the tourism industry (Weaver, 2001).

2.8. Indigenous Communities and Tourism

Tourism is an industry that is more suitable for Indigenous communities' cultures and values (Beeton, 2006). For that reason, it has been utilized as a tool for Indigenous communities to gain economic independence and face social, economic, and cultural challenges, particularly in remote and rural communities (Beeton, 2006; Buttle & Hinch, 2007). The types of tourism that are often linked to tourism development in Indigenous territories are cultural and heritage tourism, Indigenous tourism, rural/farm tourism, nature-based tourism, alternative tourism, ecotourism, and community tourism (Zeppel, 2006; Singh, Timothy, & Dowling, 2002; Buttle & Hinch, 2007).

Tourism should be seen as an umbrella that allows communities to develop different kinds of experiences through different types of tourism, depending on the communities' market potential (Stronza & Durham, 2008). However, due to the fact that Indigenous territories have 80% of the world's biodiversity, particular attention has been placed by scholars on the relationship between Indigenous people and ecotourism, since Indigenous people play an important role in the conservation of natural areas and species (Zeppel, 2006; Stronza & Durham, 2008; Weaver, 2008; Fennell, 2003; Buckley, 2003).

2.8.1. Ecotourism and Indigenous people. Ecotourism is a subset of two big major groups: sustainable tourism and nature-based tourism. Quite often, the term ecotourism is confused with nature-based tourism; the main difference relies on the spectrum that nature tourism covers, as it encompasses all forms of tourism that use natural resources in an

undeveloped form. Ecotourism can also be an extent of mass tourism or alternative tourism, as long as the main principles are met (Weaver, 2008; Fennell, 2003).

There is not a universal definition of ecotourism. The common misuse of the term and linkages of ecotourism with other types of tourism (cultural tourism, wildlife tourism, nature-based tourism, indigenous tourism, adventure tourism, etc.) has made it difficult for scholars to reach consensus. In this research the following definition is adopted: "*Ecotourism is a sustainable form of natural resource-based tourism that involves education and interpretation of the natural environment, and which is ethically managed to be low-impact, non-consumptive, and locally-oriented (control, benefits, and scale). It typically occurs in natural areas and should contribute to the conservation or preservation of such areas"* (Fennell, 2003, p. 25). The three pillars of ecotourism are nature-based, environmentally, and culturally educative, and sustainably managed. (Weaver, 2001; Beeton, 1998). Additionally, Weaver (2008) also considered as a fourth pillar financial viability.

Three characteristics must be taken into consideration when analyzing the involvement of Indigenous communities in ecotourism: first, Indigenous territories have 80% of the world's biodiversity (Zeppel, 2006), second, the spiritual and cultural linkages of Indigenous communities to nature, and third, the conservation and nature-based principles of ecotourism. All these characteristics have made ecotourism an attractive fit for tourism development in Indigenous territories since this form of tourism is compatible with some of the Indigenous communities' values (Butler & Hinch, 2007; Beetoon, 1998; Zeppel 2006; Buckel, 1996). Further, the term "Indigenous ecotourism" emerged in the mid-1990s and was first used to describe a community-based tourism project in Ecuador, in South America (Fennel, 2003).

2.9   Motivation for Tourism Development

As per the complexity of Indigenous entrepreneurship in tourism, it is imperative first to understand the possible motivational factors in developing tourism in communities at the macro level and to link those motives with Indigenous entrepreneurs' pull/push factors in community-based enterprises. Tourism's development in Indigenous territories is driven by political, economic, and environmental factors. Weaver (2001) mentioned that Indigenous leaders could use ecotourism as a way of reinforcing land ownership and use, as well as facilitating land claims. Economic motivational factors are related to the perception of tourism as an employment source. Indeed, Indigenous people perceive tourism as a way to diversify their economy and increase incomes (Zeppel, 2006). Certain types of tourism are also linked to the desire to preserve land by using non-consumptive, low-impact activities (Weaver, 2001). Furthermore, there is a hope that tourism can bring socio-cultural benefits to those both inside and outside the community, by strengthening ties between elders and younger generations, and by helping to build a better cultural understanding with outsiders (Beeton, 2006; Zeppel, 2006; Buttle & Hinch, 2007)

Previous studies have shown clear contributions by tourism to communities through empowerment (e.g., strong leadership and governance, legal foundation, self-reliance, etc.), economic development (e.g. job creation, economic diversity, income generation), and learning experiences that involve capacity building as well as non-financial livelihood improvements (e.g. community cohesion, infrastructure improvements, etc.) (Zeppel, 2006; Beeton, 2006; Moscardo, 2008). For instance, Andaman Discoveries, in Thailand Laemson National Park, is a non-profit organization owned and managed by village members that utilizes tourism and particularly CBT enterprises as a tool to create jobs for villagers by organizing tours, offering accommodation,

excursions, activities, transportation, and the sale of meals and crafts. This project has financed the construction of bridges, a waste management program, and a water tower to provide fresh drinking water, as well as environmental and educational programs for the community. Moreover, tourism in this community represents an alternative to fishing, hunting, and harvesting forest and mangrove products (Goodwin & Santilli, 2009)

All the benefits linked to tourism are reasons that external forces (e.g., government, NGO'S) and internal forces (e.g., community leaders or community members) have pushed communities to enter the tourism industry. Indigenous communities can participate in tourism through renting land to outside operators, joint ventures, partnerships, services provision (accommodation, food, and guiding), employment by non-Indigenous entrepreneurs, and community-based programs (Weaver, 2008).

2.10   Community-based Tourism (CBT) Enterprises in South America.

Entrepreneurship in rural communities, including Indigenous ones, faces several challenges that have commonly been overcome through collective action for collective benefits (Moscardo, 2008). Success in these communities has been through a robust entrepreneurial social infrastructure (ESI) that encompasses three elements: symbolic diversity, quality networks, and resource mobilization. Symbolic diversity refers to the acceptance and embracement of conflict as part of the process of entrepreneurial growth. Quality networks include making connections within and outside the community to get diverse resources. Resource mobilization, finally, refers to the pooling of local resources, sharing risks, and collective investments in the community, utilizing, for example, cooperatives or community-based enterprises (Moscardo, 2008).

Community-based approaches have been used in such industries as agriculture and tourism by Indigenous communities in developing countries and peripheral regions in Latin

America (Dana & Anderson, 2007) and Saharan Africa (Weaver, 2008). Such approaches have often taken place with the aid of external agents, such as NGOs, governments, national park agencies, or university researchers (Zeppel, 2006; Butter & Hinch, 2007; Jones, 2008; Peredo, 2001).

Two elements should be considered when talking about community-based enterprises: community involvement and community benefit. Community-based tourism (CBT) enterprises are collective business ventures owned and managed by members of the communities, the main purpose of which is to benefit the local community (Peredo, 2001; Goodwin & Santilli, 2009; Shoebridge et al., 2012). However, a significant issue is that these benefits are often not shared equally or reasonably among community members. Local residents in CBT enterprises can have different roles, such as participants, land managers, users, employees, decision-makers, and conservators (Betton, 1998).

The ultimate goal of CBT enterprises is to enhance local participation and promote economic, social, environmental, and political changes for the common good. CBT enterprises can finance projects to improve the quality of life in the community through health and education programs. Other goals of CBT enterprises are job creation, community empowerment, and provision of services (Peredo, 2001; Goodwin & Santilli, 2009; Shoebridge et al., 2012).

The majority of CBT initiatives are community-owned and managed lodges or homestays (Goodwin & Santilli, 2009). A study of 27 CBT projects in South America suggested that the most common business theme is nature, followed by culture and adventure (Jones, 2018). This resonates with the fact that 20 of these ventures were located close to protected areas and flora and fauna were their main attractions. These enterprises often offer activities such as river

rafting, bird watching, whale watching, canopy tours, horse riding, bungee jumping as well as cultural events such as dances, spiritual rituals, or adventure activities such as tubing and rafting.

Goodwin and Santilli (2009) identified five success criteria for community-based tourism enterprises based on funders', conservationists', and development workers' expertise. Experts from organizations such as the International Centre for Responsible Tourism were asked to nominate projects which they considered to be successful and to identify their criteria for success, and then those CBT projects were examined in depth. Five of the CBT case studies examined were from Asia, six from Africa, and four from the Americas. The majority of these CBT tourism enterprises provided accommodation and tourism activities. The following success criteria were identified:

1) Social capital refers to the connections among individuals based on norms of reciprocity and trustworthiness through social networks (institutions, organizations, government, etc) (Putnam, 2000).

2) Community empowerment, which refers to enabling communities to increase control over their lives by making social and political changes (Betton, 1998).

3) Local economic and livelihood development, encompassing the process by which a society all together reaches income sustainability and improves its members' lives through creating jobs, securing livelihoods, improving infrastructure, and managing local resources (Betton, 1998).

4) Conservation-environment entails the practices of protecting, conserving, and repairing the damage caused to natural resources and the existing natural environment (Weaver, 2008).

5) Commercial viability of a business, product, or service to compete effectively and to make a profit (GEM, 2017).

Experts in this area seem to give more priority to intangible over tangible factors for success since three out of five factors are intangible. Despite the importance of tangible benefits in any business venture, only two factors are economically related. The low priority given to local economic development and commercial viability by experts who to some extent promote this kind of initiative in communities resonates with one of the main problems of CBT enterprises, the lack of financial sustainability.

Critics of community-based projects emphasize the difficulties of CBT enterprises in functioning as commercial businesses. Mitchell and Muckosy (2008) conducted research on 200 CBT projects in Latin America and found a strong financial dependency on donor and external sources and a lack of community involvement in decision-making, as well as failed business models and management. Moscardo (2008) also mentioned that CBT approaches to tourism in Asia were struggling to become successful. Defining success in community-based enterprises is difficult, as they encompass broader social, political, and economic factors than normal enterprises. Few studies have focused on developing indicators of success in CB enterprises, as there appears to be no consensus on how to define the criteria for success in community-based enterprises. For instance, Foley considers that the survival of small CB enterprises for more than one year could be considered a success (as cited by Moley, 2014).

Furthermore, a study of Australians Indigenous business shows as external factors for success access to financial support and mentoring, as well as business plans and models that are compatible with cultural values and practices (Shoebridge et al., 2012). Other intrinsic factors for success are subjective; they are not formally mentioned in literature, but several case studies

emphasized the determination, persistence, hope, trust, commitment, and effective communication that lead communities to succeed in CBT enterprises (Zeppel, 2006; Dana & Anderson, 2007; Shoebridge et al., 2012).

2.10.1. The Role of Leaders in CBT Enterprises in South America. Leadership in a CBT enterprises context refers to the exercise of influence over "people to cooperate toward some goal which they come to find desirable" (Stogdill, 1974, p. 9). Following this definition of a leader would be the individual or individuals who exercise more critical "influence acts than any other members of the group or organization" (Stogdill, 1974, p.10). In social psychology, there are two types of leadership, emergent and imposed. Often, the kind of leadership that takes place in "community-based enterprises" owned by Indigenous communities is emergent leadership, which is the result of followers' consensus and voluntarily acceptance of influence (Hollander, 1964).

Studies about community-based enterprises show that leadership is a determinant factor for success (Mapunda, 2007; Moscardo, 2014; Weaver, 2008). Strong and widely supported leadership is considered as a prerequisite before starting the community-based enterprise and after the entrepreneurial activity has taken place. Leaders have an essential role since they function as facilitators and motivators for the community to take collective action. Moreover, they defend the community interests, participate in negotiations, build networks, and productive partnerships, as well as encourage community participation (Weaver, 2008).

Peredo (2001), researching community-based enterprises in Ecuador, Peru, and Bolivia, mentioned that leaders often emerge with the initial idea for community entrepreneurship and that the role of leaders varies from community to community. Particularly, she mentioned that in the Andes, the role of leaders was often taken by teams and not only by one individual. The

community leaders are expected to possess the wisdom and knowledge to meet the economic and social demands from the community.

A study about leadership in the Ecuadorian Andes showed that achieving group harmony is the most crucial aspect of their role as leaders; respect, open communication, and inclusion are used as leadership strategies (Bown & McClellan, 2017). The demand for a paternalism and harmony mediator of leaders from the communities is universal in collectivist cultures, which means that individuals from collectivist culture demand from their leaders to behave like parents to do and decide what is best from them, as well as to foster communication and avoid conflict between community members.

2.11 Community-based Tourism (CBT) Enterprises in Ecuador

Indigenous entrepreneurship in Ecuador has had as a common characteristic community-centered approaches that can be evidenced in cooperatives or community-based initiatives. Western scholars have studied community-based approaches in Ecuador through the lens of ecotourism. This resonates with the fact that Ecuador is considered one of the most biodiverse countries in the world. On the other hand, the Ecuadorian government and the Plurinational Federation of Community Tourism from Ecuador (FEPTCE) have framed the development of community-based enterprises through community tourism and ecotourism. This is meant to take advantage of the cultural and natural diversity that Ecuador has. There are 158 community-based enterprises in tourism; of those, 42 are Indigenous partially or complete owned ventures.

In Ecuador, CBT enterprises in Indigenous communities are commonly located close to rivers, lakes, or nature reserves and are operated by the community or in partnerships. These ventures mainly provide accommodation in village hosts or cabins, cultural experiences, and guiding services (rainforest tours and wildlife viewing) (Zeppel, 2006). They face similar

challenges as other Indigenous communities' ventures in the world: financial support, poor business acumen, and insufficient access to markets. Additionally, CBT enterprises in Ecuador and Indigenous communities have to face challenges such as poor infrastructure and provision of basic services that affect the quality of the services provided.

