

# Involving Stadians in sustainable tourism development on Statia

Stadians' entrepreneurial culture



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## Abstract

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Sint Eustatius (Statia) is the special municipality of the Dutch Kingdom and intends to economically develop by means of sustainable tourism. Local entrepreneurship is necessary to achieve economic development; however entrepreneurship seems to poorly develop in the Caribbean region. The purpose of this research is to gain insight in the Statian entrepreneurial culture by investigating Statian identities. An adapted model of multiple dimensions of identity was used, in order to understand the local entrepreneurial culture from the individual's social identity perspective. The empirical part of this research was conducted mid-October 2015 on Statia. Qualitative data for this research were collected among individual Statians by means of semi-structured in-depth interviews. Research findings shed light on intersecting identity dimensions – including culture, history, race, religion, political affiliation and family background – and economic factors – including capital, education, fiscal policy and industrial policy – influencing the local entrepreneurial culture on Statia. On the basis of the research findings, it can be concluded that the Statian community is heterogeneous and therefore 'the typical Statian' does not exist. The main conclusion of this thesis is that intersecting identity dimensions – including culture, family background, history, race, religion and political affiliation – of the Statian community affect the local entrepreneurial culture on the island.

Key words: identity, entrepreneurial culture, entrepreneurship, sustainable tourism development.

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## List of abbreviations

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Caribbean Tourism Organisation – CTO

Sint Eustatius – Statia

STDF – St. Eustatius Tourism Development Foundation

STEBA – St. Eustatius Business Association

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## Executive summary

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### Introduction

Sint Eustatius (Statia) wants to develop their tourism sector in order to enhance their economic development. In addition, Statia government and St. Eustatius Tourism Development Foundation (STDF) are developing incentives in order to stimulate local (tourism) entrepreneurship on Statia, as this maximizes (economic) benefits for Statians<sup>1</sup>. However, local (tourism) entrepreneurship is still rather underdeveloped on the island. The main purpose of this thesis is to gain insight in the local entrepreneurial culture on Statia by investigating Statian identities. The main research question was *“how do Statian identities influence the local entrepreneurial culture on Statia?”* For this research, I used an adapted model of multiple dimensions of identity – including the identity dimensions of culture, gender, history, political affiliation, race, religion, and social class – in order to gain insight in the local entrepreneurial from the individual’s social identity perspective.

### Methodology

In order to collect data, semi-structured in-depth interviews were conducted on Statia with (non)tourism entrepreneurs and representatives of important institutions. Entrepreneurs were able to provide insight in advantages and disadvantages of entrepreneurship on Statia, conditions to become entrepreneurs and their (social) identities. Representatives were able to provide insight in social structures on Statia. Data, retrieved from the interview transcripts, were analyzed using thematic analysis where data was coded and categorized in order to find patterns within the data.

### Findings

This research found that ‘the typical Statian’ does not exist, since the Statian community is heterogeneous. Instead four main Statian identities were found, including local Statian, Caribbean Statians, Chinese Statians and expatriate Statians. Even though these groups have different perspectives towards entrepreneurship in general, they all acknowledge the need for private initiatives on the island. However, there seems to be a gap between the preference for entrepreneurship and actual entrepreneurship on the island. Furthermore, all four groups believe that tourism is developing slowly on the island, which is a constraint to start a tourism business. In addition, the lack of tourism facilities and infrastructure hinders tourism development on Statia.

### Conclusions

The main conclusion was that intersecting multiple identity dimensions of individual Statians influence the local entrepreneurial culture on Statia. Statians, from dominant families and with similar political affiliations and religious beliefs, tend to provide each other with preferential treatments and envy Statians with dissimilarities. Furthermore, entrepreneurial values are often not included in the cultures of local and Caribbean Statians, unless they have industrious families. Besides the influence of identity dimensions, Statia’s economic environment also hinders the local entrepreneurial culture, including the lack of capital, lack of entrepreneurial education, and lack of favorable fiscal and industrial policies.

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<sup>1</sup> Statians refer to the local residents of St. Eustatius.

## *Recommendations*

Based on the interviews and the results of this research, I recommend to:

- **Develop tourism products**  
Unique selling points of Statia, including culture and nature, should be used in order to develop a tourism product.
- **Enhance tourism marketing**  
Marketing strategies, social media and a liaison at Sint Maarten will boost the promotion of Statia as a tourism destination. Without strong marketing, it will be difficult to attract tourists to Statia.
- **Improve tourism infrastructure**  
A second airline, ferry services and the improvements of roads on Statia will improve the accessibility to and on the island. Tourism development will remain slow when tourism infrastructure will not improve.
- **Develop tourism facilities**  
More small-scale accommodations, restaurants, shops, and tourist activities are necessary in order to enhance sustainable tourism development and meet tourists' needs.
- **Develop enabling government policies**  
Enabling policies are necessary to stimulate the local entrepreneurial culture on Statia, including tax policies and industrial policies. In addition, the local government should attract microfinance organizations to provide entrepreneurs with microcredit.
- **Enhance entrepreneurship education and hospitality trainings**  
Entrepreneurship education is necessary to expose Statians to entrepreneurial knowledge and skills. Furthermore, hospitality trainings are necessary for personnel in tourism businesses.
- **Create partnerships between (tourism) businesses**  
The establishment of partnerships are required in order to build continued support for entrepreneurship.
- **Enhance community support for entrepreneurs**  
Entrepreneurship will only develop when community supports entrepreneurs as individuals taking initiatives on the island.
- **Stimulate agriculture**  
The production of agricultural products will save costs in importing food and increase income by exporting food.

It is highly recommended to involve Statians in the development of sustainable tourism on Statia. After all, tourism development is sustainable when locals are involved. In addition, (economic) benefits will be maximized for Statians and the gap between Statians and tourists will be minimized.

## Chapter 1. Introduction

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### 1.1 Problem statement

Sint Eustatius (Statia) is a small island near Sint Maarten and a special municipality of the Netherlands. With the help of St. Eustatius Tourism Development Foundation (STDF), sustainable tourism is being developed on Statia. Wageningen University and Alterra are involved in the development of a Tourism Master Plan for Statia. The project includes the involvement of local residents of Statia in sustainable tourism development on the island. Therefore, this research will focus on the involvement of Statians<sup>2</sup> in sustainable tourism development on Statia.

Statia wants to economically develop, partially by developing their tourism sector. Therefore, Statia government and STDF are developing incentives to stimulate local (tourism) entrepreneurship on the island in order to maximize (economic) benefits for Statians. According to the World Bank (2003 as cited in Muhanna, 2007), entrepreneurship and thereby the creation of small and medium businesses are necessary in order to achieve economic development. In addition, Tosun (2000) argues that locals are encouraged to start small scale businesses in order to be involved in tourism and thereby gain economic benefits. However, it seems that the former is not the case on Statia and that the local entrepreneurial culture is rather underdeveloped on Statia. Boxill (2003 as cited in Devonish, Alleyne, Charles-Soverall, Marshall, & Pounder, 2010) states that research is necessary to explain the poor development of entrepreneurship in the Caribbean region.

Mitchell et al. (2002) point out that entrepreneurial intentions do vary by national culture. This statement is supported and complemented by the Rural Development Council (2001 as cited in Lordkipanidze, Brezet, & Backman, 2005). The council claims that some cultures include pro-entrepreneurial behavior compared to other cultures. In addition, the Council points out that understanding culture and society provide a starting point to stimulate entrepreneurial culture. In order to understand Statians' culture and the Statian society, this research will focus on social identities of Statians. Jones and McEwen (2000) developed a model that shows how individuals' (social) identity is constructed by means of identity dimensions. This 'model of multiple dimensions of identity' is adapted and used in this research to gain a better understanding of the relationship between social identity and entrepreneurship. As identity dimensions cannot be understood singularly in order to gain insight in individual's social identities (Jones & McEwen, 2000; Ferguson, 2007), patterns of intersecting identity dimensions in the Statian society will be identified. This means that 'the Statian' does not exist and thus Statians can be defined in multiple ways based on multiple identity dimensions. Based on these Statian social identities, insight will be gained in Statia's entrepreneurial culture.

The primary aim of this research is to gain insight in the local entrepreneurial culture on Statia, by investigating Statian identities. Statian identities refer to social identities of Statian individuals. According to Hall (2005), culture and identity are intimately related. He points out that we must understand identities within cultures if we want to understand cultures. In this research, the Statian entrepreneurial culture refers to Statians' openness towards entrepreneurship and entrepreneurial values.

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<sup>2</sup> Statians refer to the local residents of St. Eustatius.

## 1.2 Research objectives and research questions

The primary aim of this research is to gain insight in the local entrepreneurial culture on Statia, by investigating Statian identities.

The following three research objectives are developed based on the problem statement:

- To explore Statian identities
- To explore Stadians' perspectives towards entrepreneurship in general
- To explore Stadians' perspectives towards entrepreneurship in tourism

Based on the above formulated research objectives, the following main research question is formulated: *How do Statian identities influence the local entrepreneurial culture on Statia?*

Three specific research questions are formulated in order to answer the main research question.

- *What are the main Statian identities?*
- *What are Stadians' perspectives towards entrepreneurship in general?*
- *What are Stadians' perspectives towards entrepreneurship in tourism?*

## 1.3 Relevance of this research

The scientific relevance of this research is that I will discover how individuals' social identity affects the entrepreneurial culture within a society. Entrepreneurship is often researched from the perspective of entrepreneurial intentions, singular determinants and personal characteristics. However, I have not found researches that explored entrepreneurship from the perspective of social identity with intersecting determinants that also construct identity. The social relevance of this research is that Stadians will be heard. Furthermore, additional findings will be revealed, namely the social identity of Stadians, and Stadians' attitude towards (tourism) entrepreneurship. How do they see their and their island's future with the existence of the tourism sector? Do they want to start their own business, either in the tourism sector or in a different sector? And under what conditions are they willing to become (tourism) entrepreneurs? The outcome of this research can be used to develop sustainable tourism incentives, in order to ensure that Stadians experience maximum (economic) benefit from sustainable tourism. In addition, a local entrepreneurial culture can be stimulated. To support this, Thomas and Mueller (2000) point out that "identifying the nature of the relationship between culture and entrepreneurship can provide governments with information necessary for targeted programs intended to motivate new venture creation and thereby increase employment and add to the nation's economic vitality and flexibility" (p. 298).

## 1.4 Thesis outline

This thesis consists of six chapters. The next chapter provides information about Statia. Chapter three provides a literature review of the concepts identity, culture, entrepreneurship, entrepreneurial culture, and the link between these concepts. Furthermore, the chapter discusses the focus of this research – in terms of a conceptual framework – using the adapted model of multiple dimensions of identity. The fourth chapter includes the methodological design of this research, including its rationale and limitations of the methods used. Results of this research are presented in chapter five. Chapter six concludes on this research and discusses the major findings. Furthermore, implications for further research and recommendations are discussed.

# Chapter 2. Statia

Statia is a small island in the Caribbean Sea near Sint Maarten (see figure 1). Statia is part of Caribbean Netherlands as a special municipality of the Netherlands since 10 October 2010. Figure 2 depicts how the island is spatially organized. Up north of the island, there is a national park and NuStar has its base in the north. In the south, the Quill is located, which is a dormant volcano and popular with tourists. Tourists are allowed to hike down into the crater, where beautiful nature can be spotted with large trees and animal life (Hoogenboezem-Lanslots, Schenau, van Leeuwen, Briene, & de Freitas, 2010). As can be seen in figure 2, only a small part in the middle of the island serves as residential area, whereas major parts of the island is green and full of nature. In the times of the Golden Rock, this residential area used to be the location of plantations (Cornet, 1998).



Figure 1. Map of the Caribbean, including Statia. Source: duurzaam-actueel.nl, n.d.

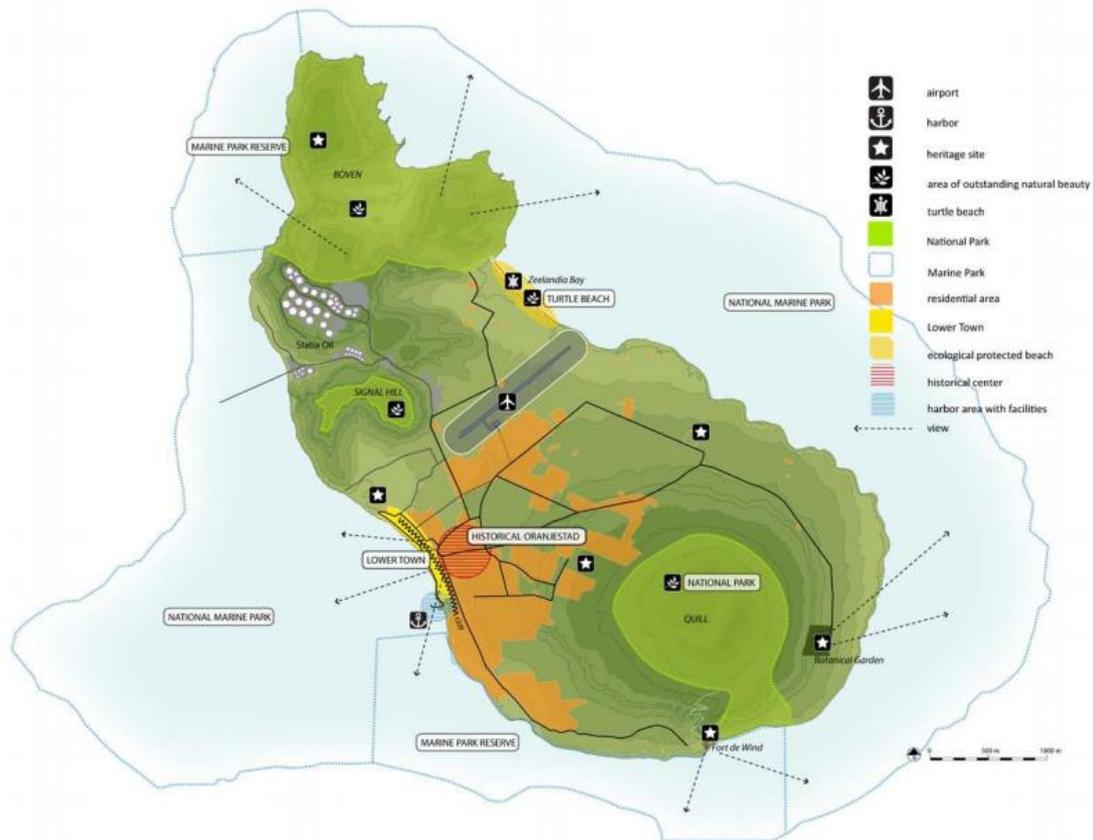


Figure 2. Map of Statia. Source: Hoogenboezem-Lanslots, Schenau, van Leeuwen, Briene, & de Freitas, 2010.

The island is discovered in 1493 by Columbus. Statia was taken over 27 times by the Dutch, English and the French. Statia was an easy target as it used to be an uninhabited island. Furthermore, the island is favorably situated and suitable for trade (Hartog, 1976). Statia used to be a trade center in the Caribbean during the 17<sup>th</sup> and 18<sup>th</sup> centuries (Kandle, 1985). Tobacco, cotton, coffee and sugarcane were the most successful products for Statia. Sugarcane was even more profitable than the other products. So, all the other plantations were replaced by sugarcane plantations. According to Hartog (1976), “around 1740 tobacco, cotton and coffee vanished from the island. The cultivation of sugarcane, however, requires much larger areas than are available at St. Eustatius, so that the high expectations for this crop were never realized” (p. 35). Statia is also known as ‘The Golden Rock’, because of its prosperous trading history and rich local residents. Around 1795, the United States became independent and did not need Statia as a port of transit anymore. The transit trade with other Caribbean islands declined and people foresee the end of the slave-trade. Also, inhabitants of Statia had to pay taxes from 1795 onwards. According to Hartog (1976), “Prosperity had come to an end. Economically the island was ruined and it has never recovered” (p. 102).

According to Hoogenboezem-Lanslots et al. (2010), the key economic drivers on the island are currently the oil industry NuStar, the government, Medicine School and tourism. However, the Medicine School is closed since 2013 (L. Jones-Walters, personal communication, November 2, 2015). Even though tourism is considered as an economic driver, Statia has a small tourism sector. Mostly dive tourists are attracted to the small island. The accessibility to the island hinders the development of the tourism sector on Statia. Statia is only accessible by airplane from Sint Maarten. There used to

be a ferry, but a couple of years ago it went bankrupt due to limited marketing and lack of customers (L. Jones-Walters, personal communication, October 1, 2015).

Still, Statia has the potential to attract more tourists and thereby develop the tourism sector sustainably. Since the unemployment rate is high, the growth of the tourism sector might lead to entrepreneurship and employment opportunities (Hoogenboezem-Lanslots et al., 2010). However, Hoogenboezem-Lanslots et al. (2010) do not mention the percentage of unemployment on the island. Furthermore, there is a hidden number of unemployment on the island (C. Lindo, personal communication, October 30, 2015). In order to enter the labor market, education is necessary. Statia only offers primary and secondary education. This means that Stadians need to travel abroad when they have interest in college. This leads to students not returning to the island after college, since there are insufficient employment opportunities at Statia (Hoogenboezem-Lanslots et al., 2010). Statia local government and STDF have developed incentives to attract investors to Statia and thereby create employment on the island. Both institutions have a specific link on their website that includes 'investing in Statia', where information is provided concerning investing in Statia, such as entrepreneurship opportunities and investment opportunities. Furthermore, brochures are available that include geographic and economic information on Statia, why you should invest in Statia and opportunities for investment and entrepreneurship (Statia government, 2012<sup>a</sup>; Statia government, 2012<sup>b</sup>). However, it is necessary to promote (tourism) entrepreneurship more among Stadians themselves, since that would maximize (economic) benefits for Stadians.

The majority of Stadians are from black African descent. Over the years, the island attracted people with different cultures, religions and from different ethnic groups. The different Stadians are living in harmony on the island. There are three main groups of Stadians on the island: (1) Stadians from black African descent. (2) Stadians that came over from neighboring Caribbean islands. (3) Americans and Europeans who oftentimes started their businesses on the island. In general, Stadians are friendly people that have a relaxed and open mentality. Besides religious values, Stadians feel that family relationships and traditions are important. Furthermore, Stadians value to be a close community (Hoogenboezem-Lanslots et al., 2010).

## Chapter 3. Literature review

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In this chapter, I introduce and discuss the concepts that are relevant for this research, including identity, culture, entrepreneurship, entrepreneurial culture and the link between identity and entrepreneurship. Furthermore, a model is explained that will be the base of this research.

