PhD thesis

> **The role of the Christian faith in the emergence of social entrepreneurship in Lagos, Nigeria**
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'The Role of the Christian Faith in the

Emergence of Social Entrepreneurship in Lagos, Nigeria'

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ABSTRACT

Christians are routinely recognised as pioneer social entrepreneurs in the social entrepreneurship literature. However, there are limited empirical studies exploring how the personal faith of Christian social entrepreneurs influences their engagement and persistence in the ventures they create to tackle chronic social problems. Such gaps have led to calls for social entrepreneurship scholarship to take the experiences and theologies of religious adherents seriously.

The study aims to explore the role the faith of Pentecostal social entrepreneurs plays in the founding and development of their ventures in Lagos, Nigeria. A complementary purpose is to theologically reflect on the potential of social entrepreneurship as an integrated aspect of faithful Christian ministry. Toward these ends, the study adopts a methodology that combines social science interpretive research with practical theology, utilising a qualitative multiple case study to explore and reflect on the practices, experiences, and perspectives of 34 Pentecostal Christians involved in six social entrepreneurial ventures in Lagos, Nigeria. A thick description of the findings from a thematic analysis of the data is presented along three main themes: entrepreneurial motivations, entrepreneurial leadership, and venture organizing. Insights from the qualitative research are drawn upon to propose a practical theology of social entrepreneurship as an integrated aspect of Christian ministry.

The study contributes to a better understanding of the interrelationship between the Christian faith and social entrepreneurship. It reveals the Christian faith as a prevalent but fluid logic interacting with multiple other logics to influence Pentecostal social entrepreneurs' motivations, leadership, and venture organising in the founding and development of their social ventures in Lagos, Nigeria. The practical theological reflection unveils the lived theologies of participants and proposes a fivefold framework for practising social entrepreneurship as an aspect of Christian ministry. Future research can exploit the existing gaps in knowledge about the interaction between religious faith and social entrepreneurship, with serious consideration given to exploring the role of other Christian denominations or religious faiths in the emergence and development of social entrepreneurship in different African contexts.

'The Role of the Christian Faith in the Emergence of Social Entrepreneurship in Lagos, Nigeria'

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DECLARATIONS

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed .... (Candidate)

Date .... 31 DECEMBER 2024 ....

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

Signed .... (Candidate)

Date .... 31 DECEMBER 2024 ....

STATEMENT 2

I hereby give consent for my thesis, if approved, to be available for photocopying by the British Library and for Inter-Library Loan, for open access to the Electronic Theses Online Service (EthoS) linked to the British Library, and for the title and summary to be made available to outside organizations.

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DEDICATION

To Papa, who saw the beginning and not the end.

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Finally, to my wife Bridget: your warm hands of love and care never left mine. During the final phases of this research, I became convinced that earning a PhD is a jealous endeavour that allows little room for other engagements. Throughout those months, I devoted myself entirely to this work, yet you held my hand and prayed for me, loving me all the while. I will forever cherish you.

To God be all the glory!

FIGURES AND TABLES

LIST OF ABBREVIATIONS

AIESEC:	Association Internationale des Étudiants En Sciences Économique Et Commerciales
CAC	Corporate Affairs Commission
CAMA	Companies and Allied Matters Act
CLG	Company limited by Guarantee
CNN:	Cable News Network
CDA:	Community Development Association
FAOCs:	Food and Agriculture Organisation
IT:	Incorporated Trustees
NFPO:	Not-for-Profit Organization
NGO:	Non-Governmental Organisation
NPO:	Non-Profit organization
NPR:	National Public Radio
NYSC:	National Youth Service Corps
OCMS:	Oxford Centre for Mission Studies
PSEs:	Pentecostal Social Entrepreneurs
SE:	Social Entrepreneurship
SEL:	Social Entrepreneurial Leader
SEV:	Social Entrepreneurial Venture
SEVs:	Social Entrepreneurial Ventures
LGA:	Local Government Are
UNDP:	United Nation Development Programme

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Chapter One

A Search for the Forgotten Face of the Christian Faith

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1.1. Introduction to the Chapter

This study explored how Pentecostal social entrepreneurs (PSEs) bring their faith to bear in the founding and development of their social entrepreneurial ventures (SEVs) in Lagos, Nigeria. The research was deemed necessary for generating new insights that would help advance the limited knowledge about the critical role of faith in social entrepreneurship, thereby enhancing its theory and practice, especially in a developing and profoundly religious country like Nigeria. A qualitative case study method involving thirty-four participants from six SEVs was utilised to conduct the research. The institutional logics perspective (ILP) served as the meta-theoretical lens for interpreting the data, enabling a deeper understanding of the complex cultural and institutional dynamics involved in shaping PSEs' engagement in social entrepreneurship (SE) within a faith context. As a Pentecostal Christian deeply concerned with biblical and theological responses to social problems, and given the focus of this study on understanding the role of faith in the founding and establishment of SEVs by Pentecostal Christians, it was my assumption from the outset that theological perspectives and considerations would feature prominently in the research. Thus, in addition to its qualitative methodology, this study also assumed a practical theological posture and, as such, included a theological reflection on how SE interrelates with faith and how to explore it as a veritable aspect of Christian ministry.

This chapter introduces the study, providing an overview of the essential elements for conducting the research. It first describes the personal, theoretical, and contextual background that informed the study. It then explains the research gap, problem, purpose, and questions (in that order) before providing a precis of the research approach. The subsequent section presents the need and significance of the study, laying out the justification and rationale for the study. Finally, the chapter ends with a summary of the thesis structure.

1.2. Background and Context of the Study

1.2.1. Personal Background to the Study

I embarked on this research journey out of a keen interest in exploring how the Pentecostal strand of the Church in Nigeria can leverage SE as an effective vehicle for addressing the country's pressing social challenges. Initially, I wanted my research to help me integrate SE ideals into the training programmes and mission practice of the theological institution I head in Lagos, Nigeria. Such motivations came out of a coalescing of what I believe are the two aspects of my life's calling and purpose, namely, to actively engage in a ministry of compassion to the disadvantaged in society while fulfilling the mission of the school to help develop Christian leaders who will spearhead holistic societal transformation in Nigeria and beyond.

To me, this aligns with Jesus' pattern of ministry. He showed compassion to the harassed masses He ministered to while also teaching them many things (Mark 6:34). Over the years, as I have sought to serve Him with this twain purpose in view, I have become convinced that Jesus used teaching to get people to understand God's 'mind' for His Kingdom and demonstrated compassion and social concern to get them to experience God's 'heart' for His Kingdom. In this, I have realised the need to balance the three crucial aspects of the Christian faith: orthodoxy, orthopathy, and orthopraxis.[1] The latter is what I have come to see as the forgotten face of the Christian faith, as I have observed the mushrooming of magnificent church edifices in the context of pervasive lack and suffering in Nigeria. According to Stephen Mott (1995:70), 'Behind the New Testament lies an authoritative text which demonstrates deep concern for the social order, for justice, for the economic and social relationships of the powerful and the weak'. Ministry as social concern for me, then, is that strong undercurrent which impelled Jesus' ministry in the New Testament and which had as its source in Old Testament concerns for holiness and mercy, righteousness and justice, and love for God and

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[1] In Christian theological terms, the concepts 'orthodoxy', 'orthopathy', and 'orthopraxy' respectively correlate to the cognitive, affective, and active aspects of the faith. Specifically, 'orthodoxy' represents the idea of 'right doctrine', 'orthopathy' refers to 'right passion' and 'orthopraxy' denotes 'right practice' (Anderson 1993; Land 1993; Woodbridge 2010). Together, these concepts help to create a well-rounded understanding of the Christian faith, emphasising not only the importance of correct beliefs but also the significance of living out those beliefs through actions and emotional experiences that together constitute an integrated aspect of the faith.

man (Micah 6:9; Mark 10:17-21).