Case studies suggest that CBT enterprises in Indigenous territories were developed with the support of Indigenous organizations, NGOs, and private tourism operators (Zeppel, 2006; Durham, 2008; Buckley, 2003), which, depending on communities' perceptions, can be either considered as a push (negative force) or pull (positive force) factor. Literature also suggests that those ventures often arise as a response to extractive companies (oil, logging, or mining), which would function as a push factor (Zeppel, 2006).

Even though studies about Indigenous entrepreneurs' motivation have not been conducted in the Ecuadorian context, it can be stated based on case studies that communities' motivation pull factors could be associated with the benefits of CBT enterprises evidenced in their communities. CBT enterprises have brought to communities' economic, environmental, and cultural benefits. Economic benefits occur through job creation, and environmental benefits occur as a result of the use of tourism revenues to manage and protect natural areas. Finally, CBT enterprises have contributed to revitalizing cultural traditions, strengthen communities' self-esteem and pride (Zeppel, 2016; Durham, 2008; Buckley, 2003).

2.12 Summary

This research aims to contribute to understanding the motivations of Indigenous entrepreneurs in a community-based tourism enterprise in Ecuador, taking into consideration culture as it is an embedded element in Indigenous entrepreneurs' motivation. This chapter has summarized the related literature, indicating several gaps that need to be better understood, and

where this study can contribute. These gaps include that the literature is not clear on how collective entrepreneurship can be associated with Indigenous entrepreneurship. Moreover, there is little research about entrepreneurship as a subfield, and there are not many studies that explore entrepreneurs' motivation under the label of community but rather as a group of individuals

Furthermore, literature about the motivations of Indigenous entrepreneurs is limited to a specific demographic group and to economic and business disciplines. Most of the studies of Indigenous entrepreneurs' motivating drivers have been carried out in Australia in business disciplines (Foley, 2003; Evans and Williamson, 2017; Morley, 2014; Mapunda, 2005; Collins, Morrison, Basu and Krivokapic-Skoko, 2017; Shoebridge et al., 2012). Research about Indigenous entrepreneurs' motivation has mostly been carried out in developed countries under the lenses of business and economics, which theories and concepts are thought to be incompatible with Indigenous cultures and values. Moreover, those studies have not made distinctions between individual and collective initiatives nor the industries where these initiatives have taken place. This study will provide findings of Indigenous enterprises in a developed and a community-based context.

CHAPTER III

Methodology

The purpose of this study is to understand Indigenous entrepreneurs' motivation to start and maintain a community-based tourism (CBT) enterprise in Ecuador, using the push and pull theory. The philosophical paradigm in this research is constructivism, and the research approach is qualitative. The study examined primary data from semi-structured interviews; thus, the method for data collection is obtrusive. The data was analyzed in six stages, using inductive reasoning to draw conclusions. Definitions and justifications of the paradigm, research approach, and method of data collection are provided, taking into consideration the study setting.

Research Questions and Subquestions

The research question that leads this study is what are the pull and push motivational factors of Indigenous entrepreneurs in a CBT enterprise?

Sub-questions and objectives

1) What are the push and pull motivational factors that contribute to the start-up of the Machacuyacu CBT enterprise?

Objectives:

- Explore the context in which the start-up of the Machacuyacu CBT enterprise took place.
- Identify if the start-up of Machacuyacu CBT enterprise arose mainly due to pull, push, or both factors.

2) What are the push and pull motivational factors that contribute to the maintenance of the Machacuyacu CBT enterprise?

Objectives:

- Identify the pull/push motivation factors of Machacuyacu entrepreneurs to maintain or grow their CBT enterprise.

- Identify the ways or tools used by Machacuyacu entrepreneurs to motivate themselves to maintain or grow the CBT enterprise.

3.1. Constructivist Paradigm

Since this study is formulated under the premise that individuals' behaviour is first learned from their environment and influenced by their cultures and then later performed and then assumed as part of the self, the philosophical paradigm that was used is constructivism. Constructivism claims that reality is socially constructed by people with everyday interactions, represented in lived experiences, and understood by common-sense (Riegler, 2012; Flick, Kardorff, & Steinke, 2004). A constructivist paradigm also emphasizes the influence of the researcher's worldviews in their findings since researchers have their own historical and social perspectives that are given by their cultures (Creswell, 2003).

As the principal researcher in this study, my own personal characteristics, academic and professional background, as well as my worldview may have influenced the process of data collection and interpretation—thus, the importance of mentioning them in this chapter.

I'm a "*mestiza*" woman, a mix of Spanish and Indigenous people' features. I was born and raised in an Ecuadorian middle-class family with strong religious values. Ecuador is a collectivist culture; therefore, I grew up under the influence of collectivist values, mainly family- and community-centered.

I come from a family of entrepreneurs. Since I was little until I turned 26, I worked in the family business, and my motivation to do so was to contribute to the family (to do my part). I did not enjoy my role in the family business, but I certainly enjoyed the time I got to spend with them.

My academic and professional background are tourism-related. In Ecuador, I studied tourism in my undergraduate program and also worked in an inbound tour operator. Therefore, I already had a preconceived idea of the cultural context, as well as CBT enterprises and their linkages with Indigenous people.

My worldview has been influenced by other cultures since I have traveled to around 13 countries for short and long periods. Many of those countries were individualist cultures, so I've developed some individualist values as a defense mechanism, such as self-reliance, competitiveness, and direct communication. I do not have a specific religion that I follow, but throughout the years, I have explored several religions, such as Buddhism, and Hinduism. I believe that there is not a unique truth and that reality is just a mirror of who we are because all is connected. While doing this research, I went through a process of gaining self-knowledge, as I constantly felt that I identified with concepts of collectivist cultures.

3.2   Study Setting

General information about the Machacuyacu community. Machacuyacu is a rural Indigenous community located in the parish of Misahualli, Tena County, Napo province, in the Ecuadorian Amazon. Machacuyacu has a population of 130 inhabitants, with 75 women and 55 men. Members of the community speak Kichwa and Spanish fluently.

Western ideologies and lifestyles have influenced the community. The practicing religion is evangelical, but both shamanic and spiritual rituals remain present and are part of the popular culture. Within the community, all have close ties of kinship due to evangelical spiritual rituals. Furthermore, there are hierarchies both in the community and in the family groups. Quichuas are exogenous, meaning that both men and women seek couples outside their communities. Women are usually those who move to live in their partner's community (Perez, 2007).

The community is established around a main square, where there is a school, a first-aid center, a football field and volleyball court, as well as a community centre and a church. There is poor access to health care, basic services, and education. The economy is based mainly on agricultural activities, and tourism is considered a complementary activity (Perez, 2007).

Machacuyacu community-based enterprise. In Machacuyacu community, tourism arose in the 1990s as an economic alternative to counter the existing pressure of extractive companies (oil and lumber companies), as well as tourism companies. To gain legal and commercial representation in the tourism industry several Indigenous communities of the area, including Machacuyaku, formed RICANCIE, an Indigenous Network of Communities of the Alto Napo for Intercultural Coexistence and Ecotourism (Perez, 2007).

Machacuyacu CBT enterprise is part of RICANCIE, but it has its own organizational system and decision-making autonomy. Machacuyacu community has two important organizational structures: the assembly and ASOQUIMA (Quichuas Craft association of Machacuyaku). Every member of the community can participate in the assembly, but to participate in ASOQUIMA they need to be a partner. To be part of ASOQUIMA, there are some requirements that community members have to comply with, such as be more than 18 years old, pay a yearly quota, don't be part of another association, and participate in MINGAs (collective

activities), among other requirements. Therefore, a community member can participate in the assembly, but not in ASOQUIMA. Decisions taken in the assembly are more community-oriented, whereas decisions taken in ASOQUIMA are more related to the CBT enterprise (Perez, 2007).

The Machacuyacu CBT enterprise provides lodging services in individual cabins and the homes of community members. They also provide guiding and food services. It has two cabins for accommodation with capacity for 20 people with private and shared bathrooms. In addition, Machacuyacu CBT Enterprise has a restaurant and a cabin called the House of the Shaman, where spiritual rituals for tourists take place (Ricancie, n.d.).

The Machacuyacu CBT enterprise has a manager, cook, kitchen assistant, housekeeper, and tourist guide positions. All positions are rotative, and all members of the community can apply for management or operative positions if they have the required training. Operative positions are paid daily (Perez, 2007).

3.3   Research Approach

From the constructivist perspective, a qualitative approach is utilized in this study to get a deeper and richer understanding of the complex social and cultural context that frames participants' motivations. Furthermore, since this research topic has not been widely investigated in the Ecuadorian context or South America, and this study aims to provide unquantifiable facts about participants, a qualitative approach is the right fit.

Qualitative research is scientific research that allows for the capturing of the human side of an issue, since it refers to the nature of things, the essence, and ambiance (Berg, 2004; McLeod, 2017). It is often used when no factual data is needed (Quinn & Cochran, 2002).

Moreover, qualitative research is by nature exploratory and is often used when little is known about the subject or phenomenon of study, as well as when researchers need to explore cultural information (e.g., values, opinions, behaviors, and social context) and other intangible factors (McLeod, 2017).

3.4   Method

Following a qualitative approach, I used semi-structured interviews to gather data from the Machacuyaku community. Semi-structured (or semi-standardized) interviews encompass predetermined questions that function as a framework, developed in a systematic order, with unfixed answers. Therefore, participants have freedom to express themselves in spontaneous ways. Even though questions are scheduled in a consistent order to guide the interview, this method is flexible and interactive in the researcher-participant relationship, so it allows unscheduled questions, changes in the order, or spending more time on some questions if needed (Berg, 2004). It is essential to bear in mind that this kind of interview is time-consuming, so a great deal of cooperation from the interviewees is required (Babbie & Roberts, 2018).

Semi-structured interviews must be formulated to take into consideration the participants' language, vocabulary, educational, and social level, as well as context (e.g., cultural traits). This kind of interview has four types of questions: essential questions, extra questions, throw-away questions, and probing questions. Essential questions are specific to the subject of study. Extra questions are made about essential questions, but with the intention of measuring the reliability of responses by changing words. Throw-away questions are irrelevant to the subject of study but usually provide basic information (e.g. demographics) or are used to maintain the flow of the interview. Probing questions are used when it is necessary to dig deeper into participants' answers, with inferences such as "and then?" and "tell me more about it" (Berg, 2004).

Most research interviews are audio- or video-recorded and then transcribed, to maintain the flow of the conversation and allow the researcher to focus on the answers given by respondents. Memos and field notes recording impressions and ideas are also used to assure that the research captures the essence of participants' responses through body language, facial expressions, etc (Given, 2008).

In this study, interviews were audio-recorded and were done through face-to-face interaction. Essential questions, extra questions, throw-away questions, and probing questions were utilized (see Appendix C). Questions were asked and analyzed in Spanish, and later translated into English. Business vocabulary and tourism technicalities that might have confused participants were avoided. For instance, one assumption that drives this study is that the community might not fully perceive themselves as entrepreneurs. The semi-structured interview was designed by first listing relevant topics found in the literature, and then by identifying the role they play in the theoretical frameworks proposed in this study.

Participants. Leaders play a crucial role in CBT enterprises. For this study, four community leaders and three community members holding administrative or operative positions in Machacuyacu CBT enterprise were invited to participate.

Sampling. Sampling is the process of choosing data sources from a range of possibilities. In both qualitative and quantitative research, sampling encompasses defining the global population and the specific sample (Given, 2008). In qualitative research, there is not a formula to define the sample, and most of the time researchers decide based on the research requirements and study setting (Creswell, 2003). In this study, purposive sampling was utilized because this allowed me to choose participants of interest for this research strategically. The strategies that this kind of sampling encompasses are endless, but for this research, the strategy utilized was

criterion sampling (Given, 2008), which means that participants were chosen based on the specific criterion, defined above.

   Recruitment. Recruitment is the process whereby researchers identify and invite participants to join the study (Given, 2008, p. 743). The method of recruitment was through face-to-face interaction. On December 12th, the recruitment process started with a meeting with community members at the community center.

   All interviews took place in the Machacuyacu community at the community center and other common areas. Interviews were scheduled based on participants' availability. Managers were interviewed first so that they could explain to community leaders the type of questions of the interview.

3.5   Data Analysis

   Data analysis is a crucial part of qualitative research and an essential step in linking the data gathered with findings, theories, and concepts (Given, 2008). The analysis of data for this research occurred in the six stages proposed by Creswell (2003):

1)   Organizing and preparing data to be transcribed.

2)   Transcribing: the verbatim transcript was utilized, as it is a useful resource to get a close understanding of what was said (Barbour, 2014). Special attention to voice tone and pauses were considered when transcribing data, as well as field notes being taken about body language during the interviews.   Data was transcribed and analyzed in Spanish.

3)   Reading and getting familiarized with transcripts.

4)   Coding the data: The purpose of coding is data reduction, to make it more understandable and manageable (Barbour, 2014; Berg, 2004). The types of codes that were utilized are vivo

codes, which are those obtained directly from raw data (Given, 2008). NVIVO software was utilized to identify and categorize themes.