### 3.1 Identity

Identity is a complex concept which can be defined in multiple ways, because of its dynamic and fluid feature (Jones & McEwen, 2000). According to Bucholtz and Hall (2007), identity literally means sameness. So, they claim that identity refers to people that are similar to each other. However, when is a person similar to another person? Based on what conditions and characteristics? A more elaborate definition of identity is provided by the anthropologist Edward Hall. Hall (2005) defines identity as “sets of social expectations related to ourselves and others that (a) are grounded in the interplay between similarities and differences and (b) pertain to personal, relational and communal aspects of lives” (p. 102). This definition suggests that identity is a way to distinguish yourself from people who do not have a similar identity, while also highlighting the similarities you do have with other people. For this research, similarity as well as difference is essential in order to identify Statian identities.

The other part of Hall’s (2005) definition suggests that identity consists of three levels. First, a personal identity; that is people’s perception of themselves as a unique individual. Second, a relational identity that refers to identity formed by relationships with others, such as family background. Third and last, a communal identity which is a person’s identity in a large-scale community, such as ethnicity, gender, nationality, political affiliation or religion. Furthermore, Hall (2005) points out that communal identity can be similar to the concept of social identity. Social identity is defined as the sense of belonging to a social group (Hog & Abrams, 1988 as cited in Stets & Burke, 2000). A social group refers to individuals that have similar social identities or individuals that consider themselves as member of a social group. In short, social identity deals with the way people see themselves as member of a social group (in-group) by comparing themselves with others from other social groups (out-group) (Stets & Burke, 2000). Bucholtz and Hall (2007) complement on the statement of Stets and Burke (2000) claiming that “although identity work frequently involves obscuring differences among those with a common identity, it may also serve to manufacture or underscore differences between in-group members and those outside the group” (p. 371). As much as academic researchers want to define and understand social identities, this is not always possible. Omi and Winant (1994 as cited in Abes, Jones, & McEwen, 2007) claim that “the meaning of social identities cannot be fully captured, as they change with evolving contexts and relationships” (p. 2). Since identity itself also changes over time when influenced by contexts and relationships (Jones & McEwen, 2000), it also cannot be fully captured.

As earlier mentioned, identity formation is contextual. There are contextual factors that shape a person’s identity. These contextual factors are included in the model of multiple dimensions of identity developed by Jones and McEwen (2000). Jones and McEwen (2000) conducted a study in order to gain understanding of how people make sense of their own identity and how identity is constructed. Female students participated in their study and were asked, by means of in-depth

interviews, to describe how they perceive themselves and how they understand identity formation. Based on these interviews, categories were identified that explain how identity is constructed. The study of Jones and McEwen (2000) found the following significant identity dimensions influencing the core 'personal identity': culture, education, family, gender, race, relationships with others, and religion. However, in their model other dimensions were included (see figure 3). No explanation was provided in their study to rationalize why some of the identity dimensions were not included in the model, while other identity dimensions were included.

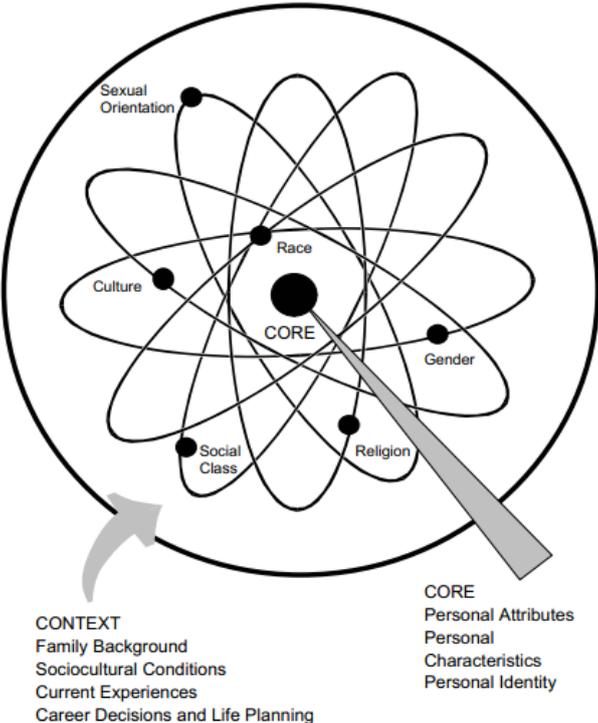


Figure 3. Model of multiple dimensions of identity. Source: Jones and McEwen, 2000

So, Jones and McEwen (2000) developed a model of multiple dimensions of identity which depicts numerous dimensions that influence personal identity including contextual influences (see figure 3). According to Abes, Jones and McEwen (2007), “the model of multiple dimensions of identity describes the dynamic construction of identity and the influence of changing context on the relative salience of multiple identity dimensions, such as race, sexual orientation, culture, and social class” (p. 3). The multiple identity dimensions are depicted as intersecting circles around the core. These circles of identity dimensions are deliberately depicted as intersecting, since none of the identity dimensions can be understood separately. An example is that the participants of Jones and McEwen’s (2000) study connected the gender dimension to other dimensions (i.e., Indian female, black female, lesbian). The core refers to personal identity including personal attributes and characteristics. The larger circle that surrounds the core and multiple identity dimensions represents the changing contexts in which a person experiences the multiple identity dimensions, such as career decisions and life planning, current life experiences, family background, and socio-cultural conditions. Thus, each of the multiple identity dimensions is dependent on these contextual influences. Furthermore, the dots on each of the identity dimension circles in the model represent the importance of the identity dimensions to an individual at a specific time. When, for instance, gender is important to an individual, the dot is placed closer to the core on that dimension circle. This also

works the other way around. When, for instance, culture is less important to an individual, the dot is placed farther from the core (Jones & McEwen, 2000).

In short, Jones and McEwen (2000) argue that this model represents an individual's identity formation in a particular time period. This means that the model represents the ever-changing identity formation influenced by different contextual factors. The core in the model represents the personal identity. Hall's (2005) levels of identity can be applied to this model. The core can be described as the personal level of identity in terms of Hall's definition of identity, while the larger circle – surrounding multiple dimensions of identity and contextual factors – can refer to the relational and communal level of identity or social identities.

## **3.2 Culture**

As already mentioned, identity and culture are concepts that are closely related to one another (Hall, 2005). Both are dynamic concepts and thus difficult to describe in a universally accepted definition. Furthermore, both concepts are often used interchangeably.

Hofstede (1991) argues that culture is a way to distinguish members of one group of people from another group of people, based on the individual's social environment instead of their genes. Mueller (2000 as cited in Ijaz, Yasin, & Zafar, 2012) complements on Hofstede's (1991) definition of culture by referring to it as the process in which ideas, values and symbolic features shape individuals' behavior through which groups can be distinguished from one another. According to Basu and Altinay (2002), culture refers to beliefs, norms and values that are shared within a community or group. In short, all of the above mentioned definitions of culture include the feature of distinction among groups of individuals based on values. The definition of culture has some overlap with the definition of identity. Identity can also be shared with a community or group. Furthermore, the definition of identity also includes the distinction from one group to another. However, the distinction with identity can be based on more than only values.

Basu and Altinay (2002), point out that one's culture is determined by factors such as ethnicity, gender, language, nation, region, religion and social class. In addition, they argue that shared history, family tradition and education are also included as elements of culture, since it shapes values and beliefs of individuals. So, Basu and Altinay (2002) claim that culture is influenced by factors mentioned above, while Jones and McEwen (2000) consider these factors independent from culture. However, Jones and McEwen (2000) do consider these factors as interrelated to each other. In order to prevent confusion between the concepts of identity and culture, it is suggested in this research that culture forms identity.

## **3.3 Entrepreneurship**

### **3.3.1 Entrepreneurship in general**

Entrepreneurship is a concept that can be defined differently including different aspects. So, there is no universal definition of entrepreneurship. According to Basu and Altinay (2002), entrepreneurship refers to creating new businesses or purchasing new businesses. Pihie (2009 as cited in Ijaz, Yasin, &

Zafar, 2012) complements the former definition by arguing that entrepreneurship involves individuals who find and assess opportunities. However, Pihie's definition does not describe what opportunities. In contrast, Turker (2009 as cited in Ijaz, Yasin, & Zafar, 2012) does describe the opportunities in her definition. She claims that entrepreneurship provides individuals with economic and social development, job creation, self-employment, and innovation. Thus, there are researchers who define entrepreneurship from the perspective of creating businesses (Basu & Altinay, 2002; Zhao, Ritchie, & Echtner, 2011) and exploiting opportunities (Shane & Venkataraman, 2000 as cited in Zhao, Ritchie, & Echtner, 2011; Pihie, 2009 as cited in Ijaz, Yasin, & Zafar, 2012; Turker, 2009 as cited in Ijaz, Yasin, & Zafar, 2012). However, there are also researchers who define entrepreneurship as being a source of employment and development (Ali, Tajddini, Rehman, Ali, & Ahmed, 2010 as cited in Ijaz, Yasin, & Zafar, 2012).

There are also researchers that define entrepreneurship by means of defining who an entrepreneur is and what personal characteristics an entrepreneur has. Thomas and Mueller (2000) define an entrepreneur as an individual that has a specific set of attitudes, attributes, psychological traits and values, and therefore is motivated to create a business. Ahmed et al., (2010 as cited in Ijaz, Yasin, & Zafar, 2012) complements on former definition by pointing out that entrepreneurs are individuals who have the personality and intentions to create new businesses by means of innovation in order to develop and enhance the business. Morrison (2000) uses an entrepreneur's personal characteristics in her definition that was formulated based on the findings of her study. She defines an entrepreneur as an individual who "is intelligent and analytical; is an effective risk manager and networker; possesses a strong set of moral, social and business ethics; exhibits a basic trader's instinct; and is dedicated to life-long learning in its many forms" (p. 68). Rauch and Frese (2007) argue that an entrepreneur is innovative, self-efficient, pro-active, has a need for achievement and autonomy, and tolerates stress. So, entrepreneurs are often characterized based on the following personal characteristics:

- Risk bearing (Morrison, 2000; Barnett, 2000 as cited in Lordkipanidze, Brezet, & Backman, 2005).
- Innovative (Barnett, 2000 as cited in Lordkipanidze, Brezet, & Backman, 2005; Morrison, 2000; Thomas & Mueller, 2000; Rauch & Frese 2007).
- Opportunity seeking (Barnett, 2000 as cited in Lordkipanidze, Brezet, & Backman, 2005; Pihie, 2009 as cited in Ijaz, Yasin, & Zafar, 2012).

There may be other personal characteristics that characterize an entrepreneur, but the above mentioned characteristics were mentioned multiple times in the reviewed academic articles. In this research, entrepreneurship is defined as the creation of businesses.

### **3.3.2 Entrepreneurship in tourism**

Since the 1980s, entrepreneurship in tourism is considered as important and since then the attention towards this phenomenon increased in academic literature (Hallak, Brown, & Lindsay, 2012). The tourism industry is one of the fastest growing industry around the world (UNWTO, n.d.). This growing industry is therefore an opportunity for entrepreneurs to create new businesses (Lordkipanidze, Brezet, & Backman, 2005). According to Hollick and Braun (2005), "tourism entrepreneurship is believed to flourish in an environment where the social, economic and political conditions serve as a motivational force, but such activity needs to be supported by the community and governing bodies"

(p. 3). Furthermore, Kajanus, Kangas, and Kurttila (2004 as cited in Hollick & Braun, 2005) argue that skills and local culture contribute to the success of the tourism sector in tourism destinations, through opportunities in development and innovation. Thus, tourism entrepreneurship can have a positive influence on tourism destinations when supported by the government and the community. In addition, Getz, Carlsen, and Morrison (2004 as cited in Hallak, Assaker, & Lee, 2015) point out that small and medium tourism businesses are the economic drivers of tourism destinations. However, tourism entrepreneurship is not only beneficial for the tourism destination itself. Lordkipanidze, Brezet, and Backman (2005) claim that tourism entrepreneurship can improve local residents' wellbeing when they are provided with jobs created by tourism entrepreneurs. However, it must be noted that tourism entrepreneurship can have its downsides when not managed properly. The development of the tourism sector including tourism entrepreneurship must be sustainable in order to minimize negative impacts, such as overcrowding, environmental degradation, natural resources exploitation and unemployment among local residents (Briassoulis, 2002).

### **3.4 Entrepreneurial culture**

According to Morrison (2000), entrepreneurial culture is neither universal nor identifiable. She argues that entrepreneurial culture refers to the attitude towards business commerce. In addition, she points out that an entrepreneurial culture is based on a society with a positive attitude towards entrepreneurial activities. Lordkipanidze, Brezet, and Backman (2005) support Morrison (2000) by claiming that an entrepreneurial culture can be recognized by the way a society values entrepreneurship.

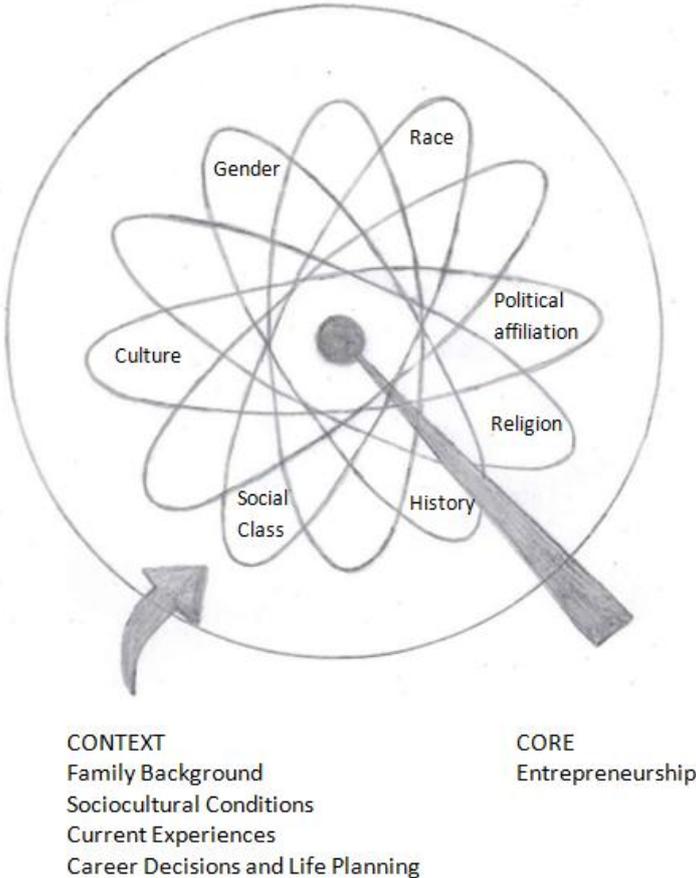
Morrison (2000) claims that individuals within a society are the ones that should be stimulated to become an entrepreneur and eventually an entrepreneurial culture can be triggered. In addition, she points out that "each entrepreneur brings their own unique set of personal motivations and characteristics to interact with their specific host society and business environment, which is then translated into entrepreneurial activities and behaviour" (p. 65). While entrepreneurial intentions are based on individuals, it is also based on the individual's society and culture. According to the Rural Development Council (2001 as cited in Lordkipanidze, Brezet, & Backman, 2005), there are cultures and societies which value pro-entrepreneurial behavior compared to other cultures and societies. Therefore, this council claims that understanding culture and society provides a starting point to encourage entrepreneurial culture. In other words, personal identity as well as culture and society play a role in stimulating an entrepreneurial culture.

### **3.5 The link between identity and entrepreneurship**

Multiple scientific researchers acknowledge the influence of culture on entrepreneurship (Morrison, 2000). Mitchell et al. (2002) point out that entrepreneurial intentions do vary by national culture. Kreiser, Marino, Dickson, and Weaver (2010 as cited in Ijaz, Yasin, & Zafar, 2012) support Mitchell et al.'s (2002) statement by arguing that national culture influences entrepreneurial behavior through the cultural values of a society. Culture is not the only important factor that has an impact on entrepreneurship. Morrison (2000) conducted a study to explore what factors trigger entrepreneurship. She found in her study that the following factors have an impact on entrepreneurial intentions: education, family, history, religion, personal characteristics, politics,

other cultures, and role models. Furthermore, Ijaz, Yasin, and Zafar (2012) conducted a study to explore what cultural factors influence entrepreneurial intentions. Their results show that business experience, education, family and gender has a significant impact on entrepreneurial intention. In addition, they found that not only does culture have a significant impact on entrepreneurial intentions, but also personal identity does. To support this statement, Ijaz, Yasin, and Zafar (2012) refer to the study of Guerrero, Riapl, and Urbano (2008 as cited in Ijaz, Yasin, & Zafar, 2012) who claim that personal characteristics, including age, education, family and gender, significantly affect entrepreneurial intentions. As discussed in section 3.3.1, entrepreneurs’ personal identities are characterized by personal characteristics, including risk tolerance, innovative, and opportunity seeking. It is assumed that individuals who do not include these ‘entrepreneurial personal characteristics’ are less likely to become entrepreneurs, vice versa (McClelland, 1961; Ijaz, Yasin, & Zafar, 2012; Fairlie & Holleran, 2012). Thus, cultural aspects, as well as personal aspects, determine entrepreneurial intentions; therefore, I assume that identity influences entrepreneurship.

**3.6 Conceptual framework**



**Figure 4. Adapted model of multiple dimensions of identity**

In this research I adapted the model of Jones and McEwen (2000). The adapted model depicts how we are able to gain insight in entrepreneurship based on socially constructed identities. The model represents the construction of the individual’s social identity based on identity dimensions, contextual factors and its effect on entrepreneurship. Instead of making sense of the personal identity, the model intends to gain a better understanding of entrepreneurship. Therefore, the core

was replaced into entrepreneurship in the adapted model, instead of personal identity in the original model. Most of the significant identity dimensions from the original model were included in the adapted model by the researcher, including culture, gender, race, religion and social class. Sexual orientation was not incorporated in the adapted model, since it was not considered as a significant factor influencing the local entrepreneurial culture on Statia. Based on informal conversations with Statians, it seems that homo-sexuality does not occur on Statia. Furthermore, history was added into the adapted model as an identity dimension. Basu and Altinay (2002) argue that history is included in one's culture. However, the researcher decided to separate culture and history, since history of Statia plays an important role in the lives of Statians (W. Hellebrand, personal communication, November 10, 2015). Furthermore, political affiliation was added into the adapted model after the data collection of this research, as results of this research showed that politics play an important role in the lives of Statians. The places of the multiple identity dimensions in the adapted model have no value to the researcher; they are either copied from the original model or randomly placed in the adapted model. The contextual factors as included by Jones and McEwen (2000) are included in the adapted model.