It was this sense of a call to a ministry of social concern that sparked my interest in SE when I first heard about the concept in 2003 through a BBC radio interview with someone identified as a social entrepreneur. I do not recall the interviewee now, but the idea immediately struck a chord with me and has been a primary issue for my reflection and study as I have tried, over the years, to adapt it both to my ministry of social concern and for courses I teach which are related to Christian social responsibility. My initial interest in SE for ministry was due to its centeredness on innovativeness, social mission, and sustainability in driving organised action towards mitigating entrenched social problems that result in undue human suffering. I, however, could find no faith-related models at the time with which I could meaningfully start. Hence, my initial motivation to embark on an extensive study to explore SE as an integrated aspect of Christian holistic and transformational ministry.

However, as I began combing the existing literature on SE in the initial stages of my study, it quickly became apparent that a more fundamental concern was afoot. The literature regularly cited Christians as pioneers and exemplars of SE (Drayton 2002; Nicholls 2006) but seldom explained why or how their faith influenced their engagement in SE. So, I started questioning to understand how religious faith might play a role in inspiring and sustaining SE practitioners. After consultations with co-scholars and tutors at the Oxford Centre for Mission Studies (OCMS), having a holistic view of how faith influences the founding and development of SEVs seemed to be a better place of understanding from which to start discussions about how to explore the possibility of SE as an integrated aspect Christian ministry. Among my people in Sierra Leone, there is a myth about a bird which calls wayfarers who lose their way on a long journey back to the bush path that leads them home. This was my traveller's bird call—the moment I found the path that led me to this thesis.

1.2.2. The Theoretical Context of the Study

SE has gained widespread recognition as a means by which socially oriented entrepreneurs generate and drive innovative ideas usually at the heart of organisations with compelling social missions. Consequently, SE is increasingly regarded as a catalyst for engendering sustainable initiatives that

tackle some of the world's perennial social problems (Bornstein 2007; Norris 2019; Nicholls 2006). Much of the initial discussions about SE in academia revolved around establishing definitions[2] and boundary lines along a continuum of activities ranging from charitable work to corporate social responsibility (Bacq & Janssen 2011; Dionisio 2019; Ridley-Duff & Bull 2011). Thus, the SE academic terrain proliferates with definitions seeking to clarify its constituent terms.

With their focus on poverty and failed systems, I find Seelos and Mair's (2005:243–244) simple definition of SE to be in concert with the thrust of this study, viz.: 'Social entrepreneurship creates new models for the provision of products and services that cater directly to basic human needs that remain unsatisfied by current economic or social institutions'. This definition will frame the basic understanding of SE as discussed here. Chapter Two will later explain SE in greater detail, but at this point, it will suffice to note that the definition captures two core elements of the phenomenon. First, SE involves advancing new or innovative ideas and approaches to solving social problems (Ran & Weller 2021; Zahra et al. 2009). Secondly, SE practitioners prioritise creating social value as their social mission above all other objectives (Dees 1998; Nicholls 2006; Ran & Weller 2021). The extant SE literature typically portrays social entrepreneurs as social actors (individuals, groups, and organisations) that exploit opportunities created by social imbalances—resulting from institutional voids—to meet social needs (Nicholls 2006; Stephan et al. 2015; Xu et al. 2022). They then build on such opportunities through innovative approaches that create social value in local communities. When successful, these initiatives are brought to scale to affect the wider society (Borzaga & Defourney 2001; Nicholls 2006).

Describing the definition of SE used above as 'simple' is not to minimise the complexity of the phenomenon and the challenges it poses in trying to pin down its parameters. Research indicates that a critical feature of SE is that it straddles socio-economic sectors (Alter 2006; Ridley-Duff & Bull 2011; Saebi et al. 2019), and its primary actors usually combine multiple institutional logics and value

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[2] It should be noted that while initial discussions around 'social entrepreneurship' seemed to centre around a consensus definition, they were not primarily about that. Rather, they were characterized by debates among scholars seeking to emphasise meaning associated with either the social/political or the commercial/entrepreneurial aspects of the term. These contestations are explored further in Chapter Two.

systems in inventing and establishing their initiatives (Doherty et al. 2014; Tracey et al. 2011). Because of this ability to overlap sectors and institutional domains, SE-related ventures have been conceptualised as inherently hybrid (Doherty et al. 2014; Saebi et al. 2019). This has made the ILP a common theoretical framework among scholars in explaining the diverse forms SEVs take, depending on the social, cultural, and institutional contexts in which they operate (Ran & Weller 2021).

The ILP theorises that societies consist of contradictory institutional orders or domains—including (but not limited to) family, community, religion, state, market, profession, and corporation—each with a logic or a set of beliefs, values, practices, and rules that guide how social agents embedded in the institutional domains make sense of reality, organise their lives, and produce their material substances (Friedland & Alford 1991:243; Drencheva & Au 2021; Thornton et al. 2012:51). Entrepreneurial social agents can exploit and work with competing or complementary logics of different institutional orders to create new organisational and institutional forms (Friedland & Alford 1991). SEVs typically combine welfare, market, and civil society logics. This study explores how PSEs deploy the logic of religion, in correlation or competition with other institutional logics, to establish and develop their SEVs. Even though scholars have acknowledged the role of religious faith in SE (Nicholls 2006), there is still limited scholarship explaining how the institutional logic of religion is brought to bear in the uniquely hybridised SEVs founded and run by people of faith (Borquist 2021), especially in a developing context like Nigeria.

1.2.3. The Socio-Economic Context of the Study

Though SE arises for various reasons in different parts of the world, the grounds for its emergence are most fertile in situations that exist in a country like Nigeria, where existential conditions are extreme and dire due to the prevalence of institutional voids (Dacin et al. 2010; Haskell et al. 2009; Stephan et al. 2015). As Nicholls (2006:1) points out, 'The increase in humanitarian and environmental crises…combined with the failure of conventional institutions to address them has also led to a rapid growth in the "demand side" for new models that create social and environmental value'.

In pursuance of its dream to join the league of the 20 most developed nations in the world, Nigeria rebased its economy in 2014 and leapfrogged South Africa to become Africa's biggest economy (Adegbite 2021; Madu & Yusof 2015). Indeed, Nigeria's potential to become one of the world's top economic powerhouses is in plain sight. The country brims with a mostly youthful and enterprising population of about 200 million—the largest in Africa and one of the fastest-growing in the world (Yeboua et al. 2022). Added to this vast pool of human resources is Nigeria's rich endowment with an array of natural and mineral resources, including an exceptional portfolio of crude oil and gas reserves, which are the largest in Africa (Yeboua et al. 2022) and the 10th largest in the world (Omoregie 2019).

Despite this economic potential, Nigeria currently needs to overcome severe social problems. While the notoriously bloody campaign of insurgents—like the Boko Haram militants—could be said to have brought things to the brink, Nigeria has been in crisis for years. In their separate assessments of developments in the country since independence, both Marshall (2009:102) and Hill (2012:2) pass the verdict that Nigeria is in an acute crisis because, among other things, its corrupt and incompetent governments have failed to foster human flourishing through the provision of essential social services and infrastructural development for the citizenry. Those assessments of the state of the nation are perhaps direr now than when they were made a decade ago (Sokoh 2020; Uwa et al. 2022).

While the finger of blame for this situation typically points at the bureaucratic state, some observers have pointed out that responsibility for Nigeria's ills cuts across institutional orders. Specifically, scholars have pointed out that private sector individuals and companies, motivated by the desire to gain government patronage, contracts, and special concessions, have often colluded with the state to plunder and mismanage the country (Maier 2000; Zakari & Button 2022). Such shortcomings of traditional institutions in Nigeria to muster the strategic interventions needed to deal with social dysfunctions provide germane opportunities for innovative initiatives to emerge and stand in the gap (Nicholls 2006).