5)   Data display: For data displayed, participants' quotes were selected and translated into English. Findings were illustrated by using verbatim quotations because they provide a better representation of the depth of participants' answers. To reduce the loss of meaning and thereby to enhance the validity of this research, during the translation process, some of the recommendations proposed by Van Nes, Abma, Jonsson, and Deeg (2010) were followed. Van Nes et al., (2010) suggests staying in the original language as long as possible to reduce any limitation. Moreover, they recommend that translation should take place through a reflection process, examining the meaning differences of words with cultural bonds this involves going back and forth between the original language and the codes.

6)   Making conclusions: after data was collected, reduced, and displayed, this stage took place to provide analytic conclusions to the study purpose and research questions. This study utilized inductive reasoning.

3.5.1. Limitations. Since the sampling size is small, findings of this study cannot be applied in other communities. This study does not fully embody all community members' motivation to start or maintain a CBT enterprise and does not consider how the participants' levels of involvement are correlated to their motivation.

3.5.2. Challenges. Eight interviews were conducted, but only seven interviews were considered as legitimate. One interview was discarded due to language barrier problems. Even though most members of the Machacuyaku community speak Spanish and Quichua, some participants found the questions hard to understand due to lack of familiarity with some Spanish

vocabulary. After rephrasing and providing examples, most of them were able to fully understand questions.

3.6   Research Ethics

The ethics application for this research project was approved by the Vancouver Island Research Ethics Board (VIU REB) on December 9, 2018. All potential participants were given the following documents: the research information sheet (see Appendix B) for potential participants, the consent form (see Appendix C), and the semi-structured interview (see Appendix D). In order to ensure that all individuals could fully understand their rights as participants, all documents were given in Spanish.

Three main risks were identified in this research: 1) Racial bias in collecting and analyzing data portraying Indigenous leaders and community members in a negative light based on their answers; 2) Potential social repercussions for participants (for instance, participants may worry about loss of status in the community and fear repercussions); 3) Indirectly identifiable information. Risks were mitigated by gaining cultural understanding of the Machacuyacu community's culture and values. Also, in collecting and transcribing data, the steps proposed by Scharmer (2007) about listening were followed:

1. Downloading: confirming what you already know.
2. Objective or attentive listening: paying attention to what differs from your own concepts.
3. Empathetic listening: Seeing the world through someone else's eyes.
4. Generative listening: Listening from the emerging field of the future.

Data analysis was done, acknowledging that findings cannot foster any kind of marginalization or stereotypes regarding Machacuyacu community. To mitigate the risks of

causing social conflict and disclosure of participants' personal information, names are not exposed. Names were replaced by pseudonyms, and in the transcription process, only the principal investigator was involved. All data, such as audio recordings and notes are stored on the researcher's password-protected computer.

Moreover, participants were able to modify and make changes in their interview transcripts. First, a hard copy of the transcripts was personally delivered to each participant and picked up by the principal researcher. After this, a hard copy of all transcripts was available to the main authorities of the CBT enterprise so that they could revise the information collected from the interviews. If an authority considered that the material collected from one of the participants might have harmed the CBT enterprise, they were able to request the omission of that information. Finally, if there was some information that might have negatively affected the image of Machacuyacu CBT enterprise and it was not relevant for this study, it was omitted.

CHAPTER IV

Research Findings

This study sought to understand the push and pull motivational factors of Indigenous entrepreneurs in a community-based tourism (CBT) enterprise. The push and pull entrepreneurship theory provides a motivational background for two decisions: why they participated in the first place and why they keep being involved (Noorhayati, Ismail, Hasmadi, Pakhriazad, & Wahidin, 2015). Therefore, findings from the analysis of semi-structured interviews with entrepreneurs of Machacuyacu are presented based on their push and pull motivational factors to start, maintain, or grow their CBT enterprise. Moreover, since both push and pull factors coexist (Gilad & Levine, 1996) during all the stages of the CBT enterprise, no distinction is made when presenting findings, but the extent to which one factor predominates over the other in each stage is discussed later in chapter five.

In total, seven interviews were conducted and transcribed. Participants' answers were coded and later sorted into themes using NVivo Sofware. Findings will be illustrated by using verbatim quotations because they provide a better representation of the depth of participants' answers. The interviewees' profiles are presented in Table 3.

Table 3.

Interviewee Profiles

#	Participants' Pseudonyms	Gender
1	Eduardo	Male
2	Carlos	Male
3	Roberto	Male
4	Genaro	Male
5	Miguel	Male
6	Sonia	Female
7	Martha	Female

4.1. Push Motivational Factors Related to starting an Indigenous CBT Enterprise

Push factors are linked to negative situational factors that push individuals to get into a situation and take action (Aultman, 2017). What is considered as negative will vary from context to context depending on participants' perceptions.

Interviewees were asked about what they knew about the beginnings of Machacuyacu CBT enterprise. The objective was first to explore the context in which the CBT enterprise took place, and second to identify if the motivational construct was mainly led by push, pull, or both factors. Not all participants knew what specifically happened in the start-up stages of the CBT enterprise since this happened around 1990 when they were younger. However, one participant, "Carlos," was one of the main founders of the CBT enterprise and provided background information about the context in which the enterprise took place. Figure 1 summarizes the push motivational factors for starting a CBT enterprise.

Figure 1.

Push Motivational Factors
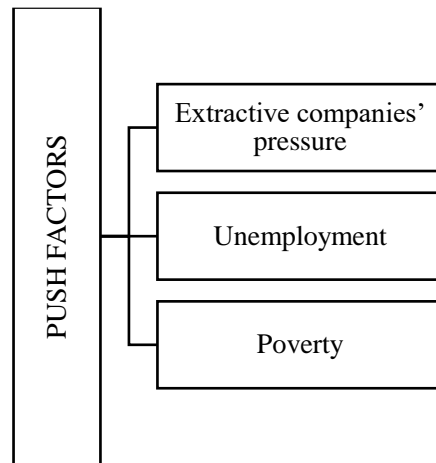
4.1.1. Extractive companies' pressure

The pressure from oil and wood companies to exploit natural resources in their territories threatened the communities' land and human rights. Moreover, the presence of these companies generated conflicts of interest in the community between younger and elder community members about job opportunities. All these facts pushed the community to look for economic alternatives. As the interviewee stated,

Carlos: Okay, what happens is that around 1986 and 2000, let's say 1990, here in the Amazon, especially in Indigenous communities we had the threats of oil, marble, and wood companies. Conflicts were created, communities were divided by work (offered by oil and wood companies) because all young people could work with these companies, but elderly people could not work with them, so there were such problems around that period….The elderly people did not agree because they said to us- the forest is the market where we can get many products and feed us, our jungle is pharmacy because we can get

many medicinal plants more than all the ancestral medicine and we can cure many

diseases. Then, if we allow them, everything will be destroyed.

Moreover, there was a feeling of impotence at seeing the disinterest from the authorities

in regulating the oil and logging companies and to protect their human and land rights. As the

interviewee stated,

> Carlos: Because the Amazon before, I mean, it was not respected the Amazon, I mean,
>
> they thought that only the Indigenous, the Quichuas lived there, and most of all the oil
>
> companies, the loggers went wherever they wanted to get the wood, and to take out for
>
> the study of oil and wood exploitation….

4.1.2. Poverty

Tourism was and is seen by interviewees as the only alternative to face economic, social,

and environmental disadvantages. All interviewees' responses show their perception of tourism

as the only choice they had and currently have to get economic benefits for the whole

community. Interviewees' responses place tourism as a poverty alleviator since in the past before

the CBT enterprise was founded, livestock was their only source of income, and they struggled

to provide for their families. Regarding social and environmental benefits, three interviewees

pointed out the benefits of tourism in protecting the environment and their culture. As stated by

the interviewees,

> Carlos: Then there comes the idea that we (community) work with tourism, because we
>
> said that tourism does not harm forests, does not harm culture, and we can also
>
> economically benefit from it, if we work well, if we work in an organized way, we can

benefit from it, because with tourism the young people, the ladies, the elderly can participate ....

Miguel: In tourism we have it much easier, but the hardest we have seen is in livestock because some families worked with livestock at that time (around 1990s), then when I was little I saw that they had cattle, and it was difficult to sell, and there was not much money. Families had to wait for 2 up to 3 years to be able to sell cattle and have money. It was very sad, and for education, there was no money, we had to wait two years to be able to sell one cattle, and that was difficult for us, then from there they left the cattle ranch, and they began with tourism, and now we are much calmer.

4.1.3. Unemployment

Interviewees' responses expressed how difficult it is for them to find jobs outside the community, and how tourism is the only alternative form of employment they perceive as viable:

Genaro: There are many students who already graduated outside in Tena or in Misahualli (the main cities of Napo province) and do not have a source of employment, because there are not any. Many do not have jobs, that's why, where else are we going to make money that (the CBT enterprise) is what helps a family and oneself? So, what we should do, we have given a talk in some assembly meetings, and I have said - there is nothing else we have to get involved in tourism…….It is for our own welfare because sometimes I have looked for jobs and there aren't, we have already asked other colleagues, the situation is very difficult.

Martha: Because if not where we are going to have more resources, so working in here (at the community-based enterprise) we can move forward, that's my idea.

4.2. Pull Motivational Factors Related to Starting an Indigenous CBT Enterprise

Pull factors are considered as positive factors that motivate individuals to take action and can be extrinsic or intrinsic (Islam, 2012). In entrepreneurship, pull factors are the reasons for an individual to see entrepreneurship as a desirable alternative.

Interviewees were asked about the factors that facilitated the creation and maintenance of Machacuyacu CBT enterprise, as well as the obstacles that they had to face and their motivation to overcome those obstacles. Interviewees were also asked questions regarding personal and community motivation to contribute to the initiative and their strategies to motivate themselves. The objective was first to understand why an Indigenous community such as Machacuyacu would want to maintain or grow a CBT enterprise and if their motivation to do it is led by pull, push, or both factors. Figure 2 summarizes the pull motivational factors in this study.

Figure 2.

Pull Motivational Factors

```
                  ┌─────────────────┐       ┌──────────────────────┐
                  │ Recognition of  │       │ Non-profit organizations │
                  │ opportunity     │       └──────────────────────┘
                  └─────────────────┘
                  ┌─────────────────┐       ┌──────────────────────┐
                  │ Support from    │       │      Volunteers      │
                  │ External Agents │       └──────────────────────┘
                  └─────────────────┘       ┌──────────────────────┐
                                            │   Travel Agencies    │
   ┌──────┐                                 └──────────────────────┘
   │ PULL │       ┌─────────────────┐       ┌──────────────────────┐
   │      │       │ Organization and│       │   Macro- structures  │
   │      │       │    Leadership   │       └──────────────────────┘
   └──────┘       └─────────────────┘       ┌──────────────────────┐
                  ┌─────────────────┐       │   Micro -structures  │
                  │ Support from    │       └──────────────────────┘
                  │ Communities and │       ┌──────────────────────┐
                  │    Families     │       │      Economic        │
                  └─────────────────┘       └──────────────────────┘
                  ┌─────────────────┐       ┌──────────────────────┐
                  │ Benefits for the│       │       Social         │
                  │Community and families   └──────────────────────┘
                  └─────────────────┘       ┌──────────────────────┐
                  ┌─────────────────┐       │ Environmental and    │
                  │Community Business       │     Cultural         │
                  │   Tradition     │       └──────────────────────┘
                  └─────────────────┘
                  ┌─────────────────┐
                  │Personal Motivation
                  └─────────────────┘
```
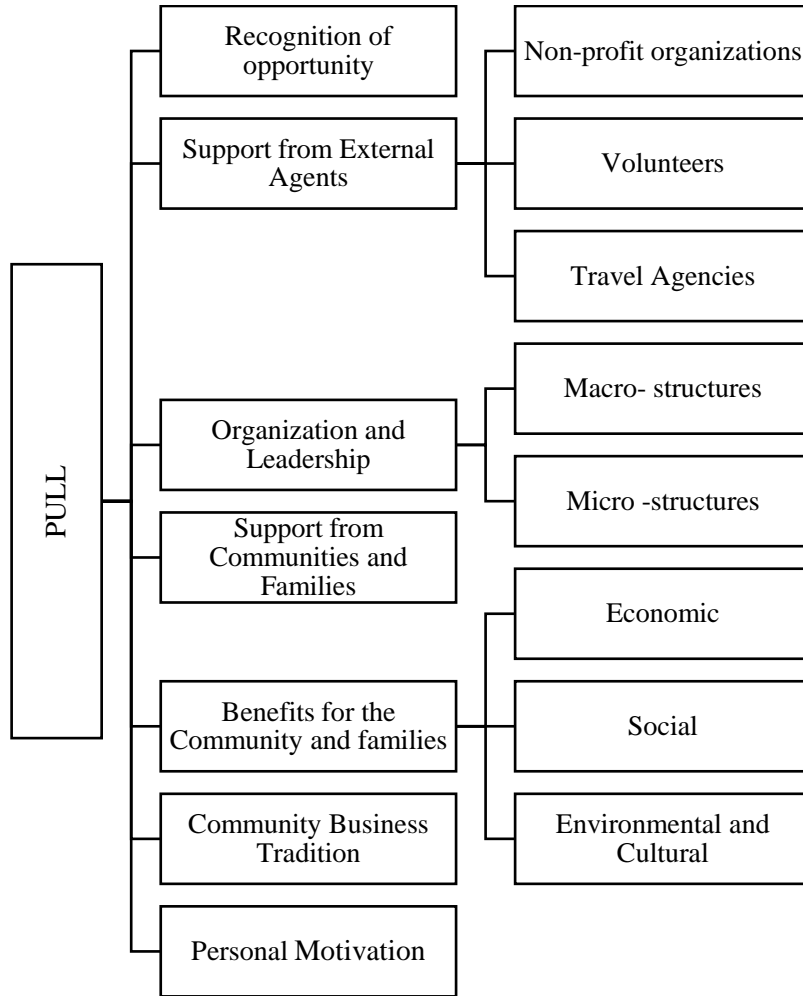
4.2.1. Recognition of opportunity

Tourism was already taking place in Machacuyacu community, but the community was not receiving any benefit from tourism, had no control over it, and felt that it was being treated as a touristic attraction. Travel agencies and other external agents were taking advantage of the unique cultural characteristics of Machacuyacu community by taking tourists to visit the community. The community recognized tourism as an opportunity to solve their economic,

social, and environmental problems, although they were not fully aware of how they were going to do it. As an interviewee said,

> Carlos: Because of course, at that time, there were also tourists but brought by external agents: travel agencies or sometimes brought directly from other countries. Anyway, they took tourists to the communities, and hence they said – "they are the Indigenous people"-. They only treated us as objects; they said - "those are the Indigenous people, like that the Indigenous live." Then we said - "No! Why we cannot work directly with tourism, we can! We can organize ourselves...