The intersecting circles of the identity dimensions still represent the interconnectedness of the identity dimensions. The larger circle around the multiple identity dimensions represents the dynamic context in which people experience the multiple identity dimensions. In the original model, the dots represent the importance of the particular identity dimension to an individual. The dots from the original model were excluded in the adapted model for two reasons. First, for each individual the importance of each of the identity dimension is different. It means that if I wanted to incorporate the dots in the adapted model, a model should have been developed for each individual, when data is collected, in order to represent an individual's identity. However, I wanted a model that can be universally applied to multiple persons over different time periods. Second, the importance of particular identity dimensions may vary over time. For example, culture may be highly important to an individual at the age of 25, but maybe less important at the age of 30.

Entrepreneurship was measured based on the following dimensions that was found in the literature: business creation, entrepreneurial activities (Basu & Altinay, 2002; Zhao, Ritchie, & Echtner, 2011), entrepreneurial intention and attitudes towards entrepreneurs within the society (Morrison, 2000; Lordkipanidze, Brezet, & Backman, 2005). These dimensions were translated into interview questions (see appendix A).

Using the adapted model of multiple dimensions of identity, I will measure how individuals' social identity is formed. Subsequently, each of the individual's social identity will be matched to one another – to look for similarities and differences – in order to define social identities of Statians. In this way, categories and patterns in Statian identities will be identified. Subsequently, it will be explored how these categories and patterns affect entrepreneurship on Statia.

## Chapter 4. Methodology

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In this chapter I describe the following elements of the research methodology: (1) the type of research design, (2) the case, (3) the research participants, (4) how data has been collected, (5) how data has been analyzed. Furthermore, rationales are provided to explain the decisions made during the research process.

### 4.1 Research design

This qualitative research explored the ways in which Statian identities influence the entrepreneurial culture on Statia. This research topic is new in the case of Statia. Qualitative research methods and data analysis method have been used in order to provide answers to the research questions. The research is focused on the island of Statia and thus data was collected on that island. According to de Vaus (2001), case studies are useful in exploratory researches.

### 4.2 Sampling

This research's target population was individual Statians, since it is their identity and perspectives on entrepreneurship that the researcher tries to explore. This research had three groups of research participants that formed the study population. First, tourism entrepreneurs were part of this research. These included both, Statian tourism entrepreneurs as well as non-Statian tourism entrepreneurs. The tourism sector, which the tourism entrepreneurs are part of, includes businesses related to entertainment, hospitality, transport and visitor services (World Travel and Tourism Council, 1996 as cited in Hollick & Braun, 2005). This group of research participants was chosen, because they already have experience with tourism entrepreneurship. Therefore, they were able to describe the situation of tourism entrepreneurship on the island. Furthermore, they were able to explain why they started a tourism business and what was or still is difficult. Second, non-tourism entrepreneurs were part of this research. This group consisted of local Statian and non-local Statian entrepreneurs in sectors other than tourism. Non-tourism entrepreneurs were chosen as they can state their perspectives on entrepreneurship. Questions that they can answer include: (1) Why they became entrepreneurs? (2) Why not in the tourism sector? (3) Are they willing to become tourism entrepreneurs? The third group consisted of representatives of important institutions, such as schools, the government, the church and the museum. This group of research participants was chosen, because they were able to describe the culture of Statians. Furthermore, they had insight in the social structures of the Statian community.

Within these three groups, research participants were first selected randomly, no matter age, gender or other characteristics. This sampling procedure is also known as the purposive sampling method. This sampling method was used as it is a desirable method in exploratory studies (Adler & Clark, 2011). Adler and Clark (2011) define purposive sampling as "a nonprobability sampling procedure that involves selecting elements based on the researcher's judgment about which elements will facilitate his or her investigation" (p. 123). After that, the researcher decided to continue sampling by using the snowball sampling method, as it was difficult to find persons who were willing to participate in the research. So, interviewees were asked whether they knew other persons who

would be willing to participate in this research. This way of sampling was continued until data saturation was reached. In total 64 potential research participants were approached with the question to participate in the research. Out of these 64 potential research participants, 43 persons were willing to participate in the research. The remaining 21 persons did not participate in this research because: (1) they were already out of business, (2) they were not willing to participate, (3) they did not respond to a follow-up invitation by email, (4) they could not speak Dutch or English.

So, 43 interviews were conducted. 10 interviews were conducted with tourism businesses. 18 interviews were conducted with non-tourism entrepreneurs. 15 interviews were conducted with representatives of important institutions of the Statian community. The age of the interviewees ranges from 24 years to 79 years. 21 research participants are born on Statia. Seven research participants are born in Caribbean islands. Ten research participants are born in America or Europe. Five research participants are born in other countries in the world.

### **4.3 Data collection methods**

Two different qualitative research methods were used to collect data. First, data was collected by means of face to face semi-structured in-depth interviews. Semi-structured in-depth interviews were chosen as a data collection method as the researcher sought insight in people's perspectives and perceptions of their identity, entrepreneurship in general and tourism entrepreneurship. Thus, the primary purpose of the semi-structured in-depth interviews was to have the opportunity to listen to Stadians' stories and hear their points of view. According to Adler and Clark (2011), face to face semi-structured in-depth interviews give the interviewer the opportunity to gain insight in the beliefs, feelings, opinions, and thoughts of the interviewee. In short, semi-structured in-depth interviews were chosen over other qualitative data collection methods, because it allows the interviewees to tell their stories and so be actively engaged in the interview (Adler & Clark, 2011). In addition, in-depth interviews allow the researcher to understand people's experiences and the meanings that people give to their experiences (Seidman, 2006). Another advantage of conducting semi-structured in-depth interviews is that the researcher knew in advance what types of questions to ask in order to gain relevant information. These questions were mostly open-ended as perspectives were sought on identity and (tourism) entrepreneurship. With open-ended questions, the interviewees are encouraged to describe their perspectives in their own words (Jones & McEwen, 2000). In order to find patterns of similarities and differences in the data to define Stadian identities, it was necessary that the interviewees answer mostly similar questions. Therefore, an interview guide was constructed. Adler and Clark (2011) argue that using an interview guide allows the interviewer to collect mostly the same information from each of the interviewees. However, there are also downsides to semi-structured in-depth interviews. Conducting and analyzing this type of interview is time-consuming and labor-intensive (Adler & Clark, 2011).

Semi-structured in-depth interviews were conducted with all the three groups of the study population: tourism and non-tourism entrepreneurs, and the representatives of institutions on Statia. The research participants were approached in the village. Statia is a small island where all the Stadians live in the middle of the island as was shown in figure 2. Therefore, it was feasible to approach research participants in the village. Semi-structured in-depth interviews were conducted from mid-October 2015 onwards for a time period of seven weeks. In this period, Statia experienced

a low-tourism season. The researcher stayed in the Statian village among Statians to conduct the interviews. The tourism and non-tourism entrepreneurs, and representatives of important groupings were approached at their jobs. Subsequently, the interviewer asked whether they had time to participate in the interview or an appointment was scheduled to conduct the interview at a later time. The interviewees were allowed to choose a location by preference to participate in the interviews, for example a public space or their homes. Allowing the interviewees to choose a location helped to build a relationship of trust and to make the interviewees feel comfortable. The interviews were conducted in either Dutch or English, based on the interviewee's preference.

For each group of research participants a different interview guide was developed as different types of questions had to be asked by the researcher. The interview guides can be found in Appendix A. Within these interview guides, a number of similar questions were asked, for instance about perspectives towards their own identity and entrepreneurship on the island. The interview guides included topics, one or two interview questions and key words, instead of a list with completely formulated questions. Questions – other than included in the interview guide and which were also relevant for this research – were asked to the interviewees based on the information they were providing. So, interviewees had the opportunity to lead the interview. The interview guide also served as a guide in order to not deviate from the initial subject. The interview guide was tested with two test interviewees to make sure that the interview guide was useful and effective.

In order to define Statian identities, the interviewees were asked to answer questions concerning their perspectives on their own identity. First, the interviewer started by asking broad questions, for instance 'can you tell me something about yourself'? Subsequently, the multiple identity dimensions included in the model (see figure 4) were used as topics to broadly structure the interview. Interviewees needed to indicate their culture, gender, history, political affiliation, race, religion and social class. For this part of the interview topics and key words, I was inspired by the study of Jones and McEwen (2000). They also started with broad questions and then used the multiple dimensions of identity as a guide to gain relevant information about the research participants' social identity. Next to questions on identity, the research participants were asked to share their perspectives on entrepreneurship and tourism entrepreneurship. Topics included willingness to become (tourism) entrepreneur, obstacles to become (tourism) entrepreneur and conditions to become (tourism) entrepreneur. The semi-structured in-depth interviews provided data to answer the three specific research questions and thereby also the main research question.

The semi-structured in-depth interviews took approximately one hour. Furthermore, they were audio recorded and notes were taken during the interviews. Subsequently, the audio recordings were transcribed in Word for analysis after the interview was conducted. Interviewees were asked for permission by means of an informed consent. Data collected through the interviews was used confidential in order to ensure the privacy of the interviewees for third parties. Furthermore, the interviewer ended the interview with respect and appreciation towards the interviewees.

Second, data was collected using historical and anthropological material from the Statia museum and books. Data collected from these historical and anthropological materials were used in addition to the data collected from the interviews.

Initially a third method of data collection was planned, namely conducting an essay assignment by HAVO students of the high school on Statia. The HAVO students were asked to write an essay of, at least one A4, answering the following questions: (1) Where do you see yourself in ten years (in terms of a job)? (2) How do you describe yourself and your community? (3) How do you think about tourism development on the island? The essay would provide insight in the question whether students intend to become (tourism) entrepreneurs and why. Furthermore, it would provide insight in their ideas about sustainable tourism development on Statia. The execution of this data collection method failed as the responsible teacher of the high school was not willing to hand this essay assignment out to the HAVO students. The HAVO students were in their exam period and had no time for the essay assignment.

#### 4.4 Data analysis

The interviews transcripts were analyzed using the thematic analysis approach. Thematic analysis approach is defined as “a method for identifying, analyzing, and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 6). So, themes were identified in the interview transcripts that represent patterns. In order to identify themes, two different approaches were used.

First, the deductive approach, which means that themes were identified based on the theoretical framework of the research (Meijering, 2014). The dimensions included in the model of multiple dimension of identity were used as deductive themes, as these dimensions are at the centre of this research. These themes included culture, gender, history, political affiliation, race, religion and social class. The theme culture referred to locals’ perspectives on mentality, traditions and cultures and cultural changes on the island. Gender referred to the gender roles on the island. History included the history of Statia, historical changes on the island, and the importance of history in Stadians’ lives. Race included different racial groups on the island and their different customs. Religion referred to the importance and role of religion on the island, the different existing religions, and the role of the church in society. Social class included the division of the Statian community by status, income, religion, political affiliation, race, and culture. Besides these themes, two other deductive themes were identified, namely perspectives on entrepreneurship and perspectives on tourism entrepreneurship. The theme ‘perspectives on entrepreneurship’ included opportunities and obstacles on entrepreneurship, and the conditions to become an entrepreneur. The theme ‘perspectives on tourism entrepreneurship’ referred to the opportunities and obstacles in tourism entrepreneurship and perspectives towards tourism development.

Second, the inductive approach which means that themes were identified based on the data (Meijering, 2014). Inductive themes identified were the ‘transition to 10-10-10’ and ‘local government’. The theme ‘transition to 10-10-10’ included perspectives on the role of the Dutch government on Statia. The theme ‘local government’ referred to the perspectives and roles of the local government on Statia.

With this thematic analysis approach, the researcher tried to provide a rich description of Statian identities and perspectives on entrepreneurship and tourism entrepreneurship. The thematic analysis approach was conducted using six steps that are explained by Braun and Clarke (2006). First step was to get familiar with the data by reading through it and find interesting perspectives. Second

step was to identify initial codes. These codes were specific compared with the themes (Braun & Clarke, 2006). Codes are “the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon” (Boyatzis, 1998, p. 63 as cited in Braun & Clarke, 2006, p. 18). The third step was to search for themes. For this step, the codes were organized in such a way that it represents overarching themes. Fourth step was to review the themes to see whether some themes could be combined as one or whether some themes needed to be separated into multiple themes. So, this step was about reviewing and refining the themes that were identified. Step five was to name the themes and define them. What was the theme about? Step six involved writing the report. Besides following these steps for identify inductive themes, a different way of thematic analysis approach was used for the deductive themes. For the deductive themes, the data was coded in a way that it would fit within the deductive themes.

Data from historical and anthropological material from the Statia museum and books was used as additional data to the interview data. Therefore, data analysis of the material was based on relevant information that supported or contrasted the results found from the interview data.

#### **4.5 Research limitations**

First, snowball sampling was used as a sampling method to approach research participants. To some extent this limits this research as the diversity of the sample is compromised (Ritchie, Lewis & Elam, 2003). It might be possible that the potential research participant is pointed out because of similar stances on the interview topics designating research participants know that they have the same stance on the topics of the interview. However, snowball sampling was used as a supplement to purposive sampling, in order to still have diversity within the study population.

Second, the interview transcripts were analyzed by the researcher only. No other people or researchers were engaged in the analysis of the interview transcripts. This means that the researcher is not sure that she interpreted the responses in the same way as other researchers would. Different codes could have been identified when multiple individuals would have been engaged in the analysis of the interview transcripts. Furthermore, misunderstandings and misrepresentations could be a limitation to this study, although, I asked for clarifications and explanations when some perspectives were unclear during the interviews.

Third, the interviews were conducted in tourism off-season. This might have had an influence on the outcome of the interview data. Interviewees might have different perspectives on tourism entrepreneurship when the interviews were conducted in tourism high-season. There might have been more tourist activity and so interviewees might have had more positive perspectives on tourism entrepreneurship.

Fourth, the results of this research cannot be generalized to other cases and/or study populations, since it is focused on one specific case. It must be noted that this research was not conducted with the intention to be generalized. Rather, this research intended to explore specific phenomena related to identity and tourism entrepreneurship in the specific case of Statia. Results can be generalized when similar researches will be conducted on multiple cases or with a larger study population (de Vaus, 2001). However, no similar researches were conducted by the researcher due to time constraints. Even though, these limitations constrain this research for its generalizability, I

believe that the relationship found between identity and entrepreneurship is not context-specific and can therefore also be found in other cases.

Fifth and final, I encountered issues of positionality during this research. As I am a Dutch girl with roots from Surinam, I did not experience cultural barriers when interviewing Statians. I was able to position myself as a Dutch girl and as a Surinamese girl depending on the situation and whom I interviewed. Interviewing white Dutch people, it was more comfortable for white Dutch interviewees, as well as for me, to identify myself as a Dutch person. Interviewing black Statians, it was more comfortable to identify myself as a Surinamese person. Still, my Dutch cultural background could have had an impact on the research process, because I still came from the Netherlands conducting research in Statia. Since I am from the Netherlands, it was easier for Statians to express their feelings about the Dutch Kingdom and their role in the transition to 10-10-10. With this transition, Statia became a special municipality of the Netherlands from 10 October 2010 onwards. However, the transition resulted in more poverty for Statians compared to the situation before the transition. So, Statians sometimes still saw me as a researcher from the Netherlands to whom they could express their frustrations regarding the transition to 10-10-10. An advantage was that black Statians were more open to me, as I was able to identify myself as a black Surinamese. A relationship of trust was built as black Statians could relate themselves to Surinam, as Surinam used to be a Dutch colony with a slave history. Perhaps, they would not be as open if I would be a white Dutch person. Based on my skin colour, it was easier for Statians to welcome me as an insider within the Statian community.

## Chapter 5. Results

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In this chapter, I discuss how Stadians define themselves and their perspectives towards entrepreneurship in general and towards entrepreneurship in tourism.

### 5.1 Main Stadian identities

The results to this specific research question are discussed based on Stadians' perspectives about themselves and their fellow Stadians. All these perspectives describe Stadian identities. It must be noted that Stadians identities, as discussed in this chapter, are described based on patterns found in the interview transcripts. There are common characteristics between Stadians, but Stadians do also differ from each other. Thus, neither is there only one Stadian identity, nor is there 'the typical Stadian'. Therefore, I discuss multiple identities of Stadians in this chapter.

#### 5.1.1 Multiple identities of Stadians

The Stadian community is a fragmented community where different groups are formed. Stadians within these different groups have different perspectives on Stadian identities. Below, I discuss these different perspectives as multiple identities.

##### 5.1.1.1 Local Stadians

Local Stadians are Stadians who are born on Statia and who live on the island for generations. The majority of local Stadians are from African descent (Hoogenboezem-Lanslots, Schenau, van Leeuwen, Briene, & de Freitas, 2010). A local Stadian mentioned that:

"we are African people that were brought here as slaves from various parts of West Africa. We were brought here to work on the cotton and sugar plantations. It is because of slavery, we are here. So most of us are from African descent".

There are also Stadians who are born on Statia and who lived on Statia for generations, but who have roots from other Caribbean islands. For instance, in the case that a (grand)mother and/or (grand)father are from Saint Kitts.

#### Characteristics

Local Stadians consider Stadians as those who are born on the island. That is the general perspective. However, local Stadians do not consider themselves a Stadian when they have lived outside the island for a period of time. A local Stadian argued that "I could not consider myself a typical Stadian, because I lived out so many years". Another local Stadian complemented on this by arguing that she does not think the same way as local Stadians who did not go internationally. She continues that local Stadians are not creative and so think within the box. According to a local Stadian, "we need opening up of the minds". There is also another perspective on who a Stadian is, namely that a Stadian is someone who contributes to the island. According to a local Stadian, "as long as you live on the island, you contribute, you mean well towards the island and you are willing, preserve the culture and ethnicity of the island". In addition, she argued that:

“you have a lot of folks that might have been born here, lived here, but that is it. That is where the buck stops with them. They are not community or spiritually minded, not social and they do not contribute to volunteerism or enhancement of the island”.

A local Statian complemented on the statements of the former interviewee by pointing out that “when they contribute to Statia, they are real Stadians”.

In general, local Stadians feel that they are friendly and hospitable people. Furthermore, local Stadians believe that local Stadians are always willing to help others. A number of this group of Statian interviewees argued that Stadians are talented people in music and art. Besides these positive characteristics, local Stadians do also have negative characteristics. A local Statian points out that, “even though we are friendly, talented and all that, we do not have the perseverance”. Furthermore, Local Stadians are considered – by local Stadians – as people who gossip and who are not critical to the things they hear. According to a local Statian, “a lot of people would find me not a typical Statian, because I do not just see everything the way everybody else sees”. It is argued by local, Caribbean and expatriate Stadians that:

“local Stadians stay in the same ‘bubble’ that their parents and grandparents are in. They follow their parents’ behavior, their parents’ religious preference and their parents’ political affiliation. Local Stadians are taught to follow the traditions and beliefs of their family”.