Paradoxically, this situation in Nigeria exists alongside the phenomenal growth and influence of Christianity in the country (Diara et al. 2020; Komolafe 2013; Meagher 2009), currently comprising about fifty per cent of the estimated 200 million population. It has been advanced that, given its size and influence, together with its prophetic, ethical, and spiritual calling, Christianity and its institutions in Nigeria can play an essential role in advancing socio-economic development for the common good (Amakiri 2021; Ezewudo et al. 2022; Komolafe 2013). Research done elsewhere has suggested that the Christian religion significantly contributes worldviews, values, and practices that facilitate and advance innovative and sustainable solutions to social problems within societies where it becomes embedded and spreads (Jones 2016; Pallant 2012; Tracey et al. 2014; Weber 1930). Contrarily, segments of the Nigerian Church have come under criticism for complicity in the corruption, greed, and callousness that pervade society and exacerbate human suffering in the country (Diara et al. 2020; Komolafe 2013; Marshall 2009). Indeed, as Swart and Orsmond (2011:1) observe, the socio-economic disequilibria in places like Nigeria usually 'leave deep scars', which ultimately eat away at social structures and consequently threaten social institutions, including the Church. In such situations of pervasive rot, they recommend reflection 'on the ecclesiological question regarding the character of a church that, from a faith point of view, can make a difference (be a change agent) within the changing society within which it carries out its task' (Swart & Orsmond 2011:1). There is evidence that this proposed reflection is gaining traction in some quarters of the Church in Nigeria. This is evidenced by the growing agitation and activism from within the Church, aimed at taking actions based on Christian ideals that will bring about transformative changes across all institutions in the country (Marshall 2009; Orogun & Pillay 2023).

It is also within the context of such socio-economic conditions and the resulting agitation for change within the Church that Nigeria has begun to proliferate with an active cadre of social entrepreneurs (The Economist Intelligence Unit 2016). This is seen, for instance, in the growing list of Nigerians elected as fellows of Ashoka—a foremost sponsor of social entrepreneurs worldwide (Ashoka n.d.). A review of the online profiles of some of these local social entrepreneurs indicates

that many are coming to SE from committed Christian faith backgrounds. For example, Sandra Aguebor-Ekperuoh, an Ashoka fellow who founded the Lady Mechanic Initiative in Lagos, has described herself as a 'devout Christian' and claimed that God called her in a dream to be a car mechanic (NPR 2013). Another Ashoka fellow, Detoun Ogwo, has stated in interviews that God is her anchor and the source of her values (Adepoju 2013; Suleiman 2013). She has also credited her pastor for significantly impacting her life and encouraging her to utilise her God-given gifts to benefit others (Adepoju 2013; Suleiman 2013).

Besides these online pointers to the possible role of the Christian faith in the rise of SE in Nigeria, the limited academic foray into SE in the country (Unegbu et al. 2012) also indicates this (Madu & Yusof 2015; Omorede 2014; van der Westhuizen & Adelakun 2023). For instance, in their study of SE as a possible tool for development initiatives, Madu and Yusof (2015:119) cite a few examples of SE pioneers in Nigeria, including Paradigm Initiative Nigeria, whose founder, Gbenga Sesan, has indicated the significance of his Christian faith to his work as a social entrepreneur (Mutiu-Okediran 2006).

Furthermore, in a case study to explore the motivational drivers of social entrepreneurs in Nigeria, Omorede (2014) found religious faith convictions as a critical motivating factor for engagement in SE. Based on the significance of faith to the study's participants in initiating and continuing their SEVs, Omorede (2014:261) has recommended that future SE research in Nigeria seriously consider including religious factors within its scope. To advance the discussion further, this study takes such a recommendation seriously and locates its trajectory therein. Specifically, the study pursues a response to the line of inquiry regarding whether and how the Pentecostalism worldview, values, and practices might be shaping the emergence and development of SE in Nigeria. This chapter will now turn to a layout of the research agenda for this study.

1.3. Overview of the Research

1.3.1. Minding the Gap

Beginning with Weber (1930), studies have shown that religious faith does influence entrepreneurial

intentions, activities, and outcomes (Dana 2010; Dodd & Gotsis 2007; Gümüsay 2020; Nwankwo et al. 2012). This could also be said of SE, whose distinctive mission to ameliorate chronic social problems has been a well-trodden path for religious agencies throughout the ages (Cadge & Wuthnow 2006; Mwaura 2008; Nicholls 2006). Several studies have, for instance, identified religious faith and spirituality as critical to the interplay of factors involved in enacting the sort of self-transcendent leadership that drives responsible actions which benefit the disadvantaged in society and help solve social problems (Gjorevska 2019; Klaus & Fernando 2016; Parameshwar 2005). Moreover, religious worldviews and experiences have been found to be instrumental in inspiring and shaping social entrepreneurs' prosocial visions and decisions in their pursuit of opportunities to create social value (Gümüsay 2018; Omorede 2014; Scheiber 2015; Wenxue 2015). Accordingly, Nicholls (2006:17) posits that religious faith is a significant motivator for engagement in social entrepreneurship and has been a critical factor in the emergence of SEVs across various countries.

This abovementioned significance and value of religious faith to entrepreneurial activity notwithstanding, attention has been drawn to the need for studies that consider religious beliefs and spirituality in theoretical explanations and frameworks of entrepreneurship in general (Balog et al. 2014; Dodd & Gotsis 2007; Smith et al. 2019; Sulaiman et al. 2019) and of SE in particular (Block et al. 2020; Tracey 2012; Zhao & Lounsbury 2016). At the onset of this research, studies linking faith and SE in the extant literature were few and far between. As I have already hinted above, an impetus for me to research the topic for this study came from surveying the extant literature on SE and realising that, despite the frequent mention of adherents of the Christian faith as exemplars of SE, there was limited information about their faith or the role it may have played in the formation and development of their ventures. An example of a notable Christian whose name I often encountered in early descriptions of social entrepreneurs was Florence Nightingale—who started professional nursing training and is credited with revolutionising nursing care and hospital management (Backes et al. 2020; Bacq & Janssen 2011; Bornstein & Davis 2010; Nicholls 2006). Though Nightingale is noted to have attributed her work to her faith in God (Guinness 2001:119–128), not much of that faith

was found in the established literature on SE. Other notable Christians acknowledged as exemplary social entrepreneurs, yet whose faith often goes unnoticed in the SE literature, include Mother Teresa (Bhutiani et al. 2012:120–122), Andrew Mawson, who started Bromley-by-Bow (Leadbeater 1997:28–34; Nicholls 2010:619; Spear 2010:47–48), Eric and Adele Blakeborough, founders of Kaleidoscope (Leadbeater 1997: 40–43), the Quakers, and Rick Warren (Nicholls 2006:17).

This general slighting of religion and matters of faith in SE studies have been attributed to the secularisation theory that has been the basis of research in its affiliated fields, including entrepreneurship, business, and management (Dana 2010; Peifer 2015; Sulaiman et al. 2019; Tracey et al. 2014). To counter the trend, voices within the ranks of entrepreneurship scholarship have emerged calling for broader approaches to conceptualising or theorising about entrepreneurial motivations and engagement that integrate aspects of religion (Balog et al. 2014; Smith et al. 2019; Smith et al. 2021; Tracey et al. 2014). This assumes particular relevance in SE-focused scholarship, which has shown evidence indicating religious adherence as a critical value in motivating individuals to engage and persist in SE (Cater et al. 2017; Ghalwash et al. 2017; Omorede 2014; Scheiber 2015). However, these studies mostly broach the topic and are only helpful as signposts to guide future research seeking to explore the issue further. This study responds to these growing calls for SE scholarship to move past perfunctory commendations of people of faith who have pioneered SEVs and instead spread a mat for meaningful discussions that take into account the worldviews and lived experiences of religious practitioners (Tracey et al. 2014) while giving due consideration to their theological perspectives (Smith et al. 2021).

1.3.2. The Problem Statement

Existing research on SE frequently mentions individuals who have historically embraced the practice from a place of solid commitment to the Christian faith. However, there is a limited understanding of how Christians' beliefs, values, institutions, and practices influence their participation in founding and developing SEVs, as well as how this can be interpreted from a theological perspective for faithful Christian practice. As Smith et al. (2021:1) observe concerning entrepreneurship, generally,

'the theological turn has been largely overlooked by scholars and neglected by the premiere entrepreneurship journals, leading to an incomplete understanding of the science of entrepreneurship'. This problem is particularly pronounced in the socio-economically challenged context of Nigeria where, despite the prevalence of Pentecostalism and SE, scholarship focused on the entrepreneurial experiences and lived theologies[3] of PSEs has so far been lacking.