4.2.2. Support from external agents

Travel Agencies. Participants were asked about how they overcame the obstacles when the CBT enterprise was experiencing difficulties to success. Six of them stated that the support of travel agencies was key for them to continue with the CBT enterprise. As stated, by the interviewees,

> Eduardo: The Andean Discovery (travel agency) has supported us for eleven years, twelve years with one group, two groups, three groups then with that we have built the cabin or repaired something that is bad, and we are progressing little by little…

> Carlos: It is a little bit difficult because we do not have any contacts. Apart from friends, we do not have any agency in Quito or Guayaquil. We looked for our friends because as I said before once we had a good group of tourists who visited us, friends, we went to them to look for support we told them that we were operating and then they said – "there is no problem we will support you." For example, this travel agency Andean Discovery

all the time they have collaborated with us, like more than 15 years, and they continue

collaborating, and they always send tourists. They trust that we are going to provide a

good service and attention, so they continue sending tourists.

Marta: Afterward also the lady (owner) of Camadre (tour operator) came and said –"it

pains, I'm going to help at least with something, something in the week, 2,3 visitors are

going to come here, so I'm going to help you to keep going"- then with that help, we, the

people, was encouraged to continue with all (CBT enterprise)……..

Non-profit Organizations (NGOs): Four interviewees mentioned the help of Non-profit

Organizations (NGOs) in the initial stages of the CBT enterprise and later in providing some

basic infrastructure. The NGOs helped them to spread the concept of community tourism and to

attract tourists to the community. They also supported them with infrastructure for drinkable

water and tubing water.

Carlos: Well, at that time the NGOs worked very well in Ecuador, they invited us to visit

other countries, we have been in America (USA), we have been in Europe, imparting this

idea of community tourism and we had enough influx of tourists.

Miguel: At first, I was about seven years old, from that time the elders worked with a

non-profit, so they created community tourism, then from there they were moving

forward for a while but the authorities they did not support us….

Volunteers. Three interviewees specifically accentuated the role of volunteers as direct helpers, by consuming their services and doing some construction work, and as indirect helpers, by contacting NGO's. Volunteering is seen by interviewees as one of the factors that helps them to overcome obstacles to maintaining the CBT enterprise. Participants use the words "volunteers" and "tourists" interchangeably, due to the fact that they have volunteer programs as a tourist package and also because some tourists have helped them in some way and are perceived as volunteers by community members.

> Miguel: It is from a NEW-WATER NGO, they supported us because we had some volunteer friends who visited us and then they thought as part of the tourism, because we worked so much here they thought that we needed water because we had to buy the water bottles and bring loading from the Tena or Misahualli, then they thought, because right here there is a good slope that we have always had, and they said: right here we can support and we have gladly appreciated that the non-profit supported us with filtered water and much more. To that non-profit, we are thankful because of them; we have filtered water for the whole family and for the community.

> Sonia: That's when the volunteers came and helped and we're already moving forward.
> Martha: Because of us, and with the help of the tourists that leave the resources and with that we have done many things ourselves, we have made the house of crafts, the restaurant, and the cabins. We have done more with the entrance of the tourists, we have made projects, and they come here to help, they also see what is missing here in this community, so they help us little by little, and we also give our hands and here we help each other equally.

4.2.3. *Organization and Leadership*

Macro-organizational structures. Strong macro organizational structures led mainly by leaders from Machacuyacu existed at the initial stages of the CBT enterprise. Organizations such as FOIN, RICANCIE, and FEPTCE ensured the creation as well as the maintenance and growth of the initiative. In an interview/When interviewed, the founder stated,

> Carlos: At that time, we were leaders of the grassroots organizations, so we are part of the organization, the Federation of Indigenous Organizations of the Napo, FOIN, it is a federation that covers about 150 grassroots organizations here in the province of Napo, Orellana. We had to go there to find an alternative solution then the FOIN convened a general assembly to analyze this situation…the benefits and the problems that the (oil) companies brought ...... that's when we started in tourism, after having passed four, five years in meetings, meetings, and we said –"good then we'll work in tourism"-. At that time within the FOIN organizations, we started among 33 communities, and the rest were still in doubt. We started then we said – "let's build the huts to catch the tourists"- we failed ... that's when the RICANCIE was born. I do not know if you have heard, RICANCIE is the Indigenous Community Network of Alto Napo for Intercultural Coexistence and Ecotourism, that is RICANCIE. So, on that day in the year of 1991, we got organized, and I took the position of Community Development Director, I put the other partner Tarquito Tapuei (from Capirona Community) as the administrator of RICANCIE, and the other partner as marketing director ... ….To have more support, we went out to look for allies. Some allied organizations RUNA TUPARI (community tourism network in the Andes) in Otavalo, Aguas Blancas (community tourism

initiative in Puerto López) in the Coast, in Manabí, to make an organization at the national level and to get more political support, then we organized what is called the FEPTCE, the Plurinational Federation of Community Tourism of Ecuador. We founded it; I even had the idea, we created it.

Micro-organizational structures. The community's internal organization is regulated mainly by the assembly. The assembly is the most important structure when it comes to community matters in general, including the CBT enterprise. It is formed by a president, treasurer, and secretary. The assembly has statutes and regulations to maintain order in the community and to manage the CBT enterprise. Rules in regard to fines for those members who do not attend the mingas (collective work activities) or do not attend meetings are decided in the assembly. Besides, in the assembly meetings, they come up with the work plan for the business together and also make decisions about investments and revenue distribution. As stated by interviewees,

Roberto: In the assembly, yes, in the meetings we talk together, and we decide what we are going to do (work plan).

Eduardo: Yes, because we first before distributing the money, we, the leaders, first sit down and make our proposal and we present it in an assembly – "This is our proposal" …. if they accept it's ok, if they do not accept it, we make one at that moment.

Roberto: In case some do not come to the mingas we have a little fine for them, a type of regulation. In case of alcoholism, we have a regulation as well.

All community members can participate in the assembly, but to be part of the CBT enterprise they have to comply with the following requirements, as stated by interviewees:

Genaro: You have to be of legal age (18 years old or older) and have to help in the community and in any meeting or *minga* (collective work activities) just as the other members, then you present your request verbally in the assembly, you have to say: I want to be part of the organization! And then they approve you, and then you have to sign an act that says: From now on, I commit myself to be a partner and support the organization (CBT Enterprise). Then you have benefits since you enter …..

Miguel: The assembly authorizes that they can become partners, so they leave them a period of one month to four months to verify their behavior. If they are doing wrong, in an assembly they are told that they cannot be partners anymore. If they comply with the rules that we have in the community to become a partner and after six months they have a good behaviour, then they can become partners, and they can have all the benefits in the community like old partners do. They can have a piece of land, water; but the piece of land is under the name of the community. They can have that piece of land until they die, but they cannot sell it because the owner is the community.

Interviewees also stated that there are internal penalties for not participating in the activities related to the CBT enterprise once they have been admitted as partners of the organization. Their answers show that community members lose their rights as partners of the CBT enterprise, but they are still considered as members of the community. As an interviewee stated,

Marta: In the meeting we decide what we are going to do with the partner that does not

come, then we give him a fine or ask him personally face to face saying: -" to see if you

are going to continue collaborating in tourism or you will not collaborate, if you will not

collaborate well there is no problem, there is an exit and entry too"-……. Well up to this

point that's not a problem for us, so if he does not want, we do not force him, we do not

force him to come, but if he wants to get out of tourism, he's still a partner in the

community.

Financial compensation for community leaders. Community leaders do not receive any

salary in the organization, and since the manager of the CBT enterprise is also considered a

leader, he does not receive any salary. Community leaders receive a small percentage depending

on the number of tourists that the CBT enterprise receives. As stated by interviewees,

Sonia: Volunteers, we do not earn anything, nobody does it here, we just all collaborate,

then later if there is something left, if there is we can invest in other things, I mean things

that are needed it in the community ….

Carlos: The one that has more votes has the right to enter (in the leadership board)

anyway he does not have a salary, for that reason sometimes some people don't want it

(be leaders), but we give them an incentive, when there is tourism income, I say – "here

this is for your help 20 dollars, 30 dollars, or 50 dollars" - but he does not have a salary, it

is almost voluntary work.

Roberto: When there are more groups (of tourists) there comes a small income, like $ 10,

20 dollars, no more… when there are no groups nothing is earned, we do not earn that

much….

All positions in the CBT are rotating. Every three years, new leaders are in charge, and in operative positions every two days another partner works. Leadership positions are not paid, but any operative position is paid USD 15 per day. As stated by interviewees,

> Carlos: Here we have an administrator for three years when three years have passed by, we change to another administrator. On one side I see it well because, of course, in a company there is not such thing as two years, three years, four years, in a company what they say is if he does not perform well in a month he is fired and if he works well he can be in that position forever that's it. It's like that, but here we have changed it because other community members have to learn. Other partners the ones that have already experienced what is to manage a small community take turns with the ones that have experienced the same, because in three years they already feel tired and then it's the other partners turn. Eventually, all partners are trained.
>
> Genaro: As president of the community, I have been eight months, well I was previously a leader, secretary, vice president in everything, but now I am the president.
>
> Roberto: Because we have to take turns two days, two days, two days, rotating. The cook and guide work rotatively too…... we paid USD 15 dollars daily.

4.2.4. *Support from the Community and Families for the CBT Enterprise.*

All the interviewees have strong support from their families and from the community to participate in the CBT enterprise. It was a common theme that all the interviewees had the approval of their families to be part of the CBT enterprise; indeed, all of them pointed out the involvement of other family members in Machacuyacu CBT enterprise. Moreover, their

responses show unity and teamwork. As interviewees stated,

> Eduardo: All the people agreed. So far, the young people, young ladies, partners of the community until now…. because all of us make community tourism as we say young people, adults, children, we altogether...
>
> Sonia: I am from Sinde my husband is from here, and my husband said- " here we are united, and you have to be a member of the community"- that's when I came, and it is like that, in the restaurant we are all united and between partners we also work like that.
>
> Roberto: Yes, almost the whole family is involved ....we are my brother, my other brother is Guillermo, and Genaro the president, and the guide as well… my sister-in-law is the cook, my sister is the cook as well, and my other sister is a tour guide, almost all of us are in, so we are relatives.
>
> Genaro: Yes, they (family members) agree. They have told me so, and they are all involved in it (in the CBT enterprise) my children, my wife, and they have told me- "it is very good for the welfare and progress of children."

4.2.5. *Benefits for the Community and Family*

The CBT enterprise provides direct and indirect benefits to Machacuyacu community, roughly categorized in terms of economic and social benefits. The benefits most mentioned by participants were economic. To a lesser extent, participants mentioned cultural and environmental benefits as motivational factors to maintain the CBT enterprise.

Economic benefits. All interviewees mentioned as the main motivational factor the economic benefits that the CBT enterprise provides for the community and their families through

employment and additional revenues from selling crafts or food products such as plantain, yucca, lemons, and other natural products from the area:

> Carlos: We work for our children for our elders because all those people cannot work. For example, the moms can sell all the products for food, as they do now in the restaurant to serve visitors, or they can make crafts to sell to tourists, and some people can work as guides, others can work as cooks, as waiters, many things.

> Carlos: People more than anything realized that this project (CBT enterprise) has been an alternative to improve their quality of life, because there are many colleagues who work in the cabins with tourists and are educating their children, they have something for their families, for food, for clothes, a lot of things and now women can also sell handicrafts. Even the same products (natural products) can be sold in the cabins. They (community members) feel that it is an alternative, a support, instead of taking the products to Tena (province's capital city) to sell they can sell them here; then, in that sense, tourism has supported a lot here in the community.