According to a local Statian:

“you must not differ from what the family core does. Even if they are wrong, you need to stick with the family and you should not say anything. They mostly come out of the ‘bubble’ when they have seen some other parts of the world or when they have educated themselves”.

Another local Statian argued that “if you go out and see the world, it makes a difference”. Another example of local Stadians staying in the same ‘bubble’ as their family is that local Stadians feel that the government should take care of them. According to the local Statian interviewee, that is what their family has taught them. They wait for the government to do things, while they do not take initiatives themselves, because – according to a local Statian – local Stadians believe that “the government has to look after us”. However, the majority of the interviewees believe that the local government is inadequate to fix issues on the island, because they are only pointing fingers to each other, who to blame for insular issues. According to a local Statian, “it is out of the question that Statian politicians get together and reason”. So, the majority of local Stadians believe that the island is not developing, due to indifferences within the local government.

A number of local Statian interviewees pointed out that there are two types of Stadians: ‘hardworking Stadians’ and ‘laid back Stadians’. The ‘hard working Statian’ is one who works hard and fights hard to achieve their dreams. The ‘laid back Statian’ is – according to a local Statian – one who lives day by day and thus “has no fear for the next day”. According to a local Statian, “not all Stadians are hardworking and take action. Others just give up and are ‘laid back’”. A local Statian supported the former statement by arguing that “there are some who are hardworking and there are others

who are just hindering, preventing and obstructing. They cannot stand progress". It seems that the majority of local Stadians are not supporting change. According to a local Stadian, "they like the status quo". A local Stadian supported the former statement by arguing that "some local Stadians' bread is already buttered, so they do not like to change that".

The interviewees also believe that the mindset of 'laid back Stadians' will not change in the future. They believe that 'laid back Stadians' children will also have the same mindset as their parents. This 'laid backness' also reflects itself on Stadians' houses. A number of Stadians pointed out that:

"in general local Stadians are people who are negligent and who do not finish what they started. This type of behavior can be obviously recognized when you look at the houses on Statia. The houses just need a bit of paint in order to look nice and neat. While the houses look not nice, Stadians have the nicest car".

So, it seems that cars are considered as a symbol of status, in contrast to houses. According to a local Stadian, Stadians like to impress other people.

According to six local Stadian interviewees, "the mindset of local Stadians can only be changed by young children, since adult Stadians are unlikely to change their mindset". According to a local Stadian, "I feel that it is necessary to mould young children to move and turn them into something positive in the future". A local Stadian supported the former statement by pointing out that "you want to start and special target the ones that are young, because they are ones that are meant to be the future". A local Stadian complemented by arguing that "it is the only way we can ever change, because I think the adults now are too settled in their own ways". She continues by arguing that:

"maybe there is a small percentage that you can still change, but most of the time we expect that people – who went abroad and came back – have a different mentality, because they see things in a different way".

However, a local Stadian argued that "most of the times when local Stadians went abroad, they come back and they fall right back into the 'laid back lifestyle' that they used to have before".

The majority of local Stadians argued that local Stadians are able to come up with great ideas, but execution of these ideas fail. In addition, they argued that little action is taken in numerous areas, such as entrepreneurship, tourism, infrastructural improvement and beautification of the island. According to a local Stadian, "we are just talking about it and do nothing about it, because one of the things that happens on the island is that we talk way too much and there is no action behind all those talking". A local Stadian argued that we could give a little more to the island by means of the execution of plans. She continues by pointing out that "it is a matter of taking pride of your surroundings". Another local Stadian supported the former statement by pointing out that local Stadians are not patriotic enough. Not only taking pride, the 'laid back mentality' is an issue too. According to a local Stadian, local Stadians are proud to be a Stadian. She argued that:

"every time you leave, they have this longing to come back, but the longing to come back is not enough that they do have the drive to do more for the island, to push the island and to see things to get better".

Another local Statian argued that “the push and drive to do better, I do not think that they have it enough at all”. In addition, a local Statian argued that “people settle their ways for a low salary”. A local Statian supported the former by pointing out that local Stations do not want responsibilities.

### **Culture**

Local Stations feel that Statia has become a multicultural environment, where different people are bringing their own cultures. According to a local Statian, “twenty years ago, we had twelve cultures on the island and now it is 42 cultures”. The interviewee continues by arguing that local Stations are losing their identity, culture and their island, because ‘strangers’ are coming in with their cultures. Another local Statian complemented the former statement by arguing that the Statia population has tripled over the past 30 years because of migrants. A local Statian pointed out that “a lot of cultures and most Caribbean cultures blend closely with other cultures”. Local Stations feel that “culture is important in the sense that all of us living on Statia, calling ourselves Stations, whether they are adopt Stations or born Stations, as long as we realize that the culture is what we make of it”. However, a local Statian argued that “I do not really bother too much about the culture, because the culture here has adapted from so many areas, that it is tough to pinpoint certain things”. The Statian culture is diverse, because of all the cultures that come together on Statia. Stations feel that the Statian culture is mostly similar to the Caribbean culture. What does distinguish Statia from other Caribbean islands is the language. According to a local Statian, “based on the different dialects of the Caribbean, we have a different way to speak”. A local Statian complemented by arguing that “the Statian has a distinct accent when they speak English”. Overall, the Statian culture has been modified by other cultures that are introduced on the island by foreigners.

The majority of local Stations believe that:

“the Statian culture is changing. Stations are not as friendly anymore as they used to be. Long ago, everyone would share their meals, help each other out to build their houses, give each other a lift on the road and support each other. The Statian community was closer. Now, that is changing. Partially, it is changing because the costs of living have increased since 10-10-10 and the introduction of the dollar”.

According to a local Statian, “it is not that local Stations are not willing to help each other out. Since costs of living are becoming high, local Stations are not able to help each other as much as they used to”. According to a local Statian, “people are still sharing, but costs of living is tough”. On the other hand, local Stations argued that:

“the upbringing of children is different from long ago. Former generations used to be very obedient to their parents and grandparents. When someone was not being obedient or respectful to others, he or she got licks”.

Values, including respect, obedience and high performance at school, are generally important in the Caribbean upbringing of children on Statia (Voorneman, 2015). However, local, Caribbean and expatriate Stations argued that:

“these values are under pressure since parents are becoming less available to their children. Parents do not have control over their children anymore. Since costs of living are high, both parents need to work which contributes to lack of support and guidance from the parents. In addition, children have a lack of discipline, norms and values, and structure”.

According to Voorneman (2015), “talking to people who live on Statia for years, they generally indicate that the majority of the youth are poorly accountable for their behavior and they show no respect for the elderly” (p. 6). A local Statian complemented by arguing that children have a lack of discipline and a lack of respect for each other. The older generation is blaming the parents of the younger generation for the way that the youngsters are wandering off. According to a local Statian, “when I was a child, you had to come and sit at the table and eat together. Now everybody goes off on their own and eats”. Voorneman (2015) proposes that:

“it is possible to bring discipline to the children when they are still young, as soon as puberty starts, this approach will not be effective as these group of youths will become physically stronger and the desire for autonomy increases” (p. 10).

Family, religion and politics are considered as important for local Stadians. According to a local Statian, “we hang out more with our family than with our friend”. However, there are situations where Stadians do feel marginalized. According to a local Statian, there are a number of important and powerful families on the island. He explains that these family members are in high positions in politics, businesses and the government. Based on the distribution of family members over the island within high positions, it is easy for these family members to exercise power. Jobs and other favors are easily provided to family members.

#### ***5.1.1.2 Caribbean Stadians***

The next group within the Statian community consists of people from other Caribbean islands who moved to Statia.

##### **Characteristics**

Caribbean Stadians describe local Stadians as friendly and hospitable people who like to party and are willing to help everyone out. Furthermore, they argued that local Stadians are talented people in music and art. Caribbean Stadians believe that local Stadians are changing. According to a Caribbean Statian, “people used to help each other more”. Furthermore, Caribbean Stadians blame the local government for the underdevelopment of the island. A Caribbean Statian argued that “they fight more than that they do anything”. Another Caribbean Statian complemented by arguing that “within the government, they are all pointing fingers rather than finding solutions”.

##### **Culture**

According to Caribbean Stadians, the Statian culture cannot be identified, because it is mixed with the Caribbean culture. According to a Caribbean Statian, “we are just part of the whole Caribbean culture with minor things that we probably would do slightly different, but we have basically the Caribbean type of culture”. Caribbean Stadians describe the Caribbean culture as one where everyone loves singing, dancing and enjoying life. Furthermore, they explain that the Caribbean way of life is ‘laid back’. So, the ‘laid back lifestyle’ does not only represent the Statian culture, but also the Caribbean

culture. One part of the Caribbean culture was planting food. According to a Caribbean Statian, “we were once people that always ate what we grew and now we are constantly in the shop, because nobody wants to farm anymore”. Since no one is picking up agriculture on Statia, that part of the Statian culture is dying out. Caribbean Stadians believe that no one is willing to go into agriculture, because you have to work hard in the heat. In addition, Caribbean Stadians believe that Statian parents have told their children that they have to go to school, so that they do not have to do the hard work that their parents did on the plantations. A Caribbean Statian pointed out that “parents are not realizing that telling our children that everybody need to go to school, which in it sense nothing is wrong with school, give children the feeling that working on the land is submissive”.

Caribbean Stadians do consider themselves Statian, because they have lived on Statia for a long time. Caribbean Stadians believe that the Statian community is divided in groups of people from different countries. Furthermore, religion is a major contributor to divisions in the Statian community. A Caribbean Statian argued that “there are eight to ten different religions on the island”. According to a Caribbean Statian, “everybody tend to believe that my religion is right”. So, religion contributes to prejudices and unfair treatments. However, family background also contributes to nepotism. Large families on the island tend to have power over certain things that are happening on the island. A Caribbean Statian explained that:

“there are x number of dominant families who have been on Statia for generations and have family members in different important positions on the island, in for instance the government, large businesses, and other institutions. Family members are providing high positions on the island to fellow family members. Based on their positions, these families know everything that happens on the island. Based on their family connections and power on the island, preventing a change is just one phone call away to a family member”.

Even though the Statian community is divided, Caribbean Stadians believe that the Statian community will fight together when the island is being threatened. A Caribbean Statian pointed out that “when locals have an issue everybody come out and we all accept each other as one”.

### *5.1.1.3 Expatriate Stadians from America and Europe*

There are expatriate Stadians who come from America and Europe. A number of interviewees mentioned that there is a division in the Statian community between the expatriate Stadians and the local and Caribbean Stadians. There are a couple of areas on the island where only expatriate Stadians live, for instance at Knippenga.

#### **Characteristics**

According to expatriate Stadians, local Stadians are nice people and easy to get along with. Some of them work hard. Local Stadians enjoy their lives. An expatriate argued that “the Statian community is a small one where the Caribbean culture of relaxedness and living day by day is important”. Expatriate Stadians do not consider themselves Statian, even though they are living on the island for years. According to an expatriate, “I do not consider myself a Statian, because I was not born here and my way of thinking is different in comparison to Stadians”. Expatriate Stadians believe that Stadians are ‘following the herd’ which in this case is the Statian community. An explanation might be

– according to an expatriate Statian – that local Stadians fear that they will be rejected by the community for having different perspectives. Perhaps that is also why generations follow the same religious denominations and political affiliation as former generations.

Expatriate Stadians believe that local Stadians are in general satisfied with their lives, but there are also a number of local Stadians who are not. According to an expatriate Statian, “the thing is that those who are satisfied are going to do as much as possible to keep the status quo”. Therefore, a number of local Stadians are not open for change. But, how many Stadians are satisfied? According to Omnibus Survey Caribbean Netherlands (2013 as cited in Statistics Netherlands, 2013), 85 percent of the Statian population is satisfied with life, 10 percent is neither satisfied nor unsatisfied and 5 percent is unsatisfied with life. Even though 5% of Stadians are unsatisfied, they do not express their issues, as argued by an expatriate Statian. Furthermore, an expatriate Statian argued that “the only custom I see is gossip. Everyone knows other Stadians’ business on the island”. An expatriate Statian argued that “everybody knows your business here and if they do not know your business they make it up”. Another common thing between local Stadians is that family is important. According to an expatriate Statian, “local Stadians do often hang out with family and less with friends”.

Local Stadians believe that expatriate Stadians detach themselves from local Stadians, for instance they live in area that is considered as the rich area on Statia. Furthermore, local Stadians believe that they have to adapt to expatriate Stadians’ cultures and that Western cultures influence the Caribbean and Statian culture. The majority of local Stadians have no issues with expatriate Stadians as long as they respect the island and Stadians. Furthermore, local Stadians argued that:

“it is good that expatriates see business opportunities on the island and we are not against that, because we also could have done that and we did not. So, we cannot complain. However, some businesses should be reserved for locals, for instance small businesses including bakeries and supermarkets”.

A Caribbean Statian complemented by arguing that “it will be good when expatriate Stadians come to the island with big investments, because locals cannot afford that and it would develop the island”. A local Statian supported the former statement by pointing out that “we need foreigners because they contribute to competition and development on the island, but they must not come and do what locals can do”.

### **Culture**

Expatriate Stadians feel that it is difficult to explain the Statian culture. According to an expatriate Statian, “Statiaday is something that binds Statia together, but I do find that on Statia there is a lack of culture, or it has not developed yet”. Statia is a small island with different people from different backgrounds. An expatriate Statian stated:

“you have different blending of Stadians and I do think that is really part of what is Statia, what is part of the history. This could also contribute to why it is really hard to see the Statian culture, because it has always been a place where people pass through”.

According to expatriate Stadians, there is no 'definite Stadian culture'. This also explains why they find it difficult to describe 'the typical Stadian'. An expatriate Stadian argued that "if I see a definite culture, I could tell you that this something that is typical Stadian". The interviewee pointed out that "I do not see any food that I can say is authentically Statia, perhaps it died with the agriculture on Statia". According to seven Caribbean and expatriate Stadians, local Stadians still relate situations and issues back to slavery. According to an expatriate Stadian, "slavery can be an excuse for everything". Expatriate Stadians believe that local Stadians are always talking about the contrasts between the black and the white. Perhaps, this is because the dissatisfaction with the transition to 10-10-10, where Statia became part of the Dutch Kingdom as a special municipality.

According to the expatriate Stadians, the Stadian community is divided in locals and non-locals. Locals in this case are Stadians who are born on Statia. According to an expatriate Stadian, "when you are four years old and you move to Statia, you are still not considered local". The Stadian community is divided based on family background, religious beliefs and political affiliation. Family, religion and politics has an influence on the daily lives of local Stadians. Expatriate interviewees themselves were not religious. An expatriate Stadian explained that if you have a last name of a big reputed family, you have more opportunities (within the work field) compared to someone with an uncommon last name. An expatriate Stadian complemented on the former statement by arguing that:

"if you are from a reputed family, you will get the jobs. Furthermore, if you go to the church, you will easily get a job with the people that are also going to the same church. It works the same way within politics. If you vote for a particular political party, then you have your friends there who can provide you with jobs and other favors".

According to an expatriate Stadian:

"it plays a big role here on the island. In addition, family, religion and politics play a role in the sense that if your family is Methodist, then everyone within the family is Methodist. It is rare that some of the family members support a different religious denomination than their parents. This works the same way for the preferences for political parties. If parents vote for the DP, so do the children. However, a shift is taking place. Particularly the young people, they do not want to vote for what was custom for the families, but they are looking for their own".

An expatriate Stadian argued that "despite all the differences between the groups within the Stadian community, Stadians come together when Statia is on fire".

Then there is the case of the 'crab mentality' which is also based on family, religion and politics. Expatriate Stadians experience that local Stadians envy each other. They believe that local Stadians first look from which family you are from, which religious denomination you support and which political party you support. According to an expatriate Stadian, the Chinese are doing well in business, because they are considered as outsiders, so local Stadians do go to the Chinese businesses easily. An expatriate Stadian argued that most of the local Stadians rather go to the Chinese supermarket than the local supermarket, because the Chinese are more detached from local Stadians. That is also one of the reasons that local Stadians are often not able to stay in business for long. An expatriate Stadian

complemented by arguing that local Stadians “would still embrace a foreigner to come in and have a good or high position than to see their own fellow Stadians to have that position”. So, Stadians envy each other.

The work ethic between expatriate Stadians and local Stadians is different. According to six expatriate and Chinese Stadians, “where expatriates feel the need to work hard and achieve something, local Stadians do not feel that need”. Therefore these interviewees argued that local Stadians are ‘laid back’ and live day by day. Expatriate Stadians do not understand why local Stadians do not take advantages of the opportunities on the island. Foreigners come in and take advantage of the opportunities, so why not the local Stadian? Expatriate Stadians also believe that local Stadians have no ambition and do not strive to climb the ladder. An expatriate Stadian argued that “local Stadians work hard for everything they want, but they do not want to advance themselves on the career ladder”. An expatriate Stadian complemented by arguing that there are no sufficient jobs on the island, so often there are no further career opportunities. According to an expatriate Stadian, “it does not matter what education you have, you get stuck in a system where the offices are so small with so few people and there is no incentive to strive to go anywhere”. An expatriate Stadian complemented by arguing that “once local Stadians have a job, they are fine with it, because at least they have a job. This contributes to a situation where Stadians actually do not like their jobs”. In addition, expatriate Stadians feel that businesses on Statia are not striving for excellence. An expatriate Stadian pointed out that “you see in all sectors that business owners are not looking for perfection”.

#### *5.1.1.4 Chinese Stadians*

Chinese people moved – around ten years ago – to Statia because of economic opportunities, and because they had no opportunities in their own country. Family in other parts of the world brought them over in order to work for them. That also happened to the Chinese Stadians who are now on Statia. Family has brought them over to work in their supermarkets or restaurants. There is a language barrier between the Chinese and the Stadians. The majority of Chinese Stadians cannot speak English fluently. They argued that it is difficult, but they manage.

#### **Characteristics**

Chinese Stadians believe that Stadians are friendly and easy to get along with. However, they believe that Stadians are only ‘talkers’ and do not execute anything. According to a Chinese Stadian:

“there is a lot of gossip on the island, but no one is taking action to develop the island. Furthermore, the government is not adequate to run the island. Even though there are Stadians who are ‘laid back’, not every Stadian is. There are local Stadians who work very hard”.

According to one of the Chinese interviewees, “maybe the island does not provide enough opportunity for them. When they go to Holland and come back, they cannot find a job for themselves”. Where Stadians are used to get things provided by the government, Chinese are not. A Chinese Stadian argued that:

“they have to work for everything they want. Therefore, the majority of local Stadians are ‘laid back’, because Stadians got everything provided. Furthermore, most of the Stadians have not lived out, so it is difficult for them to be open for other perspectives”.