1.3.3. The Purpose Statement

Given the problem stated above, this study aimed to explore the role of faith in the founding and development of social entrepreneurial ventures by Pentecostal social entrepreneurs in Lagos, Nigeria. This study was undertaken with the aim of advancing the limited understanding of how elements of the Christian faith, broadly, and Pentecostalism, specifically, influence the dynamics of establishing SEVs. By utilizing the ILP and drawing on the lived theologies of PSEs in Lagos, the research sought to generate insights that inform and shape a practical theological framework for a revised faithful form of Christian engagement in SE.

1.3.4. The Research Questions

Considering the objective stated above, this study focused on answering the following research question: How is faith influencing the founding and development of SEVs by Pentecostal Christians in Lagos, Nigeria? To pursue this inquiry with sufficient clarity and depth, this central question was further fleshed out by the following sub-questions:

- How do Pentecostal social entrepreneurs in Lagos explain their motivations to found and persist in their social entrepreneurial ventures?

- How do Pentecostal social entrepreneurs in Lagos explain the leadership involved in the founding and development of their SEVs?

- How do Pentecostal social entrepreneurs integrate elements of their faith in organising their ventures for sustainability and impact?

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[3] 'Lived theology' is a practical theological concept referring to theologies of and by everyday believers, based on interpretations of their everyday experiences, expressions, and enactments of faith (Apostolides & Meylahn 2014; Miller-McLemore 2022; Müller 2023). Miller-McLemoere (2022:465) notes that it is 'about how theology or knowing and loving the divine takes shape in everyday life and how everyday life influences theology'.

- What practical theological insights can be drawn from the motivations, leadership, and venture organising strategies of SEVs established by Pentecostal social entrepreneurs, and how can these insights guide Christian engagement in social entrepreneurship?

1.3.5. The Research Approach

SE is mainly understood as a multidisciplinary area of study within academia (Kickul & Bacq 2012). Because the phenomenon is complex and represents a wide range of activities geared towards addressing social problems, research covering it has come from diverse fields, although mostly from disciplines such as business entrepreneurship, organisational development, and non-profit management. An oft-overlooked lens in this regard is religion and its affiliated theological disciplines.

However, by making the religion logic central in researching SE, this study takes a 'theological turn', which recognises that:

> [A] theological approach is worthy of study if people experience it as real and if the possibility of an altruistic deity or God advances theory development. Such an approach comports with organizational theories and ontological approaches including sensemaking and social constructivism' (Smith et al. 2021:2).

In this light, I considered it appropriate to pursue a methodological approach that combines the disciplines of social science (to inductively explore the lived experiences of PSEs in their personal and organisational contexts) and practical theology (to facilitate reflection on the lived theologies of PSEs for faithful Christina practice). I followed this path, expecting the study to not only enrich SE theory and praxis but also unveil it as a bona fide ministry opportunity for Christians who seek to integrate faith and practice in their quest to contribute innovative solutions to the persistent social problems affecting communities across Nigeria.

In this regard, I adopted Swinton and Mowat's (2016:89-91) four-phase framework, which lays out the process for conducting social science research with practical theological objectives or implications. The phases are as follows:

- Stage 1 (Current situation/Practice) is a 'pre-reflective phase' (Swinton & Mowat 2016:89), which involves identifying an existing situation or practice and a preliminary assessment of its complex issues. This process usually entails mapping out the terrain to understand what is happening.

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- Stage 2 (Cultural/contextual analysis) engages in social science qualitative research for interpretive insights into the situation or practice. According to Swinton and Mowat (2016:91), this stage aims to 'develop a deep and rich understanding of the complex dynamics in the situation'. To unveil and better understand the complexities at the crossroads of faith and SE, I conducted a multiple-case study research involving various data collection strategies and employed the ILP as the interpretive lens through which the data was analysed. The ILP helped bring to light the complex ways the logic of religious faith interacts with multiple other logics to influence the founding and development of SEVs by PSEs in Lagos, Nigeria.

- Stage 3 (Theological reflection) brings findings from the qualitative data into dialogue with theological sources such as Scripture, theology, and Church traditions as a way of reflecting on faithful practice. At this stage, one engages in a formal and overt practical theological reflection to come to terms with the inquiry that is its focus. Specifically, it addresses the question, 'How are we to understand this situation [or practice] from the perspective of critical faithfulness?' (Swinton & Mowat 2016:90) In Chapter Eight of this study, I draw out the lived theologies and experiences articulated by the PSEs who participated in this study to begin this reflection, employing Christopraxis (i.e. 'the practice of Christ' (Olorunnisola 2015:70)) as the explanatory model to achieve a practical theological understanding of the situation.

- Stage 4 (Suggestions for revised practice) draws stages 2 and 3 into a dialectical conversation with the situation or practice in stage 1 to propose or produce new and improved forms of faithful practice (Swinton & Mowat 2016:91). This discussion is had in the second part of Chapter Eight, where I propose a fivefold framework for Christian engagement in SE as a form of ministry practice.

Given the significant role qualitative research plays in this approach, I conducted a multiple-case study involving six SEVs founded or led by PSEs in Lagos, Nigeria. A case study method was used because it is suitable for answering the sort of 'how questions' around which the study was framed and because it lends itself to the variety of data-gathering methods employed to gain an in-

depth understanding of the situation (Yin 2009). The cases were intentionally chosen based on their being founded by Pentecostal Christians, without the organisations necessarily being faith-based. Participants included the six founders and others involved in the SEVS at various levels, including board members, volunteers, employed staff, donors, and a few beneficiaries. Data were gathered through multiple sources, including semi-structured interviews, observations, and documentary evidence. The data corpus provided a rich source of material to develop thick descriptions of the findings, which, through thematic analysis, revealed the patterns of ways logics of the Christian faith were brought to bear in shaping the establishment of the SEVs in the study. Based on the findings of this qualitative research (and as discussed above), a practical theological reflection was undertaken to bring the experiences of the PSEs into a discussion with Scripture and theology to propose a basis for engaging in SE as an integrated aspect of Christian ministry.

1.4. Need and Significance of the Study

The Nigerian government's Bureau of Statistics (2022:22) recently released a research report showing that the country's multidimensional poverty has become endemic. More troubling from the report is that two-thirds of those living in multidimensional poverty in the country are children between the ages of 0-17 (National Bureau of Statistics 2022:xv). Three of the SEVs in the study are dedicated to solving the problem of poverty within this demography through innovative interventions in education, healthcare, and psychosocial support. They have stepped in and are making a difference in situations where the government has largely failed and businesses are often too focused on their profit margins to care with heart. By unveiling the PSEs' motivations, leadership, and venture organising, the study provides insight into lay Christians' courageous and selfless citizenry action in tackling entrenched problems beyond the capability of government alone.

The study is also relevant for galvanising stakeholders from the public and private sectors into collaborative action with Christian individuals and communities of faith in championing new approaches to age-old problems. That is because the study unveils the religious orientation of PSEs towards their practice of SE, which facilitates an understanding of the organisational values and

principles with which they operate and, thus, helps foster the trust and openness needed for collaborative initiatives (Drayton 2002).

From the point of view of Christian ministry and mission practice, this study contributes toward understanding Christian social responsibility and action (Unruh & Sider 2005; Vinay & Sugden 2009) through SE. It provides insights into SE as a valid opportunity to spearhead Christian ministries and missions that are both integral and sustainably transformative (Wright 2012; Vinay & Sugden 2009). It is envisioned that the study will challenge Pentecostal churches in Nigeria to take on holistic and well-thought-through approaches to Christian missions that will help transform a country where socio-economic imbalances are ubiquitous and dire (Ewhrudjakpor 2008; Hill 2012; Marshall 2009; Omorede 2014). In this regard, the study helps extend and clarify the urgent call by some Christians in Nigeria for the Church to engage in national transformation actively (Diara & Uroko 2020; Komolafe 2013; Marshall 2009).

Related to the above, the study provides a basis for practical theological reflection on SE practice as a form of Christian ministry. I engage in such theological reflection as a reflective discussion in Chapter Eight. During the research, I discovered the lived theological assumptions that underlay the PSEs' personal and organisational values and significantly influenced their SE practice. Thus, the study also provides material from which practitioners' theology of SE could be critiqued and developed. In addition, theological institutions, like the one I head in Lagos, have an opportunity with this research to consider incorporating SE studies into their practical ministry curricula.