> Genaro: The most important benefit has been the economic income because it has helped a lot to the welfare of the community. We divide all incomes, for example, program for Mother's Day then we give a percentage for this program that we have to support, for Father's Day then we give a percentage for the program and to provide food for all of us and they (community members) see that there is support. Same, there is support when a partner gets sick or a partner dies, there is support, and from that monetary income the family is also benefited and that has been the most important benefit that is why the comrades are involved in it (in the CBT). In the same way for community partners, it is not like personal gain, it is not like a private company that receives only one person. Here

66

everyone is involved, and the money is for everyone depending on how much the expenses are and the works (projects) the money is divided.

Sonia: Here we can sell products from the area in the cabins and make money, tourists buy to consume, even if it is not much, but we can survive with that ….

Social benefits. Interviewees' answers show that the revenues collected from the CBT enterprise have been invested in projects and work that benefit the whole community, such as education.

Eduardo: Community tourism is not for personal gain; it is for the benefit of the community.

Carlos: We invest in a work that goes to the benefit of the whole community that is what motivates people the most.

Eduardo: Children take advantage of education. Yes, let's say here this year that there is an income of 8000 dollars - how much we are going to leave to children let's say there are 30 children, now they are like 42 children, 50 children or so. We go to the director – "director, we come to talk in this year what are you going to need in the school? "- we let them talk (school principal and teacher) and later they tell us. They say – "this is missing, it is around 400 dollars" - we support directly to education…....

Eduardo: Years ago, all the children needed booties because they come from far so we bought boots and socks to all children (in the school) ……. Backpacks we bought. Sometimes parents have four, six children, at school and it's difficult to buy school supplies...

Miguel: Well, the benefits we have received from tourism, well here is an economic matter we benefit from it in education, health, and maintenance in the community, we benefit a lot from it.

Projects. Nowadays, the community has four projects: a health center project, a women's project, an education project, and the water project.

Eduardo: The first time the tourism project was successful, and it has extended to other projects, to all projects. Here there are like four projects that we have to earn some income from. Here we talk about the health center project, the women's project, education, and the water project. There are four projects.

Carlos: For example, the sanitary sewer has been made here with that support (tourism income), the kitchen has been built, the cabins, the Shaman's house has been made up on the mountain, the toilets have been built here in the community (with the income of tourism). Here we have built the bridge with the income of tourism, so here no one owns the money, all or nobody.

Cultural and environmental benefits. Three interviewees mentioned the preservation of culture and the environment as a motivational factor for maintaining the CBT enterprise:

Miguel: Because we also want our nature not to be destroyed and also our culture not to be lost, because sometimes we do not work in tourism, sometimes we destroy our forests and we cannot be destroying much, so that is my idea, to have these jobs (in the CBT) that we have had.

Genaro: I have said: there is nothing else we have to get involved in tourism. Why? First is the rescue of our culture. Second is to have money right here because right now we are

selling cultural tourism, our culture we have been sharing with visitors ….

4.2.6. *Community Business Tradition*

Interviewees were asked about their vision for the future regarding the CBT enterprise, as well as their motivation for being part of the initiative. It was a common theme in all interviewees' answers that the CBT enterprise has become a business tradition passed down from generation to generation in the community. The fact that they have moved forward is perceived by them as a way to honour their ancestors' work. As stated by an interviewee,

> Miguel: Because our grandparents worked on this, because they are not alive they are already dead and because that memory we do not want to lose, some young people wanted to lose it, and many families including Carlos (pseudonym) and other founders like Pedro, Fabian, Xavier, they said – "why are you going to lose it, this is a memory that our grandparents worked for"- so that's why we better encourage ourselves since that was an inheritance that was left to the young and that's why we are motivated not to lose it.

The leaders in charge have the vision and hope that the new generations will keep moving forward with the CBT enterprise and that they will do it even better. As stated by interviewees,

> Carlos: The idea is for the new generation to get better, whether they are technically looking for ways to bring more tourists, and work. We started without knowing anything, but we have made progress and now it's up to the young people to do what is theirs because we cannot be here all the time, the young people have to come well prepared, help and show us that it's possible.

Marta: To young ladies who are just in school studying to them I have always said- "you have to be trained for your future, we are not going to live forever doing handicrafts, weaving and all. We are going to get tired, and we will not be able to do it, so I tell the ladies, you learn to knit, get more training, for your future and move forward.

Family influence among relatives helps to spread the vision among other relatives and most significantly among the youngest community members. Interviewees expressed their desire that their sons and other members of their family continue with the community business:

Miguel: Let's suppose that God says to the leaders this is it, I hope that the young continue until God gives them life, so that they do not leave it, do not give up and keep going and maybe even with time and with the years, we may have more and more families, and I hope we don't lose tourism we rather move forward for the good of the children … so in the future we want them not to leave it, it may be my son who follows the inheritance as a leader.

Roberto: To my son, I say: you have to be helping with something even if it is only picking up the garbage! You have to do something! Do not leave this behind, continue. If I leave it, the children will leave it as well, following the same mistake and I do not want to leave it, I want to move forward…..

Sonia: They (parents in law) say that they worked in the CBT enterprise when they were younger; until now they are in the kitchen helping, they are like 57 years old, but they continue to support in the mingas (collective work), in all……. they tell me – "sister-in-law you have to know like the rest of us. Now you have to help us" - that's what they've told to me.

4.2.7. *Personal Motivation*

Interviewees were asked what they thought was their contribution to the initiative and their motivation to do it. All interviewees have as their personal motivation to contribute to the welfare of the community. In other words, the personal motivation of participants is community- and family-centered. As interviewees stated,

> Roberto: The first time I did not want to enter in community tourism as a manager because I was the president of another organization, so I did not want to get involved in this……I just wanted to be a partner helping people. Most of the gentlemen, the community partners said: you have to be (the manager), to support the community. They knew how I was, a leader, and even though I don't earn anything, but it (CBT enterprise) keeps moving forward for the benefit of the whole community.

> Carlos: I want them to be fine as I am, because see there are many partners who do not have what is needed instead I have it, so to get there I say "stop drinking, work a little more, sow this, do this, try to save money, don't waste in beers, in drinks, because that brings problems, fights ...."

> Roberto: Because I wanted to help people to keep going and children and everyone and to gain knowledge.
>
> Miguel: I have grown up here and so did my father and mother, well they had me since I was a baby here. Since I was born I have lived here. I tell you since my parents live here with all my family and there are many other families, I have to be supporting, helping and not leave my community behind, that's what motivates me to keep going and when my children see that I'm getting older, they continue with the inheritance, that's the reason….

4.3   Summary

The research question that leads this study is what are the pull and push motivational factors of Indigenous entrepreneurs in a CBT enterprise? To address this main research question, findings were divided into push and pull factors. The push factors are those negative situations unrelated to entrepreneurial characteristics that push people into entrepreneurship, while pull factors are the reasons for an individual to see entrepreneurship as a desirable alternative. Three push factors and seven pull factors were identified. The push factor identified were extractive companies' pressure, poverty, and unemployment. The pull factors identified were recognition of opportunity, support from external agents, organization and leadership, support from family and community, benefits for the community and family, community business tradition, and personal motivation. The next chapter expands on these findings and provides linkages to the related literature.

CHAPTER V

## Discussion and Conclusion

5.1   Introduction

Qualitative research was conducted by interviewing eight participants involved with a CBT enterprise in Machacuyacu, Ecuador. In this discussion, the findings of this study are summarized and then compared with findings of previous studies. In the following sections, theoretical and practical implications, as well as study limitations, contributions, and room for future research are discussed.

The main purpose of this study is to understand the pull and push motivational factors of Indigenous entrepreneurs in a CBT enterprise. The results from interviewees' responses have been synthesized in Figure 3.

Figure 3.

Pull and Push Motivational Factors
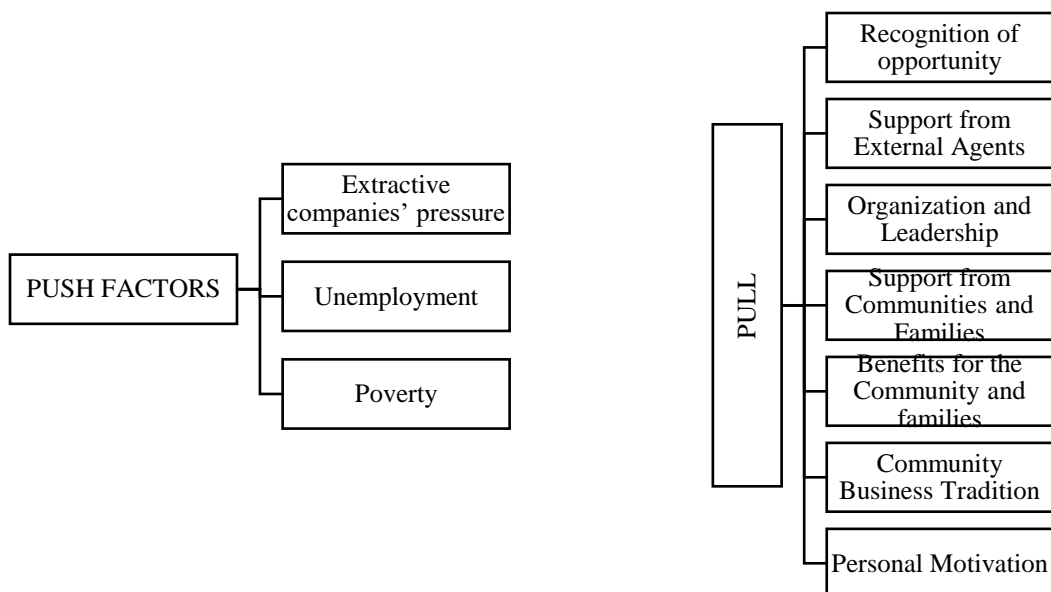
Previous studies of Indigenous Australian entrepreneurs had similar findings. Although these studies were carried out in economics and business disciplines, and did not make any distinction between enterprises owned by communities or individuals or utilize any theory, they reflect similar themes to the ones found in this study (Foley, 2003; Evans & Williamson, 2017; Morley, 2014; Mapunda, 2005; Collins, Morrison, Basu, & Krivokapic-Skoko, 2017; Shoebridge et al., 2012). Findings of studies of Indigenous Australian entrepreneurs will be used as guidelines for this discussion since studies of Indigenous entrepreneurs' motivations in South America were not found while doing this research.

5.1.1. *Tourism and Community-Based Enterprises.*

Results of this study demonstrate links between previous studies about the motivation of communities to develop tourism in their territories and the motivation to start a CBT enterprise. Weaver (2001) and Zeppel (2006) stated tourism's development in Indigenous territories takes place as a way to preserve land, reinforce land ownership and use, as well as a way to diversify their economy and increase incomes. Machacuyacu community's perception of tourism was and is quite positive. Even though some participants are aware of the negative sides of tourism, they perceive tourism as an economic and social alleviator. This study suggests that the motivation of Machacuyacu community to start and maintain a CBT enterprise relates to their expectations about the benefits that tourism can bring to the community. To what extent and intensity the benefits associated with tourism influenced the motivation of Machacuyacu entrepreneurs to start or maintain a CBT enterprise is what differs. The benefits associated with tourism were not the main motivation of Machacuyacu entrepreneurs to start a community-based enterprise; Machacuyacu entrepreneurs recognized tourism as a business opportunity, but it was not their main entrepreneurial driving force to start their business. While in the maintenance stage,

because the community has already evidenced the social and economic benefits that tourism can bring to the community, this has become their main motivational factor in maintaining the CBT enterprise. It can be said that the motivational factor of the benefits associated with tourism is present in both stages, start-up, and maintenance, but not with the same intensity as a motivational driver.

The benefits from tourism perceived by Machacuyacu community members coincide with previous studies that have shown contributions from tourism to communities through empowerment (e.g., strong leadership and governance, legal foundation, self-reliance, etc.), economic development (e.g., job creation, economic diversity, income generation), and learning experiences that involve capacity building as well as non-financial livelihood improvements (e.g., community cohesion, infrastructure improvements, etc.) (Zeppel, 2006; Beeton, 2006; Moscardo, 2008). In Machacuyacu community, tourism first contributed to fostering a strong leadership and governance foundation in the community. At the community level, they created organizations such as the assembly. The assembly has statutes and regulations to maintain order in the community and to manage the CBT enterprise. Moreover, leaders of Machacuyacu community cofounded national tourism organizations, FOIN, RICANCIE, and FEPTCE, to ensure the maintenance and growth of their CBT enterprise and the initiatives of other Indigenous communities. These organization empowered them and allowed them to gain legal and political representation to frame the development of community-based enterprises through community tourism and ecotourism. Second, tourism has brought employment and additional revenues to Machacuyacu community and their families through the selling of crafts or food products such as plantain, yucca, lemons, and other natural products from the area. Third, with the revenues from the CBT enterprise, the community has been able to fund non-financial

livelihood improvements through infrastructures, such as the construction of a bridge, filtered, and tubing water. Fourth, the development of tourism in the community has motivated community members to acquired new skills and learn about the tourism and hospitality industry.