## **Culture**

Even though there are a lot of differences between local Stadians and Chinese Stadians, Chinese Stadians consider themselves a little bit Stadian. According to a Chinese Stadian, “local Stadians are nice to us and we do not feel excluded. We are open to local Stadians and try to adapt to their way of living, therefore we consider ourselves Stadian”. According to a Chinese Stadian, “I consider myself a Stadian in how I treat my life”. A Chinese Stadian argued that:

“I still consider themselves more Chinese than Stadian as I am more comfortable with my own Chinese lifestyle than the Stadian lifestyle. We do not live ‘laid back’, instead we look towards the future and are willing to work hard”.

Religion is important in the Stadian community. Chinese Stadians realize that. A Chinese Stadian explained that the community is surprised when you tell them that you do not believe in God. The interviewee continued by arguing that “it does not matter which church you serve, but in their society believing in God is a must”. The majority of Chinese Stadians on Statia are not religious. They are also not celebrating their Chinese traditions, as they find it difficult to celebrate it on Statia and they do not have much family on Statia. So, every day they are just busy with work. The work ethic of Chinese Stadians is very high.

Local Stadians believe that Chinese are contributing to the development of Statia. According to a local Stadian, “where there are Chinese people, there is development as they are industrious and always see opportunities”. Furthermore, the majority of Stadians believe that Chinese Stadians work hard and they are helping the island. In addition, Chinese Stadians provide good customer service. In contrast, a local Stadian argued that “none of the Chinese supermarkets has added value above any of the local supermarkets on the island”. In addition, a Caribbean Stadian argued that “Chinese Stadians are doing the businesses that locals are already doing, for instance starting supermarkets and restaurants”. Local Stadians rather want Chinese Stadians to come with big investments on Statia. Based on the interviews, Stadians do not have something against Chinese Stadians personally.

Figure 5 shows that the proportion of local Stadians on Statia is relatively low. Furthermore, the figure shows heterogeneity – based on race – of the Stadian community.

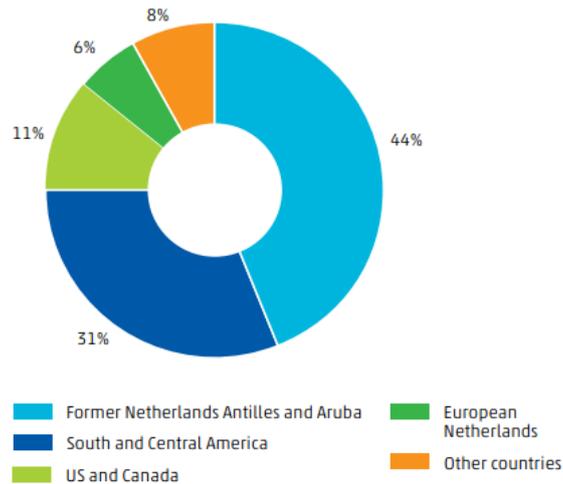


Figure 5. Country of birth of Statia inhabitants, 1 January 2014. Source: Statistics Netherlands, 2013, p. 89

### 5.1.2 Gender equality

Gender roles on the island are changing in the last 30 to 40 years. The majority of Stadians believe that Statia has come a long way towards gender equality. Women were not allowed to work after their marriage, so that they could manage the children and the household. Men used to be the breadwinners. Nowadays, women are independent, educated and working. A local Stadian argued that:

“the jobs where women do not come in recognition for is, because women will not like to work there, such as the construction field. Men will not maybe be a housemaid or a cleaner. That is more of a women job”.

So, it is assumed that there are still socially constructed gender roles, where the society decides whether a specific job is masculine or feminine.

Expatriate Stadians argued that women are holding high positions within the business sector, but also within the government. According to an expatriate Stadian, more women are working for the government compared to men and also women work in high positions. The expatriate Stadian explains that women need to, as costs of living on the island have become too expensive for just one breadwinner in a family. Furthermore, he argued that there are a lot of single mothers on the island, so women have to work in order to provide food and education for their children. According to a Caribbean Stadian, even though gender equality seems to be achieved on the island, abuse is a major issue on the island. According to a Caribbean Stadian, men abuse women, but there are also cases where women abuse men. The question is whether the rationale for the abuse can be found in gender equality; however that is beyond the scope of this thesis. A Caribbean Stadian pointed out that gender equality is not completely achieved on the island.

### 5.1.3 History of Statia

Statia is known as ‘The Golden Rock’, because of its prosperous trading history of tobacco, cotton, coffee and sugarcane. Also the supply of slaves on Statia in the 18<sup>th</sup> century has brought prosperity to

the island. Slave trade and trade in goods had close links. Slaves were often paid by means of goods. Early 19<sup>th</sup> century, Dutch slave-trade was abolished. An important characteristic of Statia and the slaves are the blue beads. The slaves were often paid by means of these blue beads. However, Hartog (1976) argues that:

“there is no certainty as to the origins of the beads found at St. Eustatius. How the beads have come to be found in St. Eustatius is not yet known. Whether they were sold directly on the island or were brought over from Africa by the slave, is not known” (p. 54).

Local Stadians still wear the blue beads around their neck. According to a Caribbean Stadian, “people know that you are from Statia or went there when they see the blue bead”.

After the independence of the United States around 1795, the Stadian economy declined as Statia was no longer necessary as a port of transit. Local Stadians are experiencing something that a Stadian calls a collective trauma. This means that Statia used to be the Golden Rock, while they are currently considered as a developing economy. According to a local Stadian, “we do not mean anything anymore”. Furthermore, it seems that the Stadians still hold on and relate things back to slavery, for example with producing their own food. Local Stadians used to grow their own fruits and vegetables, such as yams, sweet potatoes and plantains. They were even exporting it to other Caribbean islands. Almost no one is willing to work in the fields anymore. According to a Caribbean Stadian, “they relate that to slavery where slaves used to work on the plantations. Furthermore, they do not want to do the dirty jobs in the sun. However, they forget that producing own food will economically develop the island”.

Stadians do realize that their island has a rich history. According to a local Stadian, “Statia, back in those days, was really viable and played a very important role in the trade industry in that time”. A Caribbean Stadian complemented by arguing that “I have been around in the Caribbean islands and I realize that we, though very tiny, have a very big history”.

#### **5.1.4 Religion**

Religion is important for local Stadians. The local Stadian community has always been a religious community. The majority of local Stadians and Caribbean Stadians are brought up in a religion. Everyone used to go to the church. The different denominations on Statia came into existence, because merchants from countries around the world came to Statia to settle (Hartog, 1976). According to a local Stadian, “before times, when I was growing up we only had Adventists, Methodists and Catholics. Since we let people immigrate to this place from the English islands, you got Pentecostal, Jehovah, you got all those different kinds of denominations”. A Caribbean Stadian argued that:

“families come together, they dine together and they go to church together. In addition, Stadians from the same church will pray together and come together as a family. While religion brings Stadians together, it also is dividing Stadians within the Stadian community. The different religions are in disagreement with each other. They put their own faith above the faith of others”.

Statians have different beliefs and different ways of doing things, which sometimes causes friction between Statians from other churches. According to a Caribbean Statian, Seventh-day Adventists believe that they are the largest and most important religious denomination on the island. However, Catholics are the largest religious denomination on the island. Table 1 shows the different denominations on Statia with the percentages of followers within the Statian community. According to the majority of all the groups of Statians:

“local Statians are provided with jobs much easier when they know someone from the same church. So, family members or same church members always get priority, whether it is about getting a job or getting legal documents or whatever. Not only in religion and families are Statians favored, but also in politics. Political affiliations on the island are also dividing the Statian community”.

A local Statian argued that “we have six different political parties for this small island”. According to a local Statian, “on this small island, politics is still very prominent in the sense that it influences people in a non-objective way”. A local Statian complemented by arguing that:

“followers of the Democratic Party (DP) are diehard people. If you are not a DP, you are out”. They look at who is supporting who politically and that is hampering and jeopardizing the progress of Statia”.

**Table 1. Denominations on Statia, 2013. Source: Omnibus Survey Caribbean Netherlands, 2013 as cited in Statistics Netherlands, 2013, p. 90.**

<b>Denominations</b>	<b>%</b>
No denomination	17.2
Roman Catholic	23.8
Pentecostal	4.4
Anglican	4.1
Adventist	16.8
Methodist	21.4
Other denomination	12.3

Besides the favors within the Statian community, the ‘crab mentality’ causes divisions and frictions within the Statian community. According to a local Statian, the ‘crab mentality’ refers to the situation where you have a bucket full of crabs that kick one another to the bottom of the bucket in order to crawl out themselves. A local Statian complemented by arguing that “a lot of Statians still have not moved from that point where they can embrace their fellow Statian and see them become successful”. One of the interviewees gave the following example to illustrate the ‘crab mentality’ within the Statian community: “there is someone who starts their business, but who is voting for the PLP political party. Every DP supporting Statians would rather want this PLP voter to go bankrupt, rather than help him make profit and sustain his business”. This ‘crab mentality’ is also related to religion. According to the majority of interviewees:

“Stations take economic opportunities away from each other on the basis of religion. It is the case that, for instance Seventh-day Adventists do not buy products from a store that is owned by a Methodist. Furthermore, economic opportunities are taken away from you when local Stations do not like you”.

A local Station argued that “if I am opening a clothing store, no matter how pretty the clothes are, they just will not buy it because it is from you”.

Based on the four Station identities as discussed above, it can be concluded that the Station community is heterogeneous. It is found that Stations organize themselves based on culture, history, politics, race, religion and social class. Thus, ‘the Station’ does not exist. As Statia always was open to the world as a Caribbean trade centre in the 17<sup>th</sup> and 18<sup>th</sup> century, people from all over the world have been traveling to Statia for ages (Kandle, 1985). That is one of the reasons that there is a mix of people on Statia. In addition, it is one of the reasons why the Station culture has been modified over the years. According to Hoogenboezem-Lanslots et al. (2010), “the colonial period created a heterogeneous community, wherein different cultures, religions and racial groups intermingle in remarkable harmony” (p. 22).

## **5.2 Stations’ perspectives towards entrepreneurship in general**

In this next section I discuss Station perspectives towards entrepreneurship in general.

### **5.2.1 Individual vs. collective motivation**

An important point to be noted is that Stations are not being encouraged – by the Station community in general – to become entrepreneurs. Stations who are entrepreneurs or who are planning to become one are doing this because of their personal motivations. According to a local Station, Stations have different reasons to start a business, but it is the individual perspective that motivates them. Another local Station complemented by arguing that it is the personal identity that motivates Stations to become entrepreneurs and not the social identity, because of the division – based on family background, religion and politics – in the community and the ‘crab mentality’. However, Stations are motivated by their family when they have their businesses. It was found that Stations are more likely to become entrepreneurs when their family members have their own business. According to a local Station, “there are a lot of family owned businesses that are passed on from generation to generation”. A Caribbean Station complemented by arguing that “certain families are industrious and therefore you will notice that businesses are operated within that family”. Based on the interviews, it was found that 15 out of 28 entrepreneurs indicated that their family member(s) had or still have their own business. It seems that industrious families are open towards entrepreneurial values and see the importance of teaching these values to the young family members.

## 5.2.2 Positive perspectives

### 5.2.2.1 Need for private initiatives

There are a number of interviewees who pointed out that there is a need for private initiatives on the island. A local Statian pointed out that “we do not have enough businesses”. However, Hoogenboezem-Lanslots et al. (2010) argue that “the current level of economic activities is difficult to maintain on account of limited resources, limited industry, a poor infrastructure and the lack of a dynamic business environment” (p. 29). There are Chinese entrepreneurs who take private initiatives in starting their own supermarkets and restaurants, whenever they see opportunities. Furthermore, there are American and European entrepreneurs who own dive shops. Local Stadians are not complaining about foreign entrepreneurs. In their view, Stadians could do the same thing as the foreigners are doing now. However, the Stadians did not take the opportunities, so the foreigners did. According to a local Statian, “you cannot blame the Chinese or think against them, because they are helping the island”. A local Statian argued that “if foreigners can do it, why could not you”? A Caribbean Statian complemented on the former by pointing out that “it is all who wants to take advantage of that opportunity. So, even if any of the locals have a problem with foreigners coming with their business, no one said that you could not do it either”. A local Statian states that “we should promote that we are open to foreign investors”. According to a local Statian, “where there are foreigners, there is progress, because of the investments”.

However, there are some local Stadians who feel that foreign entrepreneurs should open a business that local Stadians cannot do themselves. Some interviewees feel that foreign entrepreneurs should provide large investments in Statia, such as a new hotel. According to the interviewees, those are the things that a local cannot do, due to lack of capital. A local Statian pointed out that a foreigner “must not come and make a snack bar, because we can do that”. A local Statian argued that “if it is something already on the island and a foreigner wants to come in to do the same thing, the government should watch that very carefully”. Furthermore, they feel that foreign entrepreneurs prefer to hire their own people and not local Stadians. Foreign entrepreneurs feel that they often cannot work along with local Stadians because of their work attitude. Foreign entrepreneurs feel that local Stadians often do not work as hard as foreigners. There are foreign entrepreneurs who hired local employees, but it did not work out. According to a Chinese Statian, “the kind of problems, the kind of mistakes, the kind of attitudes that they have is totally not acceptable”. A Caribbean Statian complemented by arguing that “entrepreneurs have indicated that they have regularly tried to work with local personnel, but that it is too complicated”. Besides cultural barriers, Stadians take advantage of the possibilities to skip work, for instance by reporting themselves falsely ill. Thus, the work ethics are different between foreigners and local Stadians.

### 5.2.2.2 Education

Since there is a need for private initiatives on the island, workshops and trainings are developed to stimulate entrepreneurship among Stadians. There are institutions that are willing to help entrepreneurs to start up their businesses by providing education. Examples of these institutions are the Sint Eustatius Business Association (STEBA) and the STDF. However, there are two sides of this story. On the one hand, starting entrepreneurs express their needs for workshops in entrepreneurship and related courses. On the other hand, the participation rates for workshops are

low. According to a local Statian, the workshops are organized on working hours on work days. A Caribbean Statian complemented by arguing that:

“sometimes they are bringing in courses where people have to pay 100 dollars for and sometimes the course comes at such an odd time or you need to take time off from work to do a course. It does not make sense”.

This means that no employee is willing to take a day off in order to participate in the workshops. Other institutions, such as the New Challenge Foundation and Mega D Foundation, are providing workshops and trainings for unemployed Stadians. These workshops include topics, such as work attitude, communication, customer satisfaction, finances and work ethics. In these workshops entrepreneurship is stimulated among the unemployed, since there are insufficient jobs available on the island. Overall, all the interviewees believe that education is needed in order to become an entrepreneur. They argued that you must know the business that you want to get into. Furthermore, you must know the island and the people on the island.

There used to be interest in a tourism curriculum in the high school of Statia. In collaboration with STDF, tourism courses would be developed and included in the curriculum. However, this tourism curriculum is not developed and implemented for unknown reasons. The intention of this tourism curriculum was to prepare students for employment opportunities in the tourism sector and thereby promote employment in the tourism sector.

### *5.2.2.3 Statian products*

Recently, a local Statian started its own business in producing bottled Statia water. All Statian interviewees are proud that a local Statian has started its own business producing a Statian product. According to a local Statian, “it is a beautiful initiative, which we need on the island”. There is also a local Statian who produces Statia soap and laundry detergent. Furthermore, a Statian couple has their own land where they produce food. The food is used for own consumption, supplied to Statian supermarkets and exported to Caribbean islands. The owner of the agricultural business argued that he is proud to show that Statia is also able to export their products and he wants other Caribbean to be proud of Statia when they see the Statian logo on the products. Stadians acknowledge that it is necessary to have their own products that represent Statia. A Caribbean Statian pointed out that “we need to realize that Statia has its own things. Statia has a lot of things that they can do, whether it is alcoholic beverages, virgin beverages, laundry detergent, and hard cake”. A local Statian complemented on this by arguing that Statia need to export more of their own products instead of importing products.

As already mentioned, Stadians are not encouraged by the community to become entrepreneurs. However, the Statian community is proud when they see a local Statian having a successful and enduring business on the island. There will always be jealous people, but overall the community will be proud, especially when they see the local Statian continuing his business despite the ‘crab mentality’ within the Statian community.

## 5.2.3 Negative perspectives

### 5.2.3.1 Lack of capital

The biggest obstacle to start a business on Statia is the lack of funding and capital. According to a local Statian, “Statians have the ideas, but they do not have the funding”. Local and Caribbean Statians argued that it is difficult to obtain a loan from the bank. According to a local Statian, “years back, you used to get loans from the bank, but all of that has become very problematic since 10-10-10”. There is also much paper work involved. Furthermore, the requirements to get a loan are strict. One of the requirements – mentioned by a number of interviewees – is that your salary has to be up to par in order to be granted a loan. A local Statian argued that most local Statians have a relatively low salary, so it is difficult to get a loan from the bank. According to a local Statian, “it makes no sense that you got all the knowledge and everything, but you do not have the money”. Furthermore, there are no foundations or organizations that provide microcredit for small businesses.

### 5.2.3.2 Small population

The majority of the interviewees argued that the small population of Statia is an obstacle to start an enterprise. According to them, it is difficult to find a business that will survive with the small population. According to a local Statian, “entrepreneurship on an island with only 4000 inhabitants, a lot of things are doomed to fail when you have too few people”. Furthermore, with so few purchases of products on the island, it is difficult to make out a living from it. The costs of living are too high compared to the small revenues that are coming in from the small stores. According to a local Statian, “from an economic standpoint it may not really generate the kind of income that you would have to sustain you for long term”. According to a Caribbean Statian, “supermarkets have survived, because people need food to survive. However hotels are not needed every day by Statians. So, you need people coming in on the island or the customers should be attracted internationally”. This means that you have to have tourists coming in or your business should have an international market. A Caribbean Statian argued that “you need to have either customers abroad or you bring customers in and for that to happen we need to grow the access to the island and access to export your products”. A local Statian complemented by arguing that “we are limited to our own people internally and we are closed down externally, so it is difficult to see any niche or market”. Most of the interviewees believe that developing the tourism sector will help to increase the demand on the island. The majority of interviewees are complaining about the number of inhabitants on Statia, but things work out on Saba which is actually smaller than Statia. The island is able to sustain itself and the island economy runs as they have numerous policies that stimulate tourism development and economic development. So, Statia should also be able to manage itself if you look at the number of inhabitants. A Caribbean Statian argued that “if we do not start, we can never get nothing here”.