Lastly, this study is significant for advancing the nascent yet growing discussions about the relationship between SE and religion (Borquist 2021; Gümüsay 2020), which is likely to be of interest to the global south, where commitment to religious faith is widespread and plays a vital role in people's lives. Of particular relevance in this regard are the theories of the 'prevalence' (Gümüsay 2020:13) and 'fluidity' (Fathallah et al. 2020:648) (2021:648) of religious logics across institutional orders, which I employed in this study to explore how PSEs negotiate their faith logics with other institutional logics that come into play in their practice of SE.

1.5. Organisation of the Thesis

This introductory chapter has presented an overview of the thesis with synopses of the main components of the study. The central issues it raises are further addressed in the thesis as outlined in what follows. In Chapter Two, I review the literature on SE to lay the foundations for the study based on the theories, praxes, and processes that define it. Here, I further explored SE, laying out the various approaches to its study and developing an emergent composite of its main features based on the extant literature. Three main thematic areas were identified in the chapter: SE motivations, SE leadership, and SE venture organising.

Chapter Three is a scoping review, which combs the literature relating SE to religious faith and spirituality to map out the terrain of knowledge on the interaction between the two. The chapter starts with a deep dive into the institutional logic of religion as the theoretical basis for understanding the role of faith in SE. A thematic analysis of the literature laid bare the various ways religious logics interrelate with other logics to influence the motivations, leadership, and venture organising involved in the founding and development of SEVs. Additionally, based on the review analysis, the chapter probed the potential lived theologies of social entrepreneurs of faith, raised the research questions, and developed a conceptual framework of the SE-faith nexus. Chapters Two and Three, and portions in this chapter dealing with the background and context of the research, comprise the first phase of Swinton and Mowat's (2016:89–91) framework for combining qualitative research with practical theology.

Chapter Four presents the methodological approaches to the study. This lays the groundwork for conducting the qualitative research and, thus, introduces stage 2 of Swinton and Mowat's framework. The chapter pinpoints interpretivism as the philosophical paradigm from which I approach the study and details the methods used in data collection and analysis.

Chapters Five, Six, and Seven are where I present and discuss the findings from my analysis. Chapter Five reports specifically on the motivations of PSEs, thus answering the first research sub-question. Chapters Six and Seven report findings that answer sub-questions 2 and 3—questions which

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are related to leadership and venture organising, respectively. These three chapters constitute the contextual or cultural analysis recommended in stage 2 of Swinton and Mowat's framework (2016:90–91). Chapter Eight is a practical theology which combines Swinton and Mowat's (2016:90–92) stages 3 & 4. This is done through a practical theological reflection on the lived theologies and SE practices of the PSEs, using a Christopraxis hermeneutic. Finally, the thesis closes in Chapter Nine, where, among other things, I give my conclusions, indicate the study's contributions to knowledge, and offer some recommendations for further research and practice.

<div align="center">**Chapter Two**</div>

<div align="center">**Conceptualising Social Entrepreneurship**</div>

2.1. Introduction to the Chapter

Scholars, have noted that social entrepreneurship (SE) means different things to different people (Cagarman et al. 2020; Mair & Martí 2006; Ridley-Duff & Bull 2011). Going by the literature on the phenomenon, one could argue that there are as many definitions and conceptual depictions of it as there are scholarly writings about it. This preponderance of definitions and conceptualisations that seem to inundate SE scholarship has been identified as typical of a nascent field of study (Nicholls 2010; Ran & Weller 2021). Having only recently come into the academic limelight, it has been argued that SE is still in a pre-paradigmatic stage and without an established epistemology (Forouharfar et al. 2018; Lehner & Kansikas 2013; Nicholls 2010). It is, therefore, prone to contestations from competing actors seeking stakes in advancing its legitimacy as an academic field. This, coupled with the fact that there are competing terms for the phenomenon, has led some to opine that SE as a field of study is 'ill-defined, fragmented, and has no coherent theoretical framework' (Abu-Saifan 2012:22) or 'unifying paradigm' (Mair & Martí 2006:36).

While this may be part of an inevitable maturation process (Nicolopoulou 2014) that may ultimately bode well for SE, a challenge its study poses for a would-be researcher like myself is that it makes navigating through its scattered definitions and contested delineations difficult. Indeed, initially coming as a new researcher to the field, I often felt overwhelmed by the many competing explanations of SE. This led me to ask two questions: (a) What can be coherently understood about SE from its definitions and conceptualisations in the extant academic literature? (b) What theoretical frameworks and approaches emerge from the literature that could inform my study and help me navigate a pathway through it?

This chapter surveys the extant literature on SE to arrive at and articulate an understanding of its defining features and the frameworks for its theories and praxes. The review is not intended to bring closure to the debates surrounding SE. Instead, the objective is to locate signposts in the literature surveyed that will lead me to a place of personal clarity as I step into this variegated area of study. Furthermore, it serves as an essential first step for my research because, while illumining the SE terrain and providing an overview of the subject area, it also provides insights into approaches and concepts from which to deduce a definition and establish directions for my study.

2.2. Unravelling Contestations: Approaches in Defining SE

Considering the wide range of disciplines, contexts, and stakeholder interests from which SE scholarship has been approached (Dacin et al. 2010; Nicholls 2010; Short et al. 2009), Nicholls (2010:613) has referred to it as being in a phase of 'accumulative fragmentalism', and describes what is going on to be a 'multidisciplinary contest over the epistemology of the field that has failed to set any normative boundaries around the term'. In this regard, a major challenge facing researchers is pinpointing an academic locus for SE with clearly delineated boundary lines (Bornstein and Davis 2010, 86; Nicholls 2006, 7). Compounding this problem, as noted above, has been the lack of a coherent concept of SE. As a result, scholars have been locked in various debates concerning how to deal with this challenge, with some proposing consensus definitions (Martin & Osberg 2007; Ran & Weller 2021; Wu et al. 2020) and others advocating for a continued open discourse on the issue (Curtis 2008; Dey & Steyaert 2010; Kovanen 2021). The following subsections elaborate on these debates.

2.2.1. Contesting the Terms in SE

The debate in defining SE arises from the seeming oxymoron in the collocation of the two words, 'social' and 'entrepreneurship', which comprise the name for the phenomenon. Seeing this apparent contradiction in the label as indicative of an inherent

'tension field' (Lehner & Kansikas 2013:3) between two disparate domains that constitute SE itself, the trend has been for scholars to pitch their definitional emphasis on opposite sides of a virtual spectrum, with 'social' being at one end and 'entrepreneurship' at the other end.

2.2.1.1. Positioning the Term 'Entrepreneurship' in SE

I start by laying out the perspectives of those who argue that the emphasis in defining SE should be on the term 'entrepreneurship', since this has been the focus of the more established definitions and the position of many early SE scholars. Those approaching the definitional task from this angle draw on mainstream or commercial entrepreneurship (CE) principles to make a comparable case for SE. For instance, Dees (1998:1–4) utilises this approach by reverting to the origins of the word 'entrepreneur' and basing his landmark definition of the social entrepreneur on a combination of perspectives from four major management and entrepreneurship theorists: Jean Baptiste Say, Joseph Schumpeter, Peter Drucker, and Howard Stevenson. Focusing more on the individual, Dees (1998:2) opines that '[s]ocial entrepreneurs are one species in the genus entrepreneur. They are entrepreneurs with a social mission.' This perspective is spelt out in his (Dees 1998:4) description of the social entrepreneur as follows:

> Social entrepreneurs play the role of change agents in the social sector, by:
> - Adopting a mission to create and sustain social value (not just private value),
> - Recognizing and relentlessly pursuing new opportunities to serve that mission,
> - Engaging in a process of continuous innovation, adaptation, and learning,
> - Acting boldly without being limited by resources currently in hand, and
> - Exhibiting heightened accountability to the constituencies served and for the outcomes created.

For Dees (1998:1), SE is the 'social' counterpart of CE and involves a 'business-like' approach to creating sustainable solutions to social problems through innovative means that bring about systemic change.