5.1.2. *Entrepreneurship in Rural Indigenous Communities: Constraints and Success Criteria*

Constraints: This research study found that entrepreneurship in Machacuyacu community exemplifies what has been stated by Moscardo (2008) that entrepreneurship in rural communities, including Indigenous ones, overcomes obstacles through collective action for collective benefits. Although it is not the purpose of this research to identify the constraints faced by Machacuyacu entrepreneurs, findings of this study suggest that among the main constraints faced by Machacuyacu entrepreneurs are the poor level of education (e.g., financial literacy) and business acumen (e.g., to write business and financial plans), lack of financial support (e.g., difficulties to meet requirements for lending from banks), language barriers, over-reliance on government support (e.g., training programs to develop business knowledge, mentoring for financial advise, etc.), poor market access, and remote location. Additionally to this, Machacuyacu enterprise faces challenges such as poor infrastructure and provision of basic services that affect the quality of the services provided.

Most of Machacuyacu entrepreneurs do not have a university degree; it has been their perseverance that has made them succeed, a matter of trial and error. Moreover, for an Indigenous community such as Machacuyacu to meet the bank requirements to borrow money is quite difficult. For that reason, in the initial stages and until now, they have financed their business initiative, and sometimes they have gotten support from non-profit organizations. Besides, since

the community is located in the Ecuadorian Amazon, this has made it hard for Machacuyacu entrepreneurs to promote their services and to have access to other market segments.

Seven out of nine constraints faced by Machacuyacu entrepreneurs coincide with the constraints faced by Indigenous entrepreneurs in Australia and Canada (Foley, 2003; Mapunda, 2005; Collins et al., 2017; Shoebridge et al., 2012; Morley, 2014; Canadian Council for Aboriginal Business, 2016). Poor governance (e.g., poor organizational structure), as well as conflicts with cultural values and practices, are constraints not faced by Machacuyacu entrepreneurs. This is because, in this study, cultural practices and values are not portrayed as constraints, quite the opposite: cultural values are acknowledged as being part of Indigenous entrepreneurs and as sculptors of their motivation. Besides, since the community owns the CBT enterprise, all their entrepreneurial activities align with their cultural values and practices. Regarding Machacuyacus' governance, it has proved to be a key factor for success at starting and maintaining the CBT enterprise. Their organizational structure is quite effective and inclusive.

On the other hand, some of the constraints not faced by Australian and Canadian Indigenous entrepreneurs but faced by Machacuyacu entrepreneurs are poor infrastructure and provision of basic services. This research has raised the need for further investigation to determine the constraints that Machacuyacu entrepreneurs have faced and to compare those with other research contexts.

*Success Criteria***:** In the literature, Moscardo (2008) and Goodwin and Santilli (2009) proposed success criteria for entrepreneurial ventures in communities such as Machacuyacu. Although this is beyond the scope of this study, findings reveal that several aspects of success criteria have been met by Machacuyacu entrepreneurs and could be taken into account for future research about this topic.

Moscardo (2008) states that success in rural communities, including Indigenous ones, has been accomplished through a robust entrepreneurial social infrastructure (ESI) that encompasses three elements: symbolic diversity, quality networks, and resource mobilization. Symbolic diversity refers to the acceptance and embrace of conflict as part of the process of entrepreneurial growth. Quality networks include making connections within and outside the community to get diverse resources. Resource mobilization, finally, refers to the pooling of local resources, sharing risks, and collective investments in the community, utilizing, for example, cooperatives or community-based enterprises. It can roughly be said that Machacuyacu entrepreneurs have met these three criteria. Machacuyacu entrepreneurs have built a robust entrepreneurial social infrastructure that has allowed them to have their business running for twenty-nine years. They have accepted the existence of conflicts and disagreement in the process and have created rules and regulations to manage those. They have built a strong and long-lasting partnership with customers and tour operators. Moreover, they have mobilized their resources and shared risks as a collective.

Goodwin and Santilli (2009) identified five success criteria for community-based enterprises based on funders', conservationists', and development workers' expertise:

1) Social capital refers to the connections among individuals based on norms of reciprocity and trustworthiness through social networks (institutions, organizations, government, etc.) (Putnam, 2000).

2) Community empowerment which refers to enabling communities to increase control over their lives by making social and political changes (Betton, 1998).

3) Local economic and livelihood development, encompassing the process by which a society collectively reaches income sustainability and improves its members' lives through creating jobs, securing livelihoods, improving infrastructure, and managing local resources (Betton, 1998).

4) Conservation-environment entails the practices of protecting, conserving, and repairing the damage caused to natural resources and the existing natural environment (Weaver, 2008).

5) The commercial viability of a business, product, or service to compete effectively and to make a profit (GEM, 2017).

Results of this study suggest that Machacuyacu CBT enterprise has met four out of five success criteria. The CBT has helped the community to build social capital. Besides, it has empowered the community by allowing them to make social changes, such as being able to finance educational and health programs by themselves. It has promoted the development of the local economy through job creation and the improvement of infrastructure. Moreover, the CBT enterprise is commercially viable and profitable. However, Machacuyacu entrepreneurs do not place much attention on economic and profitability growth; there is a tendency to define their financial success by having enough.

The only criteria success not met by Machacuyacu entrepreneurs is conservation and environment; the CBT does not actively or directly promote pro-environmental practices. Pro-environmental values are part of the communities' values; there are no clear guidelines to protect the environment.

On a wider level, more research is needed to measure the extent to which the success criteria proposed by Moscardo (2008) and Goodwin and Santilli (2009) are met by Machacuyacu entrepreneurs, as well as how Machacuyacu entrepreneurs define success.

5.1.3. Entrepreneurship versus Indigenous entrepreneurship

This study brings to light the need to gain a deeper understanding of how Machacuyacu entrepreneurs understand entrepreneurship. First, the definition of entrepreneurship and Indigenous entrepreneurship are examined and compared with the findings of this study. Second, suggestions for future research regarding the cultural meaning of Indigenous entrepreneurship in this particular context are provided.

 In this study, entrepreneurship is defined as any attempt at new business or new venture creation, such as self-employment, a new business organization, or the expansion of an existing business, by an individual, a team of individuals, or an established business (GEM, n.d.). A similar premise is applied to define entrepreneurship in Indigenous communities. Indigenous entrepreneurship is defined as the creation, management, and development of new ventures by Indigenous people for individual or collective benefits (Hindle & Lansdowne, 2005, p. 132). Both entrepreneurship and Indigenous entrepreneurship as a subfield recognize that entrepreneurial activities can take place by collective action, for collective benefits. Even though the definition of both terms is quite similar, the differences lie in the fact that Indigenous entrepreneurship is characterized by having non-economic explanatory variables, based on kinship ties and driven by certain cultural values (e.g., egalitarianism) (Dana & Anderson, 2007). While mainstream entrepreneurship is often associated with having mostly economic explanatory variables based on productivity and economic growth, in fact, those variables can be reflected on the motivation and rationale of non-Indigenous entrepreneurs since worldwide the main reason for non-Indigenous entrepreneurs to close a business is due to lack of profitability (GEM, 2017).

On the contrary, for Indigenous entrepreneurs such as Machacuyacu entrepreneurs, profit is not the only causal variable and rationale behind their motivation. For instance, even when the

CBT enterprise has sometimes not produced economic revenues, they have maintained it as a way to honor the effort of the elders. Moreover, the motivation of Machacuyacu entrepreneurs for starting and maintaining the CBT enterprise is driven by cultural values such as privileging the welfare of the community over their own, honoring elders, adopting a pro-environmental stance, and believing in egalitarianism.

Findings of this study corroborate what has been stated about Indigenous entrepreneurship in literature. However, in this particular context, more research is needed to understand how Machacuyacu entrepreneurs define entrepreneurship. As per the participants' responses, there is a tendency to define entrepreneurship as an exchange process and to describe their relationship with customers as a collaborative relationship based on reciprocity. Phrases such as "we help each other" or 'they help us" were often used by participants to describe the provision of services in exchange for money. Besides, Machacuyacu entrepreneurs do not perceive themselves as entrepreneurs. Certainly, further research is needed to explain the cultural meaning associated with the term entrepreneurship in this context.

5.1.4. Culture in Indigenous Entrepreneurship

Culture is embedded in Indigenous entrepreneurship. Dana and Anderson (2007) stated that culture influences Indigenous entrepreneurs' judgments, attitudes, values, motivation, and perceptions. Likewise, other scholars such as Hofstede, G., and Hofstede (2005) stated the implications of culture in the business world and highlighted values as the core of culture. This study finds that cultural values strongly influence the motivation of Machacuyacu entrepreneurs. The cultural values types identified behind Machacuyacu's push and pull motivational factors based on Schwartz and Bilsky' value scale are 1) Tradition: Respect for tradition. 2) Conformity: Respect for parents and elders. 3) Universalism: Egalitarianism and pro-environmental values. 4)

Security: Family security. Other values identified in this study are not part of the Schwartz and Bilsky' value scale but are relevant to this study and were previously described as collectivist cultural values by Triandis (1995).

In collectivist cultures, such as Machacuyacus' culture, the supreme value is the welfare of the community, which is present in their personal and collective push and pull motivation to start-up and maintain a CBT enterprise. The same supreme value was identified in Connell's (1999) study regarding collective entrepreneurship taken by a community when no economic benefits are perceived by individuals. He suggests that under those conditions, a community would maintain a collective business venture if they share the same motivational belief that is for the community's future welfare.

Other collectivist values such as are sharing, relationship building, in-group harmony prevail in the way Machacuyacu entrepreneurs manage the CBT enterprise and do business. For instance, CBT's revenues are equally divided or invested in works for the benefit of the whole community. The recognition of tourism as a business opportunity was based on pro-environmental and in-group harmony values. The construction of infrastructure and provision of services are carried out through what they call *mingas* (volunteer collective work), which requires cooperation from all the Machacuyacu CBT partners. Besides, the motivation to maintain the CBT enterprise for Machacuyacu entrepreneurs is a way to show respect to their elders and parents' effort. Similar cultural values were identified in previous studies carried out in the Australian context (Shoebridge, Buultjens, and Peterson, 2012).

Furthermore, in this research, the push motivational factors of Machacuyacu entrepreneurs respond more to negative external situational factors that are out of the community's control and are therefore less influenced by culture, while the pull motivational

factors are more community- and self-centered and therefore strongly influenced by culture. Five of seven pulls factors are family- and community-centered, which are common motives in collectivist cultures. Likewise, previous studies about Indigenous entrepreneurs show strong obligation to family and community members to provide employment and opportunities and improve livelihoods for this and future generations (Foley, 2003; Morley,2014; Collins et al., 2017; Shoebridge et al., 2012).

Findings of this study suggest that understanding the influence of culture and particularly cultural values on Indigenous entrepreneurs' motivation is key to acquire a deeper knowledge of what triggers individuals to get into entrepreneurial activities in the first place.

5.2   Start-Up Motivation

The secondary purpose of this research was to understand why an Indigenous community would start up a CBT enterprise. The start-up business context was explored to identify if the start-up arose mainly as a result of push, pull, or both factors. The push factors are those negative situations unrelated to entrepreneurial characteristics that push people into entrepreneurship, while pull factors are the reasons for an individual to see entrepreneurship as a desirable alternative. This study concludes that both push and pull factors were present in the initial stages of the CBT enterprise, but predominately push factors led the community to start up a business. The context in which Machacuyacu entrepreneurs started their CBT enterprise was surrounded by mainly negative situational factors that pushed them to look for an economic alternative more compatible with their cultural values. This suggests Machacuyacu entrepreneurs are necessity-motivated, rather than opportunity-motivated.

Findings of this study coincide with previous studies of Indigenous entrepreneurs that suggest that they are pushed to start up a business by similar factors to non-Indigenous

entrepreneurs: dissatisfaction with their employment, unemployment, any kind of displacement (Shoebridge et al., 2012), or poverty (Foley, 2003).

Moreover, literature suggests that CBT enterprises often arise as a response to extractive companies (oil, logging, or mining) (Weaver, 2001). Similarly, in Machacuyacu community, the CBT enterprise was the most suitable alternative that the community found to face the oil and timber companies' threats to their land and human rights. Furthermore, poverty and unemployment push factors reflect the economic and social disadvantages that Indigenous people faced in Ecuador in the past when they started the CBT enterprise and also nowadays.

On the other hand, some positive factors, such as the recognition of opportunity, the support from external and internal agents, as well as strong leadership and organization pulled the start-up stage of the CBT enterprise. However, most of those pull factors came after the decision to start up a CBT enterprise was taken by Machacuyacu entrepreneurs. For instance, the recognition of a business opportunity happened once the community was pushed to look for another economic alternative by extractive companies. Machacuyacu entrepreneurs were supported by NGO's with infrastructure and training after they initiated the CBT enterprise. Similarly, business and political partnerships were made and pulled this initiative after the community was pushed into entrepreneurship. This study concludes that the communities' need to protect their territories from extractive companies and to provide for their families, as well as the lack of job opportunities, pushed them to start up a CBT enterprise. Push factors over pull factors dominated the motivation of Machacuyacu community to start up a CBT enterprise. Thus, Machacuyacu entrepreneurs can be considered as necessity entrepreneurs, which means that they are driven by survival-oriented motivations (Amit and Muller, 1995).