### 5.2.3.3 Red tape process

The procedure to get documents for starting a business is devious. 7 out of 28 entrepreneurial interviewees complained about the red tape process that Statians have to go through. There are two views on this. On the one hand, Statians complain that starting a business is not as easy as it was 20 years ago. According to a local Statian, 20 years ago you only needed to have a license and at the present you need more documents. According to a local Statian, “sometimes, unfortunately, the

channels that you have to go through are not always very efficient in order to get things done in a timely manner". On the other hand, Stadians pointed out that the procedure for documentation is already more efficient than it was before 10-10-10. An expatriate Stadian pointed out that "lately that is going pretty smooth, but in the past it was a lengthy procedure". According to a local Stadian, "Stadians have to apply for a business license by the Department of Economic Affairs. If he or she does not hear anything from economical affairs within 68 days, he or she automatically gets his or her business license". It seems the case that there a lot of businesses registered on paper, but they do not operate anymore in practice for numerous reasons. Reasons could be that Stadians underestimated the work and effort that they needed to put into the business or that they lack capital to order products from abroad or to pay the employees' salaries. Some of the interviewees argued that except for the paperwork, starting up a business on the island is easy. A local Stadian pointed out that "you must follow the list of things that you need to have and you will not have a problem".

#### ***5.2.3.4 Risk involvement***

Starting a business involves taking risks. There is the financial risk. Will the investments pay off? Will the business run as good to pay the costs of living? Will the business sustain? There is the fear that competition will be too fierce, which will force starting entrepreneurs to close down their business. Furthermore, importing products to the island is expensive. The products need to be bought from another Caribbean island or country. The products need to be transported to the island and import tax need to be paid. This all costs a lot of money for Stadian entrepreneurs. In addition, it is often the case that entrepreneurs on Statia get (almost) expired products as they are dependent on products from abroad. According to a Chinese Stadian, "they are not sending directly expired products, but the time is too short to sell them". Then there is the risk of hiring people. Who is this employee and will it work? One of the interviewees argued that sometimes you hire a person and then they are ill or you do not see them around anymore for weeks or months. They might not even be ill, but they will not show up. This leads to the situation that the entrepreneur needs to pay two salaries, for the one that is ill and for the substitute worker. He continued by pointing out that he often hires Hispanics from the Dominican Republic. A local Stadian complemented on this by arguing that he rather hires a Hispanic than a local Stadian, as the Hispanic will work much harder than the Stadian. However, there are entrepreneurs who are happy to provide jobs to local Stadians. They believe that local Stadians should get the job first and then other Stadians. The employees' capabilities and background will be reviewed when hired. Based on these risks, becoming an entrepreneur is not a secured job.

#### ***5.2.3.5 Taxes***

The tax system is implemented by the Dutch since 10-10-10. Stadians had to pay tax even before 10-10-10, but it was not strictly enforced by the local government as is done currently by the Dutch government. Paying taxes is an obstacle that was mentioned by all the interviewees. According to a Caribbean Stadian, since the implementation of the tax system, Stadians have to fight to survive and be able to pay costs of living. Entrepreneurs do not earn as much in order to sustain themselves. The taxes have become a burden for the entrepreneurs, where some of the entrepreneurs even had to close down their business. So, the tax system is a major obstacle towards economic development for the locals. After the transition to 10-10-10, a new simplified tax system was implemented on Statia

on 1 January 2011. General tax measures are included in order to make it easier for businesses and individuals to comprehend. In addition, the tax rates are deliberately decreased and the number of taxes that should be paid are minimized. Thus, the Dutch tax system is not indiscriminately implemented on Statia (Government of the Netherlands, n.d.).

Statians believe that none of the taxes that Statians pay is being spent on Statia. They believe that all their taxes go to The Netherlands, where the Dutch government gives them a budget in return. An example is that Statians are paying road tax, however the roads on the island are not in a good state. So, Statians believe that their road tax goes to the Netherlands and is not spent on the roads in Statia. However, multiple local Statians argued that “the roads are still not improved, because of the frequent change in the local government, where other issues on the island have the priority compared to the roads”.

#### *5.2.3.6 Crab mentality*

There is a lot of envy on the island among the Statian community. This is closely linked to the ‘crab mentality’ as discussed in section 5.1.1. A local Statian pointed out that the ‘crab mentality’ contributes to the situation where you see local Statians starting their business and suddenly closing it again. According to a local Statian, “what makes it more difficult is that our own Statians are not supportive for one another. There is more jealousy”. A local Statian complemented by arguing that “in such a small community, we are supposed to help each other and not basically tear us down”. Oftentimes, this envy is caused by the divisions in the Statian community. Seventh-day Adventists do not go and shop in a store where the store-owner is a Methodist. The same holds for political affiliation. Non-DP voters do not support someone who does vote for the DP. A local Statian argued that when everyone knows that a store-owner votes for the PLP, then all the DP-voters rather want the PLP-voter to go bankrupt than that they will help him to generate revenue. Thus, this influences Statians’ businesses.

#### *5.2.3.7 Lack of ambition*

There is a small group of Statians who have the idea that the government should take care of them from the ‘womb to the tomb’. This idea has been in Statians’ mind for generations. This idea stops Statians from taking care of themselves, and taking initiatives and it translates itself also to the business aspect. This group does not feel the need to start their own business, because why should you if the government is there to take care of you? This idea is also closely linked to ‘the laid back mentality’ of local and Caribbean Statians. Often, they underestimate the work that has to be put in their business. According to a Caribbean Statian, “I will see a lot of people, they do have the idea and the concept, but they do not want to put in the hard work”. Furthermore, the Statians who are in business do not strive for excellence, which contributes to businesses that lack quality. Then you have the Statians who completed a study abroad. Local Statians feel that if you completed a study abroad, you should work for the government. Local Statians feel that the good jobs are only available at the government. They do not think about starting their own business.

#### **5.2.3.8 Dominant families**

There are x number of dominant families on Statia who lived on the island for generations. These families have family ties all over the island in high positions, allowing them to strengthen their position. In addition, the dominant families have marriage ties with other dominant families, which enhance their power. A Caribbean Statian argued that “these families own pieces of land, the areas, and the shops. They control everything, because they are in the best positions and they own companies on the island”. This power influences entrepreneurship on the island, because it can prevent a company to start and even can lead to bankruptcy of a company when fellow Statians are triggered not to go to that company. An example is: if one family member does not like the start of a specific business, they would only have to call their family member in the government to ask them not to provide the business license for the specific business. According to a number local Statians, “at times we get marginalized because of family lines”.

#### **5.2.3.9 Lack of business continuity**

According to a local Statian, Statians do have the ambition to start businesses on the island, since Statians do go through the process of obtaining a business license. However, numerous Statian entrepreneurs fail to sustain the business in the long term. According to a local Statian:

“Statians start their business on the island. However, with the slightest obstacles, Statians suddenly stop with their business. Furthermore, Statians open and close their business whenever they want to. There is no consistency in the business. Sometimes it even happens that business do not open for six months, even though they are technically still a functioning business and no note is provided why they are closed or whether they will open again”.

According to a local Statian, “there are some businesses that are consistent, because they understand that there are people depending on you. However, there are others who are inconsistent”. So, numerous businesses start on the island, however they are often not maintained on a longer term. It is necessary to be persistent as an entrepreneur. However, the majority of Statians believe that perseverance is lacking within the Statian community.

### **5.3 Statians’ perspectives towards entrepreneurship in tourism**

In this chapter, I discuss perspectives towards tourism development and the perspectives towards entrepreneurship in tourism. Opportunities, as well as obstacles, in tourism development and tourism entrepreneurship will be discussed.

#### **5.3.1 Opportunities**

##### **5.3.1.1 Marketing and tourism product development**

Statia’s history is rich compared to the other Caribbean islands. Therefore, Statians feel that exploiting their history in the tourism sector is one way to attract tourists to their island. Most of the interviewees mentioned that their history should be included in tourism marketing. All the interviewees feel that the history of the island is something that distinguishes Statia from the rest of the Caribbean. According to Hoogenboezem-Lanslots et al. (2010), “heritage and archaeological

remains contribute to Statia's identity and offer opportunities for creating a historical image as a tourist asset" (p. 43). In addition, they argue that historical buildings on Statia "are unique tourist attractions that can be used in an elaborated marketing strategy for the island" (p. 49). According to a local Statian, "we have a lot of historical sites compared to the other Caribbean islands, so we should exploit that". Thus, there is also need for developing culture and nature as a tourism product.

All the interviewees believe that Statia is not being marketed properly. Dive tourism on Statia is a popular market. Statia should not only be marketed for their beautiful dive sites. There is also the opportunity to market the exclusive nature of the island. The Quill is something special that could be used in marketing. Furthermore, the quietness of the island can be marketed. So, there are numerous opportunities to market the island. STDF can look at marketing activities of other marketing organizations, such as NBTC, to use it as an example in the promotion of Statia. However, the interviewees believe that before attracting tourists to the island, the island needs to be developed internally. Yards and houses needs to be clean and proper, the roaming animals should be kept off the streets, garbage on the island should be cleaned, the infrastructure on the island should be improved and tourism facilities should be developed. According to a local Statian, "it is not only about bringing in tourists, but also about taking pride and showing our beautiful island". A Caribbean Statian complemented by arguing that "when you have advertisement and activities in place, then we go and get people on the island". A local Statian complemented by arguing that "when everything is clean and proper, then you can open Statia, have conferences and all that". However, a Caribbean Statian argued that "yes, you need to fix the island, but you can do little things in the meantime to bring people in".

### *5.3.1.2 Tourism facilities*

There are a number of opportunities in the tourism sector when it comes to creating tourism facilities on the island, including tourism activities. These tourism activities can be cultural activities or natural activities. Examples of these tourism activities are: adventurous hiking trails, beach activities, bicycle rentals and donkey rides. Currently, tourism activities on the island are limited, so there is room for development there. One of the interviewees came up with the idea of developing spas on Statia, because mostly elderly tourists are coming to the island for relaxation. So, providing these tourists massages is an opportunity to keep the tourists happy and busy on the island. Furthermore, there is a need for tourism facilities by means of shops, including gift shops. According to a local Statian, it is nice to have souvenirs that are made in Statia itself and not have a souvenir where it states that it is made in China or wherever. A local Statian complemented by bringing up the idea that you should get the seniors involved by letting them stitch kitchen gloves for instance. Furthermore, you can involve the youth in order to set up tourism projects.

Accommodations and restaurants are also tourism facilities that have opportunities and room for improvement. Accommodations on the island need to be improved and more sustainable small scale accommodations, such as eco-lodges and bed and breakfasts, should be developed. The same holds for restaurants on the island. A local Statian argued that "there are not enough rooms on the island, especially when there are events on Statia". Furthermore, there is a need for accommodations and restaurants that are affordable. According to a Caribbean Statian, "you can have a nice meal, but you going to spend a lot of money". All the interviewees feel that the quality of hotels and restaurants

are poor. An expatriate Statian argued that “if you want to be a three star operation, your operation needs to qualify with that and that is not the case here. The employees are not friendly towards the customers”. According to a local Statian, “we do not know how to cater tourists”. A local Statian complemented by arguing that “the way they serve you or the way they greet you, it is terribly lacking”. She continues by arguing that “not only tourists experience this bad treatment, but also local Stations themselves. The service-minded concept is lacking. Serving tourists and Stations is often linked with slavery”. However, a local Statian argued that:

“customer service is also lacking in businesses in other sectors. Furthermore, there are family members working in such a tourism business. So, there is no way to fire you family member when he or she is not providing good service or is not being friendly to the customer. Otherwise there will be a fight with the whole family at home”.

So, the owners of the tourism businesses are to blame. According to an expatriate Statian, “they have to make sure that their staff is competent to accommodate tourists”.

The lack of service and hospitality sets a negative image for tourism on Statia. Furthermore, there is the risk that hotel owners will bring their own personnel, which will lead to missed employment opportunities for Stations. Stations feel that providing trainings is a way to educate personnel about the norms and values of the tourism sector on Statia. Furthermore, the introduction of tips or employee of the month system in the tourism business is a way to motivate the personnel. According to an expatriate Statian, “waitresses are nice to you, because they know that they get tips”. Creating status in the tourism sector could also be a motivator for Stations to work in the tourism sector. A local Statian pointed out that “local Stations would really like to work in the tourism sector if it is status-enhancing”. Another way to make the tourism sector attractive for (future) employees is by developing studies with internships, where students will learn in practice about values such as hospitality and quality. Thus, there are numerous opportunities for tourism businesses and the improvement of tourism businesses which will create employment opportunities for Stations and will contribute to the (economic) development of Statia.

### ***5.3.1.3 Package tours***

Selling package tours is a way to attract tourists to Statia. Packages can be developed where tourists come to Statia for two days and then go to Saba or Saint Kitts. In this way, tourists get the opportunity to visit multiple Caribbean islands and thereby also visit Statia. It is also possible to connect a specific theme to the packages, for instance dive packages where dive tourists travel to multiple Caribbean islands with the primary intention to dive, or cultural packages where tourists travel to multiple Caribbean islands to visit cultural sites and participate in cultural activities. It is important to develop other niche tourism markets besides dive tourism. Furthermore, an interviewee came up with the idea to have a tourism desk on for instance Sint Maarten, where STDF can promote the island. He argued that “you would pick up day trippers from Sint Maarten and go back in the evening”. The same could also work with a tourism desk in the United States.

It must be noted that none of the interviewees was negative about becoming a tourism entrepreneur. The ones that did not want to become a tourism entrepreneur have other careers in

sectors other than tourism. In addition, some interviewees are willing to become tourism entrepreneurs when they see the tourism sector growing, as currently the tourism sector is underdeveloped, as insufficient tourists arrive on the island. According to a local Statian: “if I start a tourism business now, I will not be able to make a living from it, because we have a limited number of tourists coming to the island”. A local Statian complemented by arguing that “if you want to survive with tourists as your only customers, it means that each and every tourist on the island should buy from you”. So even though Stadians believe that there are major opportunities in the tourism sector, the lack of tourist arrivals is a point of hesitation and risk to start a tourism business. The majority of Stadians believe that the island must first be properly marketed to the world in order to attract tourists to the island.

## 5.3.2 Obstacles

### 5.3.2.1 Lack of infrastructure

The lack of infrastructure is an obstacle for attracting tourists to the island and for attracting foreign investments. According to a local Statian, “investments will come when we improve the harbor situation, airlift, infrastructure, etc. We are located in a very good location in the Caribbean”. The majority of Stadians argued that roads on the island are in a poor state, especially the road to the harbor which is the most important road on the island and the first road tourists see when they come by sea to the island. In addition they argued that in order to develop tourism, the infrastructure to and on the island needs to be developed. According to Hoogenboezem-Lanslots et al. (2010), “for a sustainable future, investments in the quality and capacity of the road network and the airport have to be done” (p. 40).

Currently, the island is only accessible by airplane. There are two airline companies that provide flights to and from the island. First, there is WinAir, which provides flights from Sint Maarten to Statia and vice versa. WinAir flies with small airplanes with a capacity for 16 persons (Hoogenboezem-Lanslots et al. 2010). Second, there is TransAnguilla airlines who provide flights to Saint Kitts, Nevis and Anguilla. Winair is considered to be expensive for just a 20 minutes flight to Sint Maarten. Flight expenses range from 200 to 250 US Dollar for a return ticket. According to a Caribbean Statian, “it costs an arm and a leg to fly from here to Sint Maarten”. So, the interviewees believe that having more airlines on Statia will be better. An expatriate Statian argued that:

“at least if we had another airline then we had a choice and the fares would not be so extravagant, because it cost you almost more to go from here to Sint Maarten then from here to the United States”.

According to a local Statian, “airlift is definitely a problem. Airlines are willing to provide flight from and to the island, but we need to have the rooms. Now, the hotels say that when you get the airlift, we will build more rooms”. So, there is the chicken and the egg problem.

There is limited cruise tourism on Statia. According to Hoogenboezem-Lanslots et al. (2010), “due to lack of suitable terminal facilities and tourist attractions, cruise ships do not call at Statia” (p. 25). Though, the port of Statia allows small cruise ships to moor. Small cruises are sufficient for Statia, to

generate income from tourism, as Statia's capacity to accommodate tourists is small. It is not feasible to welcome 500 tourists at once on the island as there are insufficient rooms, restaurants, shops and tour guides. Often, small cruise ships moor at Statia for a couple of hours before heading to the next Caribbean island. In this time, tourists are able to hike to the Quill, visit the museum, visit Fort Oranje, visit Lower Town, or just relax at the boulevard. According to a local Statian, "you can try to attract cruise ships that are passing the area, some of the small ones who would be willing to stop for a couple of hours". According to a local Statian:

"ferries to the island are impossible, because Statia has an open harbor. That means that if a ferry comes to the island, it has to moor in the open sea, where tourists will have to be transported to the island by smaller boats. Often, tourists are not willing to do this".

There are small fishing boats who sometimes take tourists and locals to Saba and Saint Kitts. However, there is no guarantee when and at what time these fishing boats go to the other islands. Furthermore, on the rough sea it is risky to go by these small boats. So, either the harbor must be renovated or ferries must be technically developed in way that it can moor at the Statia harbor, handle the rough sea, and have a significant speed to overcome the distances in a short time period from island to island. Stadians and tourists might not be willing to stay on the ferry for a long period of time, especially when the ferry fares are not significantly lower than airline fares.

### *5.3.2.2 Slow tourism development*

It must be noted that the majority of the interviewees believe that tourism is developing slow on Statia. Stadians hardly see progress in tourism development, as they do not experience a growing demand on the island and no statistics are available of tourist arrivals and expenditure. According to a Caribbean Statian, "as far as tourism and development is concerned I would like to see more being done". The majority of the interviewees believe that the STDF should be to blame. Stadians believe that the STDF should do everything that involves the slightest bit of tourism. However, according to the STDF:

"the STDF is responsible for promoting the island as a whole. So, tourism businesses on the island should attract their customers by themselves. It is not the responsibility of the STDF to get more customers for individual tourism businesses or to promote the individual tourism businesses. In addition, the STDF is a body that advises the government in the area of tourism development. This means that the advices of the STDF are not always been carried out by the government. Thus, the STDF do not have the mandate to change anything".

According to the STDF, "we give trainings, because that is what we can do, but if a hotel or restaurant is not behaving properly we cannot demand them to do anything different". So, the STDF cannot function without the government, as the government is the executive body. According to a local Statian, tourism is developing, because guesthouses and gift shops are being built on the island. It is difficult to show Stadians that tourism is actually developing on the island, because even though tourism is there, it is not spread properly over the island. In addition, there are no statistics available on tourist arrivals and tourist expenditures. Furthermore, a local Statian argued that "some Stadians are saying that the tourism sector is underdeveloped, because they do not see the tourism that they want, for instance the demand of their store is not increasing even though tourists arrive on the

island''. All the interviewees mentioned that although they support tourism development on the island, they do not want Statia to become as Sint Maarten. As tourism business opportunities and support for small scale tourism exists on the island, it is inevitable that sustainable tourism – that fits the size and character of the island – should be developed.