Similarly, in their highly cited article, Austin et al. (2006:1) ask the critical question, 'Social and Commercial Entrepreneurship: Same, Different or Both?' In answering the question, they make CE their starting point and its theories and frameworks as the basis

for delineating the distinctive features of SE. In the end, they argue that the distinction between CE and SE is not 'dichotomous but rather more accurately conceptualized as a continuum ranging from purely social to purely economic' (Austin et al. 2006:3). For them, both SE and CE are entrepreneurial in the sense that they exploit opportunities (resulting from market failures) to innovate ideas, approaches, goods, and services that meet societal needs and establish new equilibria. Their study concludes that what essentially sets SE apart from CE is the 'social value proposition' of the former, which is its driving purpose (Austin et al. 2006:16–17).

Following in the trail of Dees and Austin et al., Martin and Osberg (2007:30) take the view that any definition of SE must start with concepts related to entrepreneurship. They regard the word 'social' as a mere modifier, which does not contribute much understanding to SE if 'entrepreneurship' is not clarified and made central. With this in view, they develop a framework for defining SE in terms akin to CE, with the word 'social' presented as an add-on that represents SE as entrepreneurship that distinctly pursues societal transformation as its' value proposition' (Martin & Osberg 2007:34-35).

This conceptualisation of SE in terms of commercial entrepreneurship has at least two implications. First is that there is a growing body of scholarship that emphasises business or market logics (including the pursuit of new opportunities, innovative ideas, and commercial activities to earn income) in explaining how social entrepreneurs initiate and sustain ventures that create social value. Words common in their vocabulary include 'business-like', 'innovation', and 'market-based activities' (Anderson & Dees 2006; Bacq & Janssen 2011; de Bruin & Teasdale 2019; Kamaludin et al. 2021). At stake for the social entrepreneur in such studies is the motive to do well financially while doing good socially—that is, the pursuit of a blended value or double bottom line whereby social entrepreneurial ventures (SEVs) engage in income-earning activities to sustain and advance their social mission (Doherty et al. 2014; London & Morfopoulos 2010; Peredo

& McLean 2006; Ran & Weller 2021). For instance, in laying down the boundary markers for SE, Abu-Saifan (2012:25) opines that a distinguishing feature of SE is that its entrepreneurs:

> act within *financially independent organizations* that plan and execute earned-income strategies. The objective is to deliver the intended social value while remaining financially self-sufficient. This is achieved by blending social and profit-oriented activities to achieve self-sufficiency, reduce reliance on donations and government funding, and increase the potential of expanding the delivery of proposed social value (italics in the original).

Such depictions of SE as bridging the financial means of sustainability with the mission to create social value commonly represent business-related organisational forms such as social enterprises (Ridley-Duff & Bull 2011; Lyon & al Faruq 2018) and social businesses (Yunus 2009; Huybrechts & Nicholls 2012). In this vein, social enterprises have particularly come to typify SEVs in countries like the United Kingdom (Bull 2018) and South Korea (Chang & Jeong 2021), where government policies provide for social purpose organisations to earn income from commercial activities, proceeds from which are reinvested in the ventures to advance and sustain their social mission. It is in this sense that SEVs have been categorised as hybrid organisations, meaning that their organising principles, identities, or practices combine features from at least two societal sectors or institutional domains (Battilana et al. 2018; Gatica 2017; Sheppard & Mahdad 2021). However, while combining pecuniary profits with social purposes is often a feature in defining SE, it does not render all SEVs homogeneous. Instead, as the hybrid spectrum in Figure 2.1 (Ridley-Duff & Bull 2011:67) illustrates, they take on different forms, spanning the tension field between pure (for-profit) commercial entities and pure (non-profit) charitable entities (cf. Abu-Saifan 2012, 26; Alter 2007, 15; Chang & Jeong 2021, 3).

Thus, from the 'entrepreneurship' angle of the debate, the ideal-type SE sits around the nexus where economic sustainability and social sustainability equilibrate. Some scholars are, however, of the view that while 'entrepreneurship' in SE may include trading in goods or services to earn income, the broader usage of the term more

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Figure 2.1: The social enterprise sustainability equilibrium
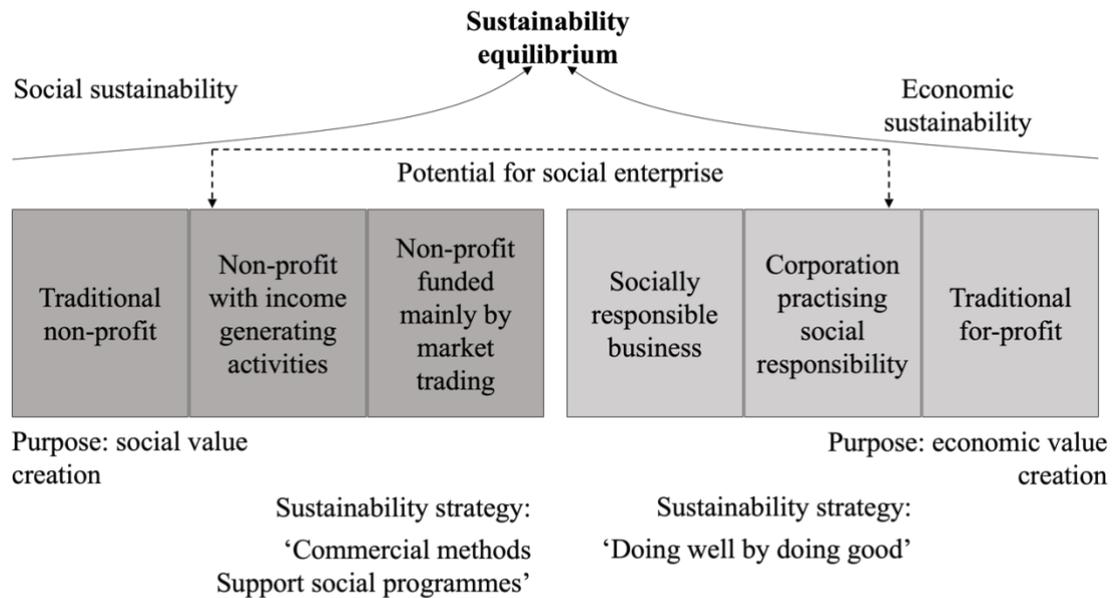
SOURCE: Ridley-Duff & Bull (2011:67)

appropriately refers to the innovative character of SEVs (Bornstein & Davis 2010; Dees 1998; Light 2008; Praszkier & Nowak 2012). In other words, engaging in profitable commerce is just an aspect of the innovative strategies SEVs might employ to ensure sustainability and success in fulfilling their social mission. As discussed later in this chapter, innovation, not commerce, is the distinguishing feature of 'entrepreneurship' in SE.

A second implication of the 'entrepreneurship' approach has been the focus on the individual social entrepreneur, seeking to understand their motivations, characteristics, and how their activities differ from those of their counterparts in CE (Austin et al. 2006; Germak & Robinson 2014; Ghalwash et al. 2017; Omorede 2014; Shaw & Carter 2007; Shaw et al. 2002). This subject is taken up later in subsection 2.3.2.2 on social entrepreneurial leadership.

2.2.1.2. Positioning the Term 'Social' in SE

At the other end of this debate are scholars focusing on the 'social' part of the terminological spectrum, who take issue with what they see as the undue emphasis on the word 'entrepreneurship' at the expense of its 'social' complement (Kimmitt & Muñoz

2018). Accordingly, they have called for a focus on the other end of the scale to at least bring about a balance, if not to tip things in favour of the 'social' dimension.

A forceful advocate for this position is Albert Cho (2006:35), who has accused the more established 'entrepreneurship' side of neglecting to explain the social in their definitions, which he says 'is a surprising lapse given that the social dimension of SE is, in large part, responsible for the concept's inherent complexity'. He further goes on to indict definitions in the former approach on charges of being 'monological' and 'tautological' (Cho 2006:34–37). On the first charge, he takes the more established approach to task for homogeneously depicting SE as an individualistic undertaking to create social value through market-based approaches. On the second charge, he contends that it is redundant to define SE based only on constructs in business entrepreneurship while paying scant attention to the 'social', which is its actual distinctive.