5.3   Motivation to Maintain a CBT Enterprise

The third purpose of this research is to understand the community's reasons for maintaining or growing the CBT enterprise. Findings of this study show that the motivation of Machacuyacu entrepreneurs to maintain the CBT enterprise is driven mainly by pull factors. Pull factors in the maintenance stage are the support of external agents, support from the community and family, benefits for the community and families, organization and leadership, as well as community business tradition, and personal motivation. The main theme that prevails among Machacuyacu entrepreneurs' pull factors is the inclination for family- and community-centered motives, which are common motives in collectivist cultures. Likewise, previous studies about Indigenous entrepreneurs' motivation in Australia show an inclination towards obligation to family and community members (Foley, 2003; Evans and Williamson, 2017; Morley,2014; Mapunda, 2005, Collins, et al., 2017; Shoebridge et al., 2012). Indigenous entrepreneurs mentioned that they started a business to provide for their families' needs and to provide employment and opportunities for other Indigenous Australians, as well as to improve livelihoods for this and future generations (Foley, 2003; Morley, 2014; Collins et al., 2017; Shoebridge et al., 2012). The same predominant patterns were found in Mapunda's (2005) study about community-run Indigenous enterprises.

Poverty and the lack of employment opportunities are still situational factors that exist in the community but not as main motivational drivers to push the community to maintain the CBT enterprise. In contrast, the main motivation to maintain the CBT enterprise is associated with its economic benefits for their families and the community.

5.4   Sustainability Through Relationship Building

As mentioned in other case studies, CBT enterprises in Indigenous territories were developed with the support of Indigenous organizations, NGOs, and private tourism operators (Zeppel, 2006; Durham, 2008; Buckley, 2003). Likewise, in the initial stages, Machacuyacu entrepreneurs were supported by NGOs, especially with infrastructure and training. Nowadays, Machacuyacu CBT enterprise is financially sustainable. It does not rely on NGOs to function even though occasionally they get some help from them.

For the last 15 years, tour operators have promoted and commercialized the services offered by Machacuyacu CBT enterprise. The reciprocal relationships built throughout the years with these tour operators have been crucial for Machacuyacu's community business to become financially sustainable and overall it has encouraged them to maintain and to continue moving forward with the CBT enterprise.

Moreover, the community's welcoming culture and the type of tourism developed, which is often community-based, has allowed the community to build a closer relationship with tourists, particularly those that later will help them, directly by becoming volunteers or indirectly by contacting NGO'S and managing resources for the community.   Volunteers would help the community build infrastructure, provide training, teach English, develop social projects, etc. The help provided by volunteers has also motivated the community to maintain the CBT enterprise.

Machacuyacu CBT enterprise directly or indirectly has triggered economic, social, and environmental sustainability in the community. The CBT has brought economic benefits to the community, and through tourism has allowed them to protect their lands from oil-extractive companies and the devastating environmental damages that they imply. Moreover, the CBT

enterprise has helped with the cultural preservation of Machacuyacus community's culture and has financially supported the social projects in education, health, and women's empowerment.

As opposed to what Mitchell and Muckosy's (2008) study shows, that CBT projects in Latin America have a strong financial dependency on donor and external sources, Machacuyacu CBT enterprise is financially sustainable. The reciprocal and long-lasting business partnership with tour operators and the close relationships built with tourists have helped the community to gain financial viability in their entrepreneurial process. Unlike business disciplines that picture culture as a limiting factor, in this study, the cultural value of Machacuyacu community of relation-building plays a positive role at the moment of making business.

5.5   Support from and Benefit for Family and Community

All Machacuyacu community members approved tourism to be developed in their territories and support the CBT enterprise. The support of Machacuyacu community for the initiative can be associated with the fact that the CBT enterprise has brought several economic, environmental, and social benefits to the community. Moreover, it coincides with their pro-environmental and cultural values of equalitarianism, cooperation, and welfare of the community.

The fact that family members approve the participation of other family members and indeed expect them to be part of the CBT enterprise has helped Machacuyacu entrepreneurs to ensure the active participation of other community members and maintain the initiative. It has also worked as a motivational factor since socially-oriented achievement motivation is common in collectivist cultures. Studies of collectivist Asian countries show that socially-oriented achievement motive is strongly driven by a desire to meet expectations of significant others, accompanied by a concern with adjusting oneself and fitting in with an intergroup (Markus and

Kitayama,1991). This means that the individuals' motivation to maintain and cooperate in the CBT is driven by a desire to meet their families' expectations and to fully realize one's connectedness with the community. This is important for them because in collectivist cultures individuals see themselves as part of the collectives (e.g., family, communities. etc) (Triandis, 1995; Markus & Kitayama, 1991).

5.6   Machacuyacu Entrepreneurs' Strategies to Motivate Themselves

Based on participants' responses, this study suggests that the main motivation of Machacuyacu entrepreneurs for maintaining the CBT enterprise is related to the economic benefits that the community has evidenced through job creation or through infrastructure or social projects that have been financed by the CBT enterprise. Likewise, literature suggests that in other communities the motivation of communities to start or maintain a CBT enterprise is linked to the benefits perceived through job creation (Zeppel, 2016: Durham, 2008: Buckley, 2003).

The way that Machacuyacu entrepreneurs motivate themselves is linked to the benefits that they perceive from the CBT enterprise. All participants in this study were fully aware of the economic benefits that the CBT has brought to the community. Leaders would constantly point out to other community members the benefits they perceive as a community from the CBT enterprise. For example, if an infrastructure project such as a bridge is built, in a meeting they would explain to community members that infrastructure was made with the money earned from the CBT. If there is any event in the community, revenues from the CBT enterprise will be used to provide food and other amenities. If a family is experiencing economic difficulties, the CBT enterprise will donate money to them to help them go through those difficult moments.

5.7   Leaders as Key Pull Motivational Drivers

Leadership is considered as a determinant factor for success in a CBT enterprise (Mapunda, 2007; Moscardo, 2014; Weaver, 2008). From the beginning, the Machacuyacu CBT enterprise had committed leaders whose supreme value was the welfare of the community. Community leaders created organizations such as FOIN, RICANCIE, and FEPTCE that ensured the creation, but overall the continuity of the initiative. Their vision and strategic organization at gaining legal and political representation through these organizations made them become the keepers of this initiative.

Mapunda (2005) mentioned the roles of community leaders and other agencies as push forces for communities to enter into tourism. In this study, given the fact that the community respects and honors those elders that started the CBT enterprise, community leaders have been considered as key pull motivational drivers.

A previous study conducted by Peredo (2001) showed that leadership roles in Indigenous community in the South American Andes are taken by teams and not only by one individual. In the same way, in Machacuyacu community there are several individuals in leadership positions. Women are more likely to be in charge of their own projects (e.g., handicrafts), and men occupy major leadership roles such as president of the community or manager of the CBT enterprise.

In Machacuyacu community, leadership is characterized by open communication and transparency. Cultural values such as group consensus, welfare of the community, and in-group harmony prevail. Leadership's positions, as well as any position in the CBT, is rotative and unpaid. Even the manager position is considered as a leadership position and therefore is unpaid since the main goal of all community members is to save as many resources as possible to invest in projects that would benefit the whole community. Moreover, the rotative leadership system

has developed a sense of ownership, commitment, and empowerment among Machacuyacu community members.

5.8   Community Business Tradition a Way to Honour Parents and Elders

Participants' responses show that their motivation to maintain the CBT enterprise is associated with their vision that future generations continue with their legacy. The CBT enterprise started about 29 years ago in Machacuyacu community, and it is the elders' wish that this initiative continues since they would like future generations to benefit from it and to honour their effort at maintaining the initiative. In Western entrepreneurial studies the family's expectation to maintain a business and participate in it have been considered as a push factor, but in view of the cultural context of this study, it has been categorized as a pull motivational factor.

Even when Machacuyacu entrepreneurs have not received any economic revenues from the CBT enterprise, they have kept it, because their cultural values of respecting parents, elders, and tradition have motivated them to do so. This study finds that the strong kinship ties within the community, as well as cultural values, play a key role in understanding the community's non-economic motives for maintaining a CBT enterprise.

5.9   Personal Motivation Equal to Community Motivation

As suggested in literature, the motivation structure of collectivist individuals is malleable and adjusted to the need of others (Triandis, 1995). This study suggests that participants' motivation is equal to the community's motivation for maintaining the CBT enterprise.

Participants' motivation is driven by the cultural value of privileging the welfare of the community over their own. Their motivation is based on what they considered is going to be

beneficial for the community. Strong kinship ties and group responsibility play an important role in understanding the personal motivation of Machacuyacu entrepreneurs.

5.10   Economic and Non-Economic Motivational Factors.

Both economic and non-economic motivational factors drive Machacuyacu entrepreneurs' motivation. They have had several ups and downs since they started their CBT enterprise, but despite all the obstacles that they have faced during the years, they have maintained the business mainly due to the benefits perceived from the enterprise and its compatibility with their cultural values.

The community started the CBT enterprise as a way to preserve the welfare of the community from extractive companies, poverty, and unemployment. The CBT enterprise has demonstrated to be a useful way to face these social and economic problems. Moreover, the business model of the CBT enterprise is in alignment with their pro-environmental, relationship building, group consensus, in-group harmony, cooperative, sharing, and egalitarian cultural values. This study suggests that Machacuyacu entrepreneurs are motivated to maintain a CBT enterprise due to the economic and social benefits perceived from the enterprise, as long as they are in alignment with their cultural values. This means, for instance, that the CBT must benefit all community members, not harm the forest, and not cause any in-group harmony disruption or conflicts.

A study conducted by Goodwin and Santilli (2009) based on funders', conservationists', and development workers' expertise suggested that they give priority to intangible over tangible factors to consider a community-based tourism enterprise successful. In contrast, this research shows that the main motivation of Machacuyacu entrepreneurs is related to the tangible benefits that they have perceived as stemming from the CBT enterprise. Community experts' plan and

project goals should take into account communities' motivation to maintain business initiatives rather than what they consider is important based on their academic or professional perspective.

5.11   Theoretical Implication

Mainstream entrepreneurship's theories are not always compatible with Indigenous people's cultures and values (Dana and Anderson, 2007; Peredo et al., 2004). The pull and push motivational theory was developed in Western cultures. In most of the studies where this theory has been applied, culture is not considered as an embedded element.

As do previous studies, this study shows that push motivational factors of non-Indigenous entrepreneurs are similar to Indigenous entrepreneurs' factors, but pull motivational factors differ widely since what is considered as a positive situational factor (pull) will rely on the individuals' perception and their cultural values. For instance, in this case maintaining a business because it is a community tradition has a positive connotation because it goes in alignment with the cultural values of the community, but this might have a negative connotation in cultures where not much importance is given to traditions, such as Western cultures. This study increases our theoretical knowledge regarding entrepreneurs' motivations and the importance of considering culture when categorizing what is considered a pull or a push motivational factor.   It also proves that the push and pull theory can be used in a non-western context when combined with a cultural framework.

5.12.   Practical Implications and Recommendations

Being an entrepreneur is not an easy path, especially for Indigenous entrepreneurs of a CBT enterprise in Ecuador, who are often geographically isolated and economically, socially, and politically in disadvantage. Findings of this study could help policymakers, NGOs, and community planners to develop appropriate programs to encourage the creation of new businesses and help the existing CBT enterprise flourish in Indigenous communities:

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***Indigenous entrepreneurship programs*.** The design of Indigenous entrepreneurship programs to encourage or support existing CBT enterprises should be in alignment with Indigenous entrepreneurs' cultural values. Findings of this study suggest that gaining cultural knowledge, as well as understanding the community's needs, expectations, and visions about the business is important in order to determine their entrepreneurial motivation and ensure the continuity of the initiative.

Moreover, community planners and experts should bear in mind that the approval and support of all community members as well as family members function as a motivational factor; therefore, gaining the approval of all community members is crucial to predict the maintenance and success of any business initiative that takes place in the community. For instance, in Machacuyacu community, relationship building, and in-group harmony are values that prevail, any initiative that generates conflict will not be accepted by the community even if it promises to bring benefits for the whole community.

***Training and policies for indigenous entrepreneurs*.** Economic and other tangible benefits are key to maintaining communities' motivation, and training should be focused on business, marketing, and financial subjects rather than only operative ones. This will help communities to acquire the knowledge to gain financial sustainability. Besides, government policies should facilitate access to capital and investment for Indigenous communities. Policies should support communities' initiatives by reducing corporate tax or reforming tax laws.

5.13   Study Limitations, Contribution, and Future Research

The results from this study about Indigenous entrepreneurs' push and pull motivational factors can only be applied to this specific exploratory study within this specific context. Moreover, this study provides a general motivational construct of a community to start a CBT

enterprise and does not contemplate how gender, age, and participants' roles influenced participants' responses. For instance, in this study, six out of eight participants were males. Females and males can have different motivational motives based on their roles in the communities and their families, and that variable was not contemplated in this study. Another limitation is that only one interviewee was fully involved in the initial stage of the CBT enterprise, which may influence the findings for that stage.

Furthermore, this study fails to explore the relationship between pull and push factors and the motivational changes over the entrepreneurial process. Therefore, to what extent push factors affect pull factors or vice versa in the start-up or maintenance stage is unknown.

Contribution. Indigenous entrepreneurship has been underexplored as a subfield, and few studies have placed indigenous community members under the label of entrepreneurs. Theories to explain Indigenous entrepreneurship phenomena have not been developed, and research about the motivation of Indigenous entrepreneurs is particularly scarce. This qualitative exploratory research contributes to the limited qualitative research on Indigenous entrepreneurs' motivation in a CBT enterprise, in the Ecuadorian context.