## Chapter 6. Conclusion and discussion

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In this chapter, I present the major research findings and discuss the contribution of my model to the field of research. Furthermore, I discuss the implications for further research and recommendations for Statia.

### 6.1 Conclusion

The primary aim of this research was to gain insight in the local entrepreneurial culture by investigating Statian identities. For this research I used an adapted model of multiple dimensions of identity to understand the entrepreneurial culture from the individual's social identity perspective. This model assisted me in understanding the local entrepreneurial culture at Statia.

The first specific research question was *'what are the main Statian identities'*? It was found that the Statian community is heterogeneous; therefore, there is not one particular Statian identity, but multiple Statian identities. The main communities on Statia are: local Stadians, Caribbean Stadians, Chinese Stadians and expatriate Stadians. For local Stadians, family, religion and politics are important. According to the interviewees, local Stadians are considered to be either hard working or 'laid back' and are envying other Stadians. Caribbean Stadians are considered to be slightly different than local Stadians, even though they have a similar cultural background. Expatriate Stadians from America and Europe are more detached from local Stadians based on where they live on the island, their income and work ethic. Chinese Stadians are happy to be on Statia and to manage their business on the island. Their work ethic is high and therefore they argue that they cannot work with local Stadians, because – according to these Chinese Stadians - local Stadians have a lower work ethic.

The second specific research question was *'what are Stadians' perspectives towards entrepreneurship in general'*? Due to the heterogeneity of the Statian community, it is not possible to give a single answer to this research question. In general, the majority of all Stadians recognize the need for private initiatives on the island to foster (economic) development of the island. However, there seems to be a gap between the preference for entrepreneurship and actual entrepreneurship on the island. Intersecting identity dimensions – including culture, history, race, religion, political affiliation and family background – and economic characteristics – including capital, education, fiscal policy and industrial policy – hinders the development of a local entrepreneurial culture on the island. Results showed that local and Caribbean Stadians experience more difficulties, due to these intersecting identity dimensions and economic characteristics, compared to Chinese and expatriate Stadians. This undermines the willingness of local and Caribbean Stadians to become entrepreneurs.

The third and final specific research question was *'what are Stadians' perspectives towards entrepreneurship in tourism'*? While all Stadians see potential in tourism development on the island, they do not want to become dependent on tourism. Furthermore, all Stadians argued that they do not want mass tourism on the island, since they do not want Statia to become as Sint Maarten. Currently, tourism on Statia is rather limited and employees within the tourism sector on Statia are not very hospitable and service-oriented. In addition, infrastructure on and to the island, and tourism facilities are lacking. Based on these constraints, Stadians are hesitant to become tourism entrepreneurs. So, these issues need to be tackled in order to be able to develop tourism

entrepreneurship and the tourism sector. Nevertheless, support for small scale tourism exists within the community. Furthermore, there are entrepreneurial opportunities on the island.

Based on the above, the main research question can be answered. The main research question was *'How do Statian identities influence the local entrepreneurial culture on Statia'?* The Statian community is heterogeneous. The intersecting identity dimensions of individual Stadians influence the local entrepreneurial culture on the island, because Stadians – with similar religious beliefs, political affiliation and from dominant families – provide each other with preferential treatments and envy other Stadians; this contributes to marginalization of other Stadians. In addition, cultures of local and Caribbean Stadians often do not include entrepreneurial values as work ethic is low, unless they are from industrious families. In addition, history taught them that 'the government should take care of them from the womb to the tomb'. Based on the multiple identity dimensions, it was found that the local entrepreneurial culture on Statia is underdeveloped. Even though Stadians acknowledge the need for private initiatives, the actual entrepreneurship on the island is limited. A small number of Stadians are becoming entrepreneurs and the ones that are in business lack perseverance or have difficulties in sustaining the business. For most of the Stadians, entrepreneurship brings an additional financial insecurity, because Stadians already have a financial burden due to the transition to 10-10-10. In addition, the majority of Stadian entrepreneurs experience a daily struggle to sustain their business, as profits are insufficient to pay the costs of living and investments in the business. Furthermore, local Stadians are delegating entrepreneurial opportunities to foreign investors. Economic factors are also contributing to the underdevelopment of the local entrepreneurial culture on Statia, including lack of capital, lack of entrepreneurial education, and lack of favorable fiscal and industrial policies. As the Stadian community is used to assistance and provisions of the Dutch government, it is difficult to establish a local entrepreneurial culture. Based on the identity dimensions and contextual factors, incentives can be developed in order to enforce the local entrepreneurial culture on the island. Support is necessary from the government by means of enabling policies, and from the community by means of stimulating Stadian individuals to become entrepreneurs.

## **6.2 Discussion**

This research provided insight in the local entrepreneurial culture of Statia by investigating Statian identities. Therefore, this research has contributed – in three ways – to scientific debates regarding (tourism) entrepreneurship and identity, which is discussed below.

### **6.2.1 Social structure of Statia based on intersecting identity dimensions**

First, this research supports the theory of Jones and McEwen (2000) and Ferguson (2007) that identity dimensions cannot be understood singularly. Ferguson (2007) argues that "researchers and theorists have contended that single-identity models are inadequate to describe and understand individuals' multiple social identities" (p. 9). She points out that individuals identify themselves based on multiple identity dimensions that may intersect in various ways, for instance colored females identify themselves based on gender and race. Empirical data of this research supports the statements of Ferguson (2007) and the idea that a combination of multiple identity dimensions 'define' an individual's social identity. The adapted model of multiple dimensions of identity

displayed the intersecting identity dimensions. The theory (discussed in chapter 3) showed that the identity dimensions included in the model affects entrepreneurship. Therefore, this model was useful to gain insight in the relationship between Statian identities and entrepreneurship. The results of this research confirms the influence of the intersecting identity dimensions included in the model. Below, I discuss how the intersecting identity dimensions 'define' Statians and how those Statian identities affect the local entrepreneurial culture on Statia.

A major finding of this research is that the Statian community is heterogeneous due to the island's history; meaning that there are various groups of Statians with each their own cultural and socio-economical backgrounds. It seems that Statians organize themselves around various institutions, including culture, history, politics, race, religion. So, 'the Statian' does not exist and there is no single Statian identity. It is thus the combination of multiple identity dimensions that 'define' an individual's social identity. Based on my results, I identified the following Statian identities taken into consideration intersecting identity dimensions. The majority of Statians identify themselves based on culture, history, race, religion, political affiliation and family background. For the majority of local Statians a particularly religion, political affiliation and family background intersect. Local Statians are expected to follow the decisions of the family, concerning religious beliefs and political affiliation. Often, it is not accepted when a family member decides not to be a Seventh-day Adventist, but a Methodist instead. The same holds for political affiliation, which is often passed on from generation to generation without question. The majority of local Statians, therefore, follow the footsteps of the family, because no one wants to be rejected by the community. There are, however, a number of families who are not conservative in the idea that all family members should share similar religious and political beliefs. Caribbean Statians are rather similar to local Statians, since they are often religious and play a role in local politics. As local Statians and Caribbean Statians (to a lesser extent) strongly identify themselves based on religion, political affiliation and family background, they often give preferential treatment to each other leading to jealousy between different families on Statia.

Chinese Statians and expatriate Statians are detached from local and Caribbean Statians based on different cultural values. The way of life between the groups is different, for instance where local and Caribbean Statians have a more 'laid back' lifestyle with a lower work ethic, Chinese and expatriate Statians are more industrious with a higher work ethic. Therefore, Chinese and expatriate Statians often take (entrepreneurial) opportunities when they see one. In addition, history plays a role in this pattern in the way that black local and Caribbean Statians see white expatriate Statians as culprits, because black Statians believe that white expatriate Statians forced their ancestors to work as slaves in the 17<sup>th</sup> century. In addition, with the transition to 10-10-10 black Statians detached themselves more from white Dutch Statians, because black Statians believe that white Dutchmen are enforcing their Dutch systems on black Statians, which give black Statians the feeling that they are again the slaves of white people. Furthermore, history taught local Statians that the government should take care of Statians 'from the womb to the tomb'. This notion is often embedded in the local Statian's culture, which has an influence on the local entrepreneurial culture on the island.

Due to the heterogeneity of the Statian community, every group has their own perspectives on how they see, experience and perceive entrepreneurship on Statia. Local Statians and Caribbean Statians (to a lesser extent) are not supportive towards Statians with other religious and political beliefs and Statians from other families. They rather support Statians from their own social groups, including

Statians that share the same religion and political affiliation and Statians within their own families. According to Fowler and Kam (2007), social identity affects allocation decisions by preferring individuals from the in-group over individuals from the out-group. This also happens within the Statian community where local and Caribbean Statians rather provide jobs, support, and other favors to Statians from their in-group than to Statians from the out-group. For example, local and Caribbean Statians will not easily go to stores from which they know that are owned by Statians with different religious or political beliefs or from other families. According to one of the interviewees, local Statians would rather see the 'different' person go bankrupt than providing him/her with their money so that he/she can pay his/her costs of living.

The culture of local and Caribbean Statians does not include entrepreneurial values. Especially local Statians are considered – according to interviewees – to have low work ethics. Therefore, local Statians are often not motivated to become entrepreneurs, unless family members are entrepreneurs. It was found in this research, that the majority of Statians become entrepreneurs when one of the family members have their own business. So, family background plays also here a role. Chinese and expatriate Statians, with often higher work ethics, are likely to be more motivated to become entrepreneurs. Furthermore, it is sometimes the case that black Statians are not hospitable to white people and even to other Statians, because they do not want to serve people as they relate it back to slavery. Therefore, it is less likely that black Statians will become tourism entrepreneurs. As local Statians believe that the government should take care of them, based on historical events, they are often not motivated to take care of themselves by becoming entrepreneurs. Therefore, entrepreneurial opportunities are often taken by Chinese and expatriate Statians who are more industrious.

### **6.2.2 Economic environment of Statia**

Second contribution of this research to scientific debates on entrepreneurship includes similar findings on the economic environment of Statia. The economic environment of Statia influences entrepreneurship and thereby the local entrepreneurial culture on the island. Skeete, Williams-Myers, Ismail, and Glasgow (2007 as cited in Devonish, Alleyne, Charles-Soverall, Marshall, & Pounder, 2010) conducted a study in Jamaica, where they found that entrepreneurship opportunities are limited in the Caribbean region because of the following characteristics of the economic environment: (1) Difficult access to capital, mainly because of high interest rates and strict requirements to apply for a loan. (2) Limited attention to education and trainings about entrepreneurship in schools and institutions. (3) Limited favorable fiscal policies for local entrepreneurs. (4) "Highly bureaucratic procedures associated with starting a business such as the number of activities involved and the time it takes to register a business or obtain a license" (p. 152).

In this research, these characteristics were also found to hinder the local entrepreneurial culture on Statia. First, access to capital is limited for Statians. Interviewees have indicated that there are limited funds that provide small loans for starting entrepreneurs. Furthermore, they argued that the requirements to get a loan from the bank are too strict. According to Navajas and Tejerina (2006 as cited in Devonish, Alleyne, Charles-Soverall, Marshall, & Pounder, 2010), "despite the abundance of SMES within the region, access to credit has been persistently low, thus negatively impeding their growth" (p. 5). There is a need for microfinance providers on Statia where Statians can apply for

loans to start their small and medium businesses. Important is that the requirements to apply for loans will be relatively soft, otherwise Statians will still be discouraged to apply for loans.

Second, children are only partially exposed to entrepreneurial education at school. At high school, students must do an internship where they learn particular skills that are relevant within their studies, but these do not particularly include entrepreneurial concepts. However, there are institutions, such as STEBA, STDF and the New Challenge Foundation, that organize trainings and workshops with entrepreneurial themes for individuals that are interested. The interviewees believe that these qualities are missing within the community, because children are not exposed to it. Third, fiscal policy refers to the tax system that is implemented by the Dutch on the island. While Statians always had to pay tax, it was not enforced by the local government. Since the transition to 10-10-10, the Dutch government enforced the tax system and developed a tax department that monitors the tax payments. These taxes are – according to the interviewees – a financial burden for most of the Statians. Since entrepreneurs already have difficulties with generating sufficient income, corporate taxes increase the difficulties that Statian entrepreneurs are facing.

Fourth, registering the business and applying for permits is – according to the interviewees – considered as a red tape process. 11 out of 28 entrepreneurial interviewees argued that the red tape process discourages individuals to start their business. However, the processes for registering a business and applying for permits have been taken under loop and have been made more efficient than 20 years ago. In addition, Statians now have to register at the Chamber of Commerce, which was not there before 2010. So, industrial policies are looked into, by the local and Dutch government in order to make these processes more efficient and smoother. According to Giannetti and Simonov (2004), favorable corporate taxes, less red tape and regulations are policy incentives that can foster entrepreneurial intentions and the growth of businesses.

### **6.2.3 Tourism entrepreneurship on Statia**

The third contribution of this research includes the supportive results found on the debate about tourism entrepreneurship. According to Hollick and Braun (2005), “tourism entrepreneurship is believed to flourish in an environment where the social, economic and political conditions serve as a motivational force, but such activity needs to be supported by the community and governing bodies” (p. 3). As Hollick and Braun (2005) argue that social, economic and political conditions are motivations factors for tourism entrepreneurship, this research shows that it also holds for entrepreneurship in general. As already mentioned in section 6.2.1 and 6.2.2, social, economic and political conditions on Statia are not enabling. In addition, (tourism) entrepreneurship is lacking on the island. This assumes that the lack of these conditions on Statia contributes to a lack of motivational force for (tourism) entrepreneurship. Statians argue that there is a lack of community support for entrepreneurs. In addition, the government is not acting supportive as the economic environment is not enabling. Thus, this research confirms the theory of Hollick and Braun (2005). So, in order for tourism entrepreneurship to develop on the island tourism (entrepreneurship) needs to be embraced and supported by the government and the community.

Besides this research’s contribution to scientific debates, this research also contributed to social debates. Results of this research have shown how Statians see their future and their island’s future

with the development of the tourism sector, whether they want to become (tourism) entrepreneurs and under what conditions do they want to become (tourism) entrepreneurs. The different groups of Statians indicated that the tourism sector will help Statia on its way to development. However, Statians acknowledged that they do not know how to deal with tourism. In addition, they acknowledged that hospitality and service need to be improved within the tourism sector on Statia. All Statians stated that they are more hesitant to become a tourism entrepreneur than an entrepreneur in another sector, because the tourism sector is developing slowly. Interviewees believe that the lack of infrastructure is a major cause of slow tourism development, since it is difficult to attract tourists as the island is not easily accessible. In addition, social and economic factors, such as the lack of community support and advantageous policies, are also hindering Statians to become (tourism) entrepreneurs.

### **6.3 Implications for further research**

This research examined the local entrepreneurial culture by means of identity dimensions. Still, further research is needed in order to gain more insightful understanding of the relationship between identity and entrepreneurship. Quantitative research based on a cross-sectional design is recommended in order to understand to what extent identity dimensions have a significant effect on a local entrepreneurial culture, in order to complement this qualitative research. This research will show which intersecting dimensions have a significant effect on a local entrepreneurial culture and which have not. Second, further research should be conducted on how to create an enabling environment for entrepreneurship within a society where there is a limited local entrepreneurial culture. As entrepreneurship is important for the economic development of a country, entrepreneurial cultures should be triggered within societies where the support for entrepreneurship is limited.

Themes for further research specifically for Statia are: (1) Analysis of what tourism markets can be developed on Statia. It is important to acknowledge that not all types of tourism are suitable for the small island of Statia, such as mass tourism. In addition, specific types of tourists can only be attracted to Statia. I believe that cultural heritage could be developed for tourism. Furthermore, ecotourism also has its potential to develop on the island. (2) A competitive analysis on Caribbean islands in order to see what tourism strategies Statia can use and adapt in order to develop their tourism sector. Even though the Caribbean islands are different from each other in terms of culture, infrastructure and socio-economic development, there are strategies that are also applicable for Statia. This competitive analysis will allow Statia to copy effective tourism strategies without developing it themselves, but by adapting it to the Statian situation. (3) Analysis of the favorable conditions for entrepreneurship. It seems that Statians are willing to be engaged within the private sector and tourism sector of Statia under the following conditions: (a) tax reduction, (b) access to capital, (c) favorable industrial policies, (d) improvement of the island accessibility and infrastructure. Further research should be conducted in order to find solutions for these issues so that Statians can be involved in the private sector and the sustainable tourism development of Statia.

## 6.4 Recommendations

Below, recommendations are discussed that help the stimulation of the local entrepreneurial culture on Statia. It must be noted though that it is difficult to change cultural patterns within the Statian community that currently affect the local entrepreneurial culture.

### 6.4.1 Tourism product development

Statia has various advantages to attract tourists on the island. First, the geographical location is advantageous, because tourists are allowed to travel from island to island in the Caribbean region. Second, the tropical climate is a comparative advantage to attract tourists to the island. Third, the island has cultural, historical and natural attractions that can be exploited for (sustainable) tourism. So, there is potential to develop the tourism sector on the island.

Statia's tourism product is underdeveloped. Unique selling points of Statia, including culture and nature, should be used in order to develop a tourism product. Nature and culture should be developed more in order to accommodate tourism. A major opportunity for Statia's tourism product is culture or heritage tourism. Statia is known as 'the historic gem of the Caribbean' due to the preservation of heritage on their island (STDF, n.d.). In addition, Statia has a rich history. It is recommended to use Statia's heritage to tell stories about the culture and history of Statia to tourists. Historic walking tours, museum tours, exhibitions and presentations can be used to translate heritage into stories and expose them to tourists. Furthermore, there is the opportunity for ecotourism, including the element of Statia's nature. Currently, the Quill and the Botanical Garden are the well-known tourism activities based on nature. However, Statia has more to offer with its nature. Thus, Statia's nature should be exploited more and sustainably. Specific activities related to cultural or heritage tourism and ecotourism should be developed. This recommendation provides the opportunity for entrepreneurs to develop businesses – related to culture and nature – that facilitate tourism.