Cho (2006:37–44) further argues that since SE differentiates itself from its private/commercial counterpart by its vision and mission to generate social value for the common good, its social aspects must be thoroughly studied and understood, bearing in mind the socio-political complexities in which it is usually embedded. Therefore, coming to terms with the 'social' is primary but is, at the same time, an intricate undertaking requiring meaningful dialogue and negotiation that accords due consideration to understanding conflicting motives, political interests, and social values within specific social contexts. In the process, implementing the social change that social entrepreneurs seek may not happen as harmoniously as the entrepreneurship approach usually presents it. Moreover, if the complexities are not negotiated well, SEVs may end up either creating new social problems or becoming part of the social problem they set out to solve. Hence, it should not be assumed that SE will always bring unmitigated good to society (Cho 2006:52–54).

Dey and Steyaert (2010:85–86) adopt Cho's critical tone and direction in their

challenge to the hegemonic and optimistic grand narratives of the entrepreneurship approach. By their assessment, the central plot in the 'entrepreneurship' script about SE fails to go beyond spotlighting entrepreneurial individuals and recognising the reality of so many other actors who usually would want their stories to be appreciated on the societal stage. Like Cho (2006), Dey and Steyaert (Dey & Steyaert 2010:88–93) see this grand narrative as monological and incognisant of the 'little narratives' of the diverse political and value stakes that constitute the basic facts of society. Dey and Steyaert (2010:92) propose a broader and heterogeneous conceptualisation of SE, which requires counter-narratives that re-imagine its unique and substantive social aspect and that innovatively interweave the little narratives into its plotlines. In their words, the benefit of this approach is that 'little narratives can render power/knowledge effects and social hierarchies visible, experiment with more polyvocal representations of the social, and respect the fact that invention is open-ended' (Dey & Steyaert 2010:97).

This critical stance[4] of the 'social' side of the debate against domiciling the definition of SE solely in its entrepreneurship/economic particularity adds variations to the phenomenon that need further explanation. First, by injecting the political into the discussion, the tension field of SE shifts beyond just the boundaries of the social and economic sectors to also verge on the borders of the state and its role in regulating and ensuring social welfare deliverables. With such a shift, the Figure 2.1 model, which positions SE along a linear continuum between the social and economic sectors, is augmented into a multidimensional model that includes the public, private, and social (third) sectors and delineates the overlaps among these three sectors as areas where hybrid

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[4] Apart from Cho (2006) and Dey and Steyaert (2010), several other scholars have scrutinised SE definitions based on notions of economic viability and narratives surrounding individual heroes. Instead, such scholarly work proposes socially and politically nuanced approaches that seriously consider contextual factors, power structures, and venture outcomes in defining SE (see, for instance, Ayob et al. (2016), Curtis (2008), de Bruin and Teasdale (2019), Dey (2010), Kovanen (2021), Mair and Martí (2006), Nicholls and Cho (2006), and Teasdale et al. (2023). In addition, Curtis et al. (2023) and Teasdale et al. (2023) have provided helpful historical surveys of this critical approach in defining SE.

forms of SE potentially occur (Billis 2010; Ridley-Duff & Bull 2011).

In one such 'cross-sector' model, depicted in Figure 2.2, Ridley-Duff and Bull (2011:75) portray the three societal sectors and the core values or principles around which their pure organisational forms organise and operate: public sector redistribution, private market exchange, and third-sector reciprocity. They further illustrate how four hybrid archetypes form by variously blending or limiting these core values of the sectors (Ridley-Duff & Bull 2011:75–76). For example, a non-profit type might form at the intersection between the public and third sectors, combining the principles of reciprocity and redistribution of wealth and using the means of government to mount voluntary political action against market interests deemed to be jeopardising the public good. Similarly, a civil society movement, resistant to government corruption and oppression, might hybridise into a not-for-profit or a more-than-profit entity by blending the principles of market exchange and reciprocity to earn income, which is then reinvested in the movement for the common good.

Figure 2.2: A composite theory: the social enterprise triangle
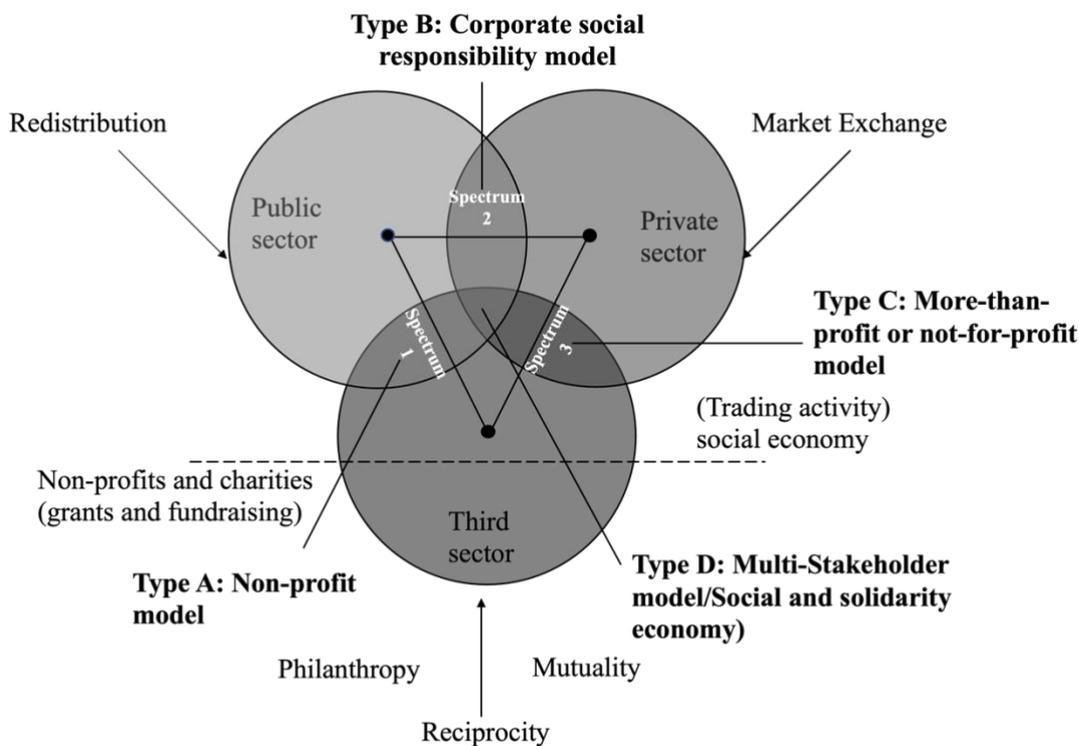
SOURCE: Ridley-Duff and Bull (2011:75)

Thus, given the various ways organisations blend and limit organising principles of the sectors, a variety of hybrid entities typically emerge under each of the archetypes including 'charity trading, social firms, social responsibility projects, public-private partnerships, multi-stakeholder cooperatives, mutual societies and employee-owned businesses' (Ridley-Duff & Bull 2011:77). Concerning SEVs, the model depicts the triangle as the arena of best SE practice, and situates the ideal-type SE at the nexus where the interests of multiple stakeholders converge and negotiate the combined principles of redistribution, reciprocity, and market exchange (Ridley-Duff & Bull 2011:77–78). In their assessment of this cross-sector model, Ridley-Duff and Bull (2011:77) opine:

> The advantage of viewing social enterprise within a 'cross-sector phenomenon is that it helps with the understanding of the ambiguity, origins and ethos of social enterprise activity…. It provides a mechanism for understanding diversity based on alliances and hybrid organisations that vary in the extent they embrace the values of other sectors.

Related to the preceding discussion, a second consideration that the 'social' argument brings to light is the proposition that attempts to ascribe meaning to SE must take the dynamics of social factors within contexts seriously, thus allowing for heterogeneity—rather than foreclosure—in defining and explaining its distinctive features. This means always inventively engaging and synergising multiple viewpoints and concerns of social actors to understand the constantly unfolding drama of social problems and how to solve them within specific contexts (Cho 2006; Curtis 2008; Curtis et al. 2023; Dey & Steyaert 2010; Jarrodi et al. 2019). As Jarrodi et al. (2019:583–584) point out, there is a 'need to better understand how prevailing social, historical, political and ideological systems and norms in contemporary society foster or inhibit the "spirit" of entrepreneurship' embedded in SE. This dovetails into a second contest concerning SE, as described below.