CBT enterprises are business models commonly used by communities in developing countries such as Ecuador. Findings of this study could help experts better understand the importance of culture in relation to Indigenous entrepreneurs' motivation and to come to an agreement regarding what should be prioritized when developing programs and policies to encourage the creation of new businesses or help existing CBT enterprises grow in these communities. For instance, this research shows that the Machacuyacu community needs to see tangible economic benefits for all in the community from the CBT enterprise to feel motivated to

maintain the initiative. Therefore, training programs and policies should be inclined towards helping them to become financially sustainable.

Furthermore, findings of this study increase the theoretical knowledge regarding the use of the push and pull model in a different cultural setting. Social psychology concepts about collectivist cultures are suitable for understanding Indigenous entrepreneurs' culture and values and could be used in future studies for similar purposes. In summary, this study proves that the pull and push motivational theory could be used to understand Indigenous entrepreneurs' motivation, but only after, first gaining cultural understanding and combining it with social psychology concepts.

Directions for future research. This study opens several paths for future research about Indigenous entrepreneurs' motivation. First, this study validates the need for future inquiry into the role of cultural values and Indigenous entrepreneurs' motivation.

Second, there is a need to understand more about collectivist culture and its implications on Indigenous cultures in the Ecuadorian context. Ecuador has been categorized as the most collectivist country in the region; it's a culture characterized by large power distance, uncertainty, and conflict avoidance that prioritizes relationships in in-groups (Hofstede Insights, 2018). To what extent those characteristics apply to Indigenous people is unknown. Cross-cultural studies between Ecuadorian Indigenous entrepreneurs and non-Indigenous entrepreneurs are needed.

Third, future studies should be directed to understand the start-up stages and maintenance stages as separately research studies, as findings could provide a deeper understanding of the entrepreneurial motivational drivers involved in each stage, as well as the information required to identify how those motives change along the entrepreneurial process; this will allow

policymakers to make comparisons between stages and modify policies accordingly. Fourth, as per the importance of leaders' roles in a CBT enterprise, future research should explore in depth the leaders' motivational drivers in a CBT enterprise and their tools or techniques for leading the community during the entrepreneurial process.

Fifth, as per the influence of Western societies on Indigenous people, future research should be directed towards understanding the impact of colonization on the entrepreneurial communities' efforts.

Sixth, a common theme in entrepreneurship studies is that often indigenous people' cultures are pictured as limiting factors for entrepreneurial success, instead future research in this field should study how certain cultural features can be of value in the business world.

Seventh, in literature, no studies have been carried out to link CBT enterprises within mainstream entrepreneurship. However, this study suggests that CBT enterprise could be categorized under collective entrepreneurship, but further research is needed.

5.14 Conclusion

This study takes a holistic approach to entrepreneurial motivation and brings to light the importance of culture and particularly cultural values to acquire a deeper knowledge of what triggers an Indigenous community to get into entrepreneurial activities and to maintain a business.

Although the push and pull theory is a Western theory, this study demonstrates that it can be utilized to analyze Indigenous entrepreneurs' motivational factors when combined with a cultural

framework. Moreover, it also proves that to build a cultural framework, concepts of social psychology about collectivist and individualist cultures are effective.

Pull and push motivational factors are present in all the stages of the CBT enterprise. However, there is always a motivational factor, either push or pull, that prevails in each stage. Findings of this study suggest that Machacuyacu Community members are not entrepreneurs by nature. The community was pushed by negative situational factors and started their CBT enterprise driven by a survival-oriented motivation.

In the maintenance stage, Machacuyacu entrepreneurs' motivation is mainly pulled by positive situational factors that are mostly family and community-centered. This study concludes that for a community, such as Machacuyacu to be motivated to maintain a CBT enterprise, they have to perceive tangible benefits from it, either social or economic. Moreover, the business model has to go in alignment with the communities' cultural values.

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APPENDICES

APPENDIX A: Research Information Sheet for Potential Participants
(English Version)

Introduction: I would like to invite you to participate in this thesis research interview. The purpose of this study is to understand the community's motivation in a community-based enterprise in Ecuador. Findings of this research will be used to help policymakers in the area to develop appropriate programs to encourage the creation of new initiatives and help the existing Machacuyacu CBT enterprise flourish. The research findings will be presented in my graduation thesis defense and published in my MA SLM thesis. Additionally, I may also use my thesis for conference publications and publications in peer-reviewed journals.

Why am I doing the investigation?

This research is the final part for my Master's program in Sustainable Leisure Management, Vancouver Island University, British Columbia, Canada.

What will you have to do if you agree to participate?

We will set up a date and time for the interview. You will be interviewed at the community center. I will ask you questions concerning the context of the start-up, maintenance, and growth stages of Machacuyacu CBT Enterprise, as well as your motivation for contributing to this initiative in the different stages. Each interview will last approximately 30 minutes.

How will your participation be beneficial for the community?

Findings of this research are going to be shared and explained to community leaders or policy makers through presentations. This study will provide them information about how to foster the entrepreneurial spirit of the community and develop appropriate programs to help the Machacuyacu CBT enterprise grow.

What are the potential risks of participation?

Depending on the information you provide, there is a possibility that the image of Machacuyacu community-based enterprise will be affected, as well as conflict in the internal dynamic of the organization may be created. The research poses only a very small risk of harm to participants. Depending on the information you provide, there is a possibility that the image of Machacuyacu community-based enterprise may be affected, causing economic repercussions, as well as creating conflict in the internal dynamic of the organization. Moreover, due to the small population of the sample participants may be identifiable because of their leadership and management positions, and because other people may observe them being interviewed by the principal investigator. However, the following strategies will be utilized to mitigate risks: Participants' names won't be exposed. Names will be replaced by pseudonyms. The audios will only be shared with my student supervisor (only if needed). In the transcription process only, PI will be involved.

How are risks going to be mitigated?

As way to increase the level of confidentiality your name won't be exposed, and the information provided will be quoted using pseudonyms. Moreover, as a way to avoid any harm to the image of the CBT enterprise keep in mind that the information you provide in the interview can be changed as you wish. A hard copy of the transcripts will be given to you, after two weeks I will visit you again to see if there are any changes that you would like to make (e.g. if you would like to withdraw a statement you made during an interview). After those changes are made a hard copy of all transcripts will become available and reviewed by the community leaders and manager.

If they consider that the material collected from one of the participants might harm the CBT enterprise in some way, they can request the omission of that information.

Who will own and manage the data provided during the interviews?

Since the data is about Machacuyacu CBT enterprise and you are part of the enterprise the data will be owned and managed by the enterprise. I will speak with and seek the permission of those community leaders directly involved with the CBT enterprise as well as the manager to conduct this research and to make use of the information obtained. Therefore, as I mentioned before a hard copy of all transcripts will be provided to community leaders and the manager and only with their permission and approval the data will be published in my thesis.

Do you have to participate in this research?

No, your participation in this research is entirely voluntary. You do not need to give any reason if you do not want to participate. You can withdraw at any time without the requirement of providing any reason for your withdrawal. You also can stop your participation at any time during the interview. If you choose to withdraw from the study, all information you provided during the interview would be withdrawn from the study and destroyed.

What will happen next?

If you would like to participate, you will be asked to sign the Consent Form for Semi-structured Interviews (attached to this document). We will go through the consent form, and you can ask as many questions as you have before signing the consent form. After you have signed the Consent Form for Semi-structured Interviews, we will set-up a time and date for the interview based on your availability. The interviews will take place at the community center. In order to ensure the reliability of the interview I will personally give you the interview transcript, and you will have two weeks to check if there is anything that needs to be revised. Then, I will convert all data information to text in Spanish and later translate it into English.

Further information and contact details

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VANCOUVER ISLAND
U N I V E R S I T Y

Indigenous Entrepreneurs' motivation in community-based enterprises

Principal Investigator	**Student Supervisor**
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I am a graduate student in the Master of Arts Program in Sustainable Leisure Management at Vancouver Island University (VIU), British Columbia, Canada. My research, entitled *Indigenous Entrepreneurs' motivation in community-based enterprises,* aims to understand community members' motivation in a community-based enterprise (CBT). My hope is that my research will provide information that could help policymakers in the area to develop appropriate programs to encourage the creation of new initiatives and help the existing Machacuyacu CBT enterprises grow.

Description: Research participants are asked to complete a face-to-face research interview. Each semi-structured interview will take approximately 30 to 45 minutes and will be recorded using a smart phone; a USB voice recorder will be used as replacement only if needed. If you agree, you would be asked questions concerning the context of start-up, maintenance, and growth stages of Machacuyacu CBT Enterprise, as well as your motivation for contributing to this initiative in the different stages. Your participation may be indirectly identifiable.

Risk of harm to participants and mitigation strategies: The research poses only a very small risk of harm to participants. Depending on the information you provide, there is a possibility that the image of Machacuyacu community-based enterprise may be affected, causing economic repercussions, as well as creating conflict in the internal dynamic of the organization. Moreover, due to the small population of the sample participants may be identifiable because of their leadership and management positions, and because other people may observe them being interviewed by the principal investigator. However, the following strategies will be utilized to mitigate risks: Participants' names won't be exposed. Names will be replaced by pseudonyms.

The audios will only be shared with my student supervisor (only if needed). In the transcription process only, PI will be involved

Management of Research Information/Data: All the data collected during the interviews will be owned by Machacuyaku CBT enterprise. Participants' names won't be exposed, and the information provided will be quoted using pseudonyms. With your permission, the interview would be audio recorded and transcribed in Spanish and later translated into English. In the transcription and translation processes, only I will be involved. When transcripts are ready, I will personally deliver you a hard copy and invite you to make changes to the transcript as you wish (e.g. if you would like to withdraw a particular statement you made during an interview). You have two weeks to make those changes. After this a hard copy of all transcripts will be available to the community leaders and manager of the CBT enterprise so that they can revise the information collected from the interviews. If during this revision they consider that the material collected from one of the participants might harm the CBT enterprise in some way, they are able to request the omission of that information.

Electronic data will be stored on a password-protected computer. Signed consent forms and paper copies of interview transcripts will be stored in a locked room in my office, in Ecuador. Data will be deleted and shredded at the end of the project, approximately June 31st, 2019.

Use of Research Information: The results of this study will be published in my master's thesis and may also be used for conference publications, presentations, and publication in peer-reviewed journals.

Participation and withdrawal: You agree to take part in this thesis research, which has been explained to you. You have been given an opportunity to ask questions about this research. You understand that personal identifiable information won't be disclosed and that your participation is completely voluntary. You may withdraw from this research at any time, for any reason, and without explanation. You are aware that if you would like to review and potentially make changes to the transcripts of the interview, you can do so up to two weeks after receiving a copy of the transcripts. If you decline to review the transcript, I can withdraw up to two weeks from the date of the interview. If you choose to withdraw from the study, all information you provided during the interview would be withdrawn from the study and destroyed.

You consent the interview being audio-recorded. You know your answers in the interview will be incorporated into a thesis, and withdrawal will not be accepted after the thesis is submitted.

Consent

I have read and understand the information provided above, and hereby consent to participate in this research under the following conditions:

I consent to the interview being audio recorded.   ☐ *Yes*   ☐ *No*

I consent to being quoted in the products of the research. ☐ *Yes* ☐ *No*

Participant Name _____ Participant Signature _____

Commitment of Principal Investigator

I, Lizette Toapanta Vera, promise to adhere to the procedures described in this consent form.

Principal Investigator Signature _____ Date _____

Concerns about your Treatment in the Research

If you have any concerns about your treatment as a research participant in this study, please contact the VIU Research Ethics Board by telephone at 250-740-6631/ Toll-*free number: 1-888-9202-221 ext. 6631* or by email at <u>reb@viu.ca</u>.

APPENDIX C: Semi-structured Interview
(English Version)

Research Questions and Sub Questions
Research Question: What are the push and pull motivational factors of Indigenous entrepreneurs in a CBT enterprise?   Sub-questions: 1). What are the push and pull motivational factors that contribute to the startup of the Machacuyacu CBT enterprise?   2). What are the push and pull motivational factors that contribute to the maintenance of the Machacuyacu CBT enterprise?

Questions
Context Questions (Throw away questions)   1) What does the community think about Machacuyacu community-based enterprise (CBT)? Do they support this initiative?   2) What do you know about the beginnings of Machacuyacu community-based enterprise (CBT)?   3) As a community, how did you decide to start Machacuyacu community-based enterprise? What was the process involved?   4) What factors do you believe as a leader/ manager/ community member that facilitated the process of creating Machacuyacu community-based enterprise?   **Motivation Questions (Essential questions)**   5) In the start-up stage, what moments do you think were the most difficult ones that the community went through to take this initiative forward?   6) As a community, how did you overcome these obstacles, and what was the motivation to do it?   7) I would like you to tell me more about the story of Machacuyacu community-based enterprise after its creation (the start-up stage).   8) What important decisions the community had to make after Machacuyacu was created?   9) What was the motivation behind making those decisions?   10) How do you motivate yourself not to give up and continue to contribute to the maintenance and growth of Machacuyacu community-based enterprise (CBT)?   **Additional Questions (Extra questions)**   11) How do you motivate other members of your community **not to** give up and contribute to the maintenance and growth of Machacuyacu community-based enterprise (CBT)?   (Throw away questions)   10) Currently, which problems **is** the community facing to maintain or make grow Machacuyacu?   How are you solving these problems? And why is the community doing it?