### 6.4.2 Tourism marketing

Tourism marketing of Statia needs a boost. I believe that there is a need for market research in order to develop marketing strategies and target specific types of tourists. In addition, a clear vision must be established of Statia's competitiveness and sustainability in order to determine marketing strategies. Types of tourists that can be targeted are: (1) Dutch tourists, because Statia belongs to the history of the Dutch and the Dutch Kingdom. (2) American tourists, because Statia is part of the American history based on the First Salute. (3) Retired people. (4) American and Caribbean tourists with yachts. In Statia, numerous yachts moor at the coast of Statia, but few people are coming on mainland to visit the island. (5) Caribbean tourists from neighboring islands.

Marketing can be done using social media, such as Facebook, Twitter and Instagram. STDF do already have a Facebook page, but it is necessary to motivate tourists and locals by posting pictures and small stories about the island. The aim is to trigger tourists to visit the island. Furthermore, Statia needs to be promoted more at Sint Maarten. Statia must profit from the millions of tourists arriving yearly at Sint Maarten. So, a liaison must be placed at a tourism counter on Sint Maarten in order to inform tourists about Statia and trigger them to visit Statia. The Caribbean Tourism Organisation

(CTO) is an important organization to promote Statia as part of the Caribbean. This organization has the knowledge and expertise in tourism management and marketing (CTO, n.d.). Furthermore, the Dutch tourism organization NBTC could help to develop a marketing plan, including marketing strategies, since they have the expertise to promote the Netherlands. Better tourism marketing for Statia contributes to more tourism development on Statia, which again contributes to more entrepreneurial opportunities in the tourism sector.

### 6.4.3 Tourism infrastructure

A major bottleneck for tourism entrepreneurship is the lack of tourism infrastructure. The infrastructure to the island and on the island needs to be improved. Attracting another airline than Winair is necessary to have competitive airline ticket prices. Furthermore, small passenger ships should be attracted to the island in order to increase tourist arrivals on Statia. Ferry facilities to Saba, Sint Maarten and/or Saint Kitts would also increase the accessibility to Statia. Often, small passenger ships moor for one day at Statia where tourists have the opportunity to spend multiple hours discovering the island before leaving to the next destination. More passenger ships should be attracted to Statia in order to develop Statia's tourism sector, for instance once or twice a month. Currently, Statia's harbor facilitates the arrival of goods and persons, but the harbor does not look nice for arriving tourists. Therefore, the harbor should be made more attractive for arriving tourists, for instance by stalling small booths with authentic Statian food and souvenirs. Furthermore, there is the opportunity to split the harbor into two harbors where one serves for the transportation of goods and one serves for the transportation of tourists. In this way, the harbor will be safer for locals and tourists. There was once looked into the possibility of splitting the harbor by the local government (R. Oenema, personal communication, April 28, 2016), but those plans were not executed for unknown reasons. The infrastructure on the island needs to be improved, because the most important and most used road on the bay, from the harbor to Lower Town, is the worst. Stadians are paying road tax, so the roads should be up to par. According to the Rijksoverheid (2015), to achieve sustainable economic development on Statia, the basic infrastructure and tourism infrastructure needs to be improved by making it affordable and reliable.

Improvement of the tourism infrastructure on the island is the responsibility of the local government and the Dutch government. However, the lack of tourism infrastructure may also be seen as an entrepreneurial opportunity for Statian investors and foreign investors. Statia government and STDF have developed investment brochures in which they promote the idea of investing in Statia. So, actions are undertaken to attract (foreign) investors. Based on the entrepreneurial activity seen on the island and responses of the interviewees concerning entrepreneurship on the island, it is still difficult to attract local and foreign investors. More emphasis should be put on local investors by providing them 'a package' consisting of experts, starting capital, help with developing business plans, licenses and education. When packages are provided, the local investors will be able to start without encountering major obstacles to start the business. A more integrated way of providing the tools necessary to start a business will motivate Stadians to become entrepreneurs, as it saves time and effort to figure out what is necessary to start and maintain a business.

#### **6.4.4 Tourism facilities**

In order for the tourism sector to develop, the island needs to attract more tourists and tourism businesses are needed to accommodate and facilitate the tourists. Currently, there are tourism businesses that manage the arrivals of tourists on the island. However, these tourism businesses including hotels and restaurants are – according to interviewees – operating on a low quality level. Furthermore, these tourism businesses are not sufficient when tourist arrivals will increase. So, it is recommended to find (foreign) investors or entrepreneurs who are willing to build restaurants and accommodations that are sustainable and small scale. It is necessary that these tourism facilities comply with quality. It is recommended to build other tourism facilities, such as souvenir shops that sell souvenirs representing Statia. What would be better is if these souvenirs are made in Statia. Small projects could be organized at schools or at the auxiliary home where children, students and elderly people work on art and craft. The end product of the art and craft projects can then be sold at the souvenir shops. In this way, you have authentic Statian souvenirs, including cooking gloves, bracelets, key chains and bags.

There is still room and need for developing new tourism attractions on the island. The current offer is limited. Incoming tourists can hike to places like the Quill, Boven and Botanical Garden. Furthermore, they can hike the historical trails and get involved with the island history by visiting the museum. Diving is the most popular tourist activity, for which tourists come especially to the island. However, there is need for more. There is for instance no beach where tourists can relax. So, there is potential for developing more tourist activities on the island that involves Statians themselves, for instance donkey rides, tours through the plantations and cooking workshops. Ideally, tourism facilities should be developed by community members in order to contribute to the island development and to the development of themselves in terms of income and quality of life. Thus, there are entrepreneurial opportunities in the area of creating tourism facilities and attractions on Statia.

#### **6.4.5 Government policies**

Enabling policies are necessary for Statians to start small and medium businesses. Microfinance should be made available for Statians where they can apply for small loans; this can be achieved by providing government funding or by attracting private microfinance organizations. Private microfinance organizations can be attracted by looking into organizations that are already providing microfinance to other islands in the Caribbean region, such as Qredits in Bonaire. The local government or the Chamber of Commerce should be responsible for the agreement with microfinance organizations in order to stimulate starting entrepreneurs; this was also the case in attracting Qredits in Bonaire (Qredits, 2015). Even though the local government initiated the attraction of Qredits to Bonaire, the Chamber of Commerce is currently responsible for the decision whether or not to provide microcredit to businesses on Bonaire (R. Oenema, personal communication, April 28, 2016). Statia could take this case as an example to attract microfinance organizations. It is important to note that microfinance should be available for Statians with low interest rates. Other stimulating policies can be providing starting entrepreneurs with a tax free period or at least with reduced taxes. Overall, the local government of Statia and the Dutch government should develop incentives to stimulate entrepreneurship and the continuity of

businesses. The processes of registering a business and applying for permits needs to be reviewed in order to make it more efficient.

#### **6.4.6 Education**

First, entrepreneurship should be included in the curriculum from high school onwards in order to allow students to gain entrepreneurial knowledge and acquire entrepreneurial skills. For instance, in the Netherlands the course 'management and organization' is taught to high school students. Within this course, students learn the basics of business administration, how organizations and businesses are organized, and the basics of the management and leadership styles of organizations and businesses. STDF, Chamber of Commerce and STEBA can collaborate and develop workshops and study material, together with the school, in order to include entrepreneurship in the curriculum.

It is important for students to learn qualities such as taking responsibility, perseverance and work ethics. This recommendation is also applicable for students – from for instance service-oriented studies – who move to Caribbean islands where the tourism sector is large. Students will learn how nice tourists are treated in for instance Curacao or Bonaire. Students will not learn about being hospitable to customers if they do an internship in tourism businesses on Statia, because the majority of employees themselves are not hospitable towards their customers. So, students should go off island to do an internship in tourism businesses or the quality of hospitable services in tourism businesses on the island should be improved by providing trainings to the personnel. The personnel need to learn how to serve and accommodate customers. These trainings should be provided by the management of the tourism business itself, since it is their responsibility to attract consumers and accommodate them. I believe that it is also important to realize for students that they are the next generation that is responsible for the development of their island. Education should not only focus on learning students entrepreneurial knowledge and skills, but also on stimulating students into entrepreneurship, for instance by exposing students to experience stories of Statian entrepreneurs. What is it like to have your own business? Successful entrepreneurs should be invited at school and by the school to share their entrepreneurial experiences to the students. These experiences will prepare students for the opportunities and challenges in entrepreneurship (Devonish, Alleyne, Charles-Soverall, Marshall, & Pounder, 2010).

#### **6.4.7 Partnerships between (tourism) businesses**

It is recommended to establish partnerships between (tourism) businesses. These partnerships do not necessarily have to be established with businesses on Statia only. Knowledge and expertise can always be used, also from foreign businesses, for instance from CTO. In addition, PUM is a Dutch organization with senior experts who share their experiences and expertise on business knowledge with organizations in developing countries. Their aim to provide advice and assistance to organizations in developing countries and emerging market, by eliminating bottlenecks and facilitating sustainable growth (PUM, n.d.). It is recommended to establish partnerships with organizations that allow the enforcement of entrepreneurship, including STEBA, the Chamber of Commerce, local government, microfinance organization, STDF and PUM. Establishing partnerships with different organizations will allow the creation of packages or arrangements, including knowledge, expertise, microcredit, education and the application for business licenses. In this way,

the process of starting a business will be made easier for Statian and foreign entrepreneurs, as everything will be provided and guided in one process. Currently, entrepreneurs are redirected to different organizations in order to create their business. This makes it confusing and it makes it seem like a lot of work. So, I recommend to integrate this entrepreneurship process on the island by establishing partnerships with the organizations involved in the creation of businesses. Furthermore, it is recommended to establish partnerships with tourism organizations in the Caribbean region, America and the Netherlands, in order to promote Statia in their country. Also, establishing partnerships with tourism businesses on the island will help to develop arrangements for tourists, for instance accommodation with cultural activities on the island.

Currently, Dominos at Sint Maarten has a contract with WinAir to transport Dominos pizzas to Statia. This idea could be used to seek other entrepreneurial activities. Partnerships can be created with, for instance warehouses on Sint Maarten, in order to transport goods relatively cheap to Statia. The ideal situation would be if people in Sint Maarten would also buy goods at Statia, which will then be transported to Sint Maarten with WinAir. In this way, Statians do not have to go Sint Maarten specifically to buy their goods and vice versa. TransAnguilla could also be used to transport goods to and from Saint Kitts.

#### **6.4.8 Community support**

It is important to involve Statians in the development of sustainable tourism and entrepreneurship on the island. Statians need to embrace tourism and entrepreneurship in order for them to be supportive. Tourism and entrepreneurship could be topics that are discussed within politics, church and workshops, where Statians are exposed to the importance of these topics for the development of their island. Since Statians come together in their own church and within their own political parties, I believe that that is the place to reach the community. Furthermore, the STDF could play a vital role in increasing community support for sustainable tourism and entrepreneurship. They already have developed different projects where they involve the community in tourism. Furthermore, they have their own radio program where they discuss updates from the tourism sector and give community members the opportunity to discuss tourism related topics. STDF, the Chamber of Commerce and STEBA can provide lectures where they share the importance of entrepreneurship on the island and enforce entrepreneurial values among community members.

#### **6.4.9 Agriculture**

It is important to stimulate entrepreneurship in the agriculture sector on the island, as the cultivation area of the island offers major opportunities for the production of agricultural products. These products can be sold to Statians as well as tourists. Most of the goods on the island, including food, are imported. These imports are often expensive, since Statians have to buy the products, pay transportation costs and taxes. Producing own food will be one solution for these expensive imports. Furthermore, agriculture on the island creates employment, education and income opportunities. Furthermore, agriculture will be a source of income (Rijksoverheid, 2015). The department of Landbouw, Veeteelt en Visserij (LVV) can provide trainings and workshops to stimulate and help entrepreneurs and other Statians to grow their own food. In addition, agriculture could be a unique selling point of Statia when it is more developed.

It is recommended to involve Statians in all the recommendations discussed in this chapter. This will maximize their benefits from sustainable tourism and it will contribute to the minimization of the gap between Statians and tourists.

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## Appendix I

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### Interview guide – tourism entrepreneurs

#### *Instructions for introducing and ending the interview*

First, I introduce myself to the interviewee and start with an informal talk in order to put the interviewee at ease. Second, I indicate that the purpose of this research is to research the possibilities and impossibilities in local entrepreneurship on the island. Furthermore, I explain the procedure of the interview as clear as possible in order to build a relationship of trust with the interviewee. This means that I mention that as the interviewer, I have the role to ask questions which the interviewee needs to answer. Third, I discuss the interviewee's rights, for example their right to not answer questions of which the interviewee does not feel comfortable with. Fourth, I mention that the results of the interview will be used as data for a Master's thesis and that the data be used confidentially. At the end of the interview, I ask the interviewee for their feedback on the interview and thank him/her for their help and so show my appreciation for their input.

#### *The interview topics*

1. Individual identity (personal)
  - a. Can you tell me something about **yourself**?  
→ Key words: personal characteristics, culture, education, ethnicity, gender roles, religion, social class, family background, career decisions, life planning.
2. Statian identity (collective)
  - b. Can you describe a **Statian**?
  - c. Do you consider yourself as a **typical Statian**? Why yes/no?  
→ Key words: culture, gender roles, religion, history, relationships, subgroups of Statians.
3. Entrepreneurship in tourism
  - d. Why and how did you become a **tourism entrepreneur**?
  - e. What are the **differences** between tourism entrepreneurs and entrepreneurs within other sectors?
  - f. Which main **conditions** are necessary to become a tourism entrepreneur?
  - g. Are there specific **problems** that arise on the island when becoming a tourism entrepreneur?  
→ Key words: motivation, expectations, experiences, education, future business goals, opportunities, obstacles, conditions, self-esteem, job security, alternative employment, foreign employees.

#### *Two opening questions:*

1. How does your typical work day look like?

## Interview guide – non-tourism entrepreneurs

### *Instructions for introducing and ending the interview*

First, I introduce myself to the interviewee and start with an informal talk in order to put the interviewee at ease. Second, I indicate that the purpose of this research is to research the possibilities and impossibilities in local entrepreneurship on the island. Furthermore, I explain the procedure of the interview as clear as possible in order to build a relationship of trust with the interviewee. This means that I mention that as the interviewer, I have the role to ask questions which the interviewee needs to answer. Third, I discuss the interviewee's rights, for example their right to not answer questions of which the interviewee does not feel comfortable with. Fourth, I mention that the results of the interview be used as data for a Master's thesis and that the data be used confidentially. At the end of the interview, I ask the interviewee for their feedback on the interview and thank him/her for their help and so show my appreciation for their input.

### *The interview topics*

1. Individual identity
  - a. Can you tell me something about **yourself**?  
→ Key words: personal characteristics, culture, education, ethnicity, gender roles, religion, social class, family background, career decisions, life planning.
2. Statian identity
  - b. Can you describe a **Statian**?
  - c. Do you consider yourself as a **typical Statian**? Why yes/no?  
→ Key words: culture, gender roles, religion, history, relationships, subgroups of Statians.
3. Entrepreneurship in tourism
  - d. Why and how did you become an **entrepreneur**?
  - e. Which **conditions** are necessary to become an entrepreneur?
  - f. What are your thoughts of becoming a **tourism entrepreneur**?
  - g. Are there specific **problems** that arise on the island when becoming a tourism entrepreneur?  
→ Key words: motivation, expectations, experiences, education, future business goals, opportunities, benefits, obstacles, conditions, self-esteem, job security, alternative employment, foreign employees.

### *Two opening questions:*

1. How does your typical work day look like?

## Interview guide – employees

### *Instructions for introducing and ending the interview*

First, I introduce myself to the interviewee and start with an informal talk in order to put the interviewee at ease. Second, I indicate that the purpose of this research is to research the possibilities and impossibilities in local entrepreneurship on the island. Furthermore, I explain the procedure of the interview as clear as possible in order to build a relationship of trust with the interviewee. This means that I mention that as the interviewer, I have the role to ask questions which the interviewee needs to answer. Third, I discuss the interviewee's rights, for example their right to not answer questions of which the interviewee does not feel comfortable with. Fourth, I mention that the results of the interview be used as data for a Master's thesis and that the data be used confidentially. At the end of the interview, I ask the interviewee for their feedback on the interview and thank him/her for their help and so show my appreciation for their input.

### *The interview topics*

1. Individual identity
  - a. Can you tell me something about **yourself**?  
→ Key words: personal characteristics, culture, education, ethnicity, gender roles, religion, social class, family background, career decisions, life planning.
2. Statian identity
  - b. Can you describe a **Statian**?
  - c. Do you consider yourself as a **typical Statian**? Why yes/no?  
→ Key words: culture, gender roles, religion, history, relationships, subgroups of Statians.
3. Entrepreneurship in tourism
  - d. What are your thoughts about **tourism development** on Statia?
  - e. Are you interested in becoming a **tourism entrepreneur**? Why?
  - f. Which **conditions** are necessary (for you) to become a tourism entrepreneur?
  - g. Are there **specific problems** that arise on the island when becoming a tourism entrepreneur?  
→ Key words: employment, motivation, expectations, experiences, education, future business goals, opportunities, benefits, obstacles, conditions, self-esteem, job security, alternative employment, foreign employees.

### *Two opening questions:*

1. How does your typical work day look like?

## Interview guide – representatives of important groupings

### *Instructions for introducing and ending the interview*

First, I introduce myself to the interviewee and start with an informal talk in order to put the interviewee at ease. Second, I indicate that the purpose of this research is to research the possibilities and impossibilities in local entrepreneurship on the island. Furthermore, I explain the procedure of the interview as clear as possible in order to build a relationship of trust with the interviewee. This means that I mention that as the interviewer, I have the role to ask questions which the interviewee needs to answer. Third, I discuss the interviewee's rights, for example their right to not answer questions of which the interviewee does not feel comfortable with. Fourth, I mention that the results of the interview be used as data for a Master's thesis and that the data be used confidentially. At the end of the interview, I ask the interviewee for their feedback on the interview and thank him/her for their help and so show my appreciation for their input.

### *The interview topics*

1. Individual identity
  - a. Can you tell me something about **yourself**?  
→ Key words: personal characteristics, culture, education, ethnicity, gender roles, religion, social class, family background, career decisions, life planning.
2. Statian identity
  - b. Can you describe the main characteristics of **Statians**?
  - c. Do you consider yourself as a **typical Statian**? Why yes/no?
  - d. Can you describe a **Statian community**?  
→ Key words: culture, gender roles, religion, history, relationships, subgroups of Statians.
3. Entrepreneurship in tourism
  - e. What are your thoughts about the **tourism development** on the island?
  - f. What do you think of **tourism entrepreneurship**?
  - g. Do you think that there is a **relationship** between identity and entrepreneurship (on the island)? Why?  
→ Key words: expectations, experiences, education, opportunities, obstacles, conditions, self-esteem, foreign employees, cultural opportunities and constraints, personal and collective identity.

### *Two opening questions:*

1. How does your typical day look like?