2.2.2. Contesting for an Inclusive-Exclusive Field

Another debate that has characterised SE scholarship concerns whether there has been more than enough academic engagement with it to warrant a definitional moratorium and

closure. Two main perspectives or approaches dominate this debate: exclusive and inclusive.

The exclusive approach to the problem at hand calls for an academic undertaking towards defining SE in specific terms, with clearly demarcated boundary lines around its terms, undergirding features, and practices. Those who take this approach, primarily from the 'entrepreneurship' camp earlier described above, opine that unless SE is defined in such exact terms, its study will remain eclectic and the research findings disjointed (Aygören 2014; Martin & Osberg 2007; Ran & Weller 2021). Consequently, scholarship in SE will ultimately remain bogged down in the fragmented, pre-paradigmatic stage of academic development.

Championing this position, Martin and Osberg (2007:35) offer a bounded definition of SE to distinguish it from other activities geared toward addressing social concerns. In their view, SE is too important a driver of social change to be left in a state of definitional befuddlement arising from the broad range of social activities usually brought under its umbrella. Such a situation is likely to not only entrench the confusion surrounding SE but could also put it in danger of disrepute, which could further lead to funding problems for SEVs (Martin & Osberg 2007:30).

On his part, concerned that SE should gain legitimacy as an academic field of study, Abu-Saifan (2012:26) advocates for distilling the concept down to a specific definition to clarify its functions and eliminate the vagueness commonly associated with it. He further argues that consensus within academia about what exactly SE is and does will bring about rigour and direction in research that will ultimately lead to a legitimate field of study (Abu-Saifan 2012:25). Similarly, Bacq and Jannsen (2011:379–381) take issue with the proliferation of definitions and the disparate regional approaches to the study and practice of SE. Like Abu-Saifan (2012), they see the way forward for SE in clearly defining it in terms of its parent field—entrepreneurship (Bacq & Janssen 2011:376).

As might be deduced from the foregoing, one aspect of an exclusive definition concerns the academic discipline within which the contours of SE should be defined. Other aspects of an exclusive definition centre on the implications for stakeholders, SEV activities, resources, and social mission outcomes (Light 2008; Luström & Zhou 2014; Wu et al. 2020). As Forouhafar et al. (2018:2) presage, 'obscurity in defining SE has taken root, and it is going to show itself as a weed on the surface. Such congealed perplexity on the operational level could partially paralyze SE policymakers and planners and decrease their effectiveness'.

The opposing inclusive perspective, primarily from the 'social' definitional camp, is held by scholars who contend that since SE is a nascent and complex field of study, it needs to remain inclusive so that various other disciplines can cross-fertilise with it through research, thereby mutually enriching their respective theories and praxes (Bornstein & Davis 2010; Light 2008; Mair & Martí 2006; Seymour 2012). The seeming challenge and weakness, whereby SE's conceptual and practical dimensions are yet to be tightly delineated, is here seen as an opportunity for its study to remain a cross-disciplinary research domain for advancing knowledge related to both its entrepreneurial and social aspects (Seymour 2012; Nicholls & Cho 2006). Mair and Martí (2006:10) advance this point when they say that 'the variegated nature and multiple expressions of social entrepreneurship make it a fascinating playground for different perspectives and literatures'. They, therefore, suggest that SE should be studied through diverse theoretical lenses.

Indeed, in pointing out what needs to be done to advance knowledge about SE, Bornstein and Davis (2010:86–91) affirm the increasing call within various universities for an interdisciplinary approach to SE studies and document instances of its integration into programmes in schools of public service, public health, law, and engineering among others. Thus, as scholars attempt to whittle SE down to its essential core, this approach

sees immense benefits in (and therefore insists on) having inclusive definitions. Martí (2006:17–18) captures the intent of such proponents of this approach, opining that:

> By providing purposely broad definitions of the phenomenon they aim to avoid errors of exclusion that constrain future avenues of research. Preventing premature terminological closure and accepting fuzzy boundaries to other fields of study invites richer and interdisciplinary discussions. This will contribute to the advancement of knowledge not only on SE, but also on social and institutional change, on social and economic development. In other words, it offers an opportunity for researchers from different fields and disciplines to challenge and rethink some of their central concepts and assumptions.

An aspect of this inclusive approach is the call for input from theorists and other stakeholders, including practitioners, donors and support agencies, scholars, politicians, and policymakers (Aygören 2014; Dey and Steyaert 2010; Steyaert and Katz 2004). This has created room for critical perspectives that not only challenge the prevailing narrative, which presents social entrepreneurship as inherently 'good' and politically neutral, but also facilitate the inclusion of voices from various ideological paradigms—such as Marxist, feminist, and postcolonial stances—to further explore the complexities and power dynamics inherent in the study and practice of SE (Curtis et al. 2023). Aygören (2014:13), who considers this a third approach, posits that such diversity of ideological voices constitutes 'important stakeholders where the appropriate definition might take negotiated forms'. Thus, the argument here is that it would be hasty and counterproductive to foreclose the SE conceptual terrain without providing room for the broad range of its stakeholders to bring their respective insights to bear. In this light, Choi and Majumdar (2014:363) opine that SE is 'an essentially contested concept and that a universal definition that would be accepted among contestant parties is hardly possible'.

2.3. Beyond Contestations: Bridging Towards a Conceptualisation of SE

Despite the academic contestations about the meaning and boundaries of SE, scholars tend to agree on some of its essential components. These components can be gleaned from the existing definitions and descriptions of SE, which help build an understanding of what the field entails. In this section, I discuss three of these crucial components based on an integrative framing along micro, meso, and macro levels, which Tracey et al.

(2011:61) have theorised as comprising the multilevels along which social entrepreneurs (as institutional entrepreneurs) work in bridging institutional logics to create new organisations and institutions. Tracey et al. (2011:61) describe what obtains at the various levels thus:

> At the micro or individual level, bridging institutional entrepreneurs must recognize an opportunity for bridging entrepreneurship by framing a problem differently and then developing a new solution through counterfactual thinking. At the meso or organizational level, they need to design the new organizational form by building an organizational template and theorizing an explanation for why this particular template makes sense as a solution to the problem they have reframed. Finally, at the macro or societal level, they have to work to legitimate the new form by connecting with appropriate macrolevel discourses and aligning with highly legitimate actors.

Since the institutional logics theory is the reference point for Tracey et al. (2011:61-62), it would be useful to elaborate on it first so that it is established as the theoretical basis for explaining the multilevel components of SE that will follow.

2.3.1.   The Institutional Logics Perspective

Because SEVs assume complex hybrid forms, one meta-theoretical framework that has been employed to explain SE is the institutional logics perspective (ILP), a derivative of the institutional theory which elaborates the interrelationships among societal institutions and their interacting influence on individuals and organisations (Thornton et al. 2012). In its classical formulation, the ILP pivoted away from the established rational choice explanations for individual and organisational behaviour to instead postulate contextual and cultural factors as instrumental in shaping the beliefs, motives, values, and norms by which social agents evaluate and order their daily lives (Friedland & Alford 1991; Haveman & Gualtieri 2017; Thornton et al. 2012).

Friedland and Alford (1991:232) introduced the concept of institutional logics into formulations of institutional theory to contest existing primacy given to the 'utilitarian individual' and 'power-hungry organisations' in social science explications of the behaviour of social agents. The thrust of the ILP, as captured in the title of Friedland and Alford's (1991:232) seminal paper, is toward bringing society back into the fray of such explanations by conceptualising it (i.e. society) as constituting a system of interrelated

but often competing institutional orders, with sui generis logics that shape human cognition and action at the individual, organisational, and societal levels (Haveman & Gualtieri 2017; Thornton et al. 2012). Institutions in this regard are defined as 'both supraorganisational patterns of activity through which humans conduct their material life in time and space, and the symbolic systems through which they categorise that activity and infuse it with meaning' (Friedland & Alford 1991:232).

Five societal-level institutional orders of the Western world[5] were initially proposed by Friedland and Alford (1991:232), namely: capitalist market, bureaucratic state, democracy, nuclear family, and the Christian religion. However, these have since been reviewed and expanded into a more universalised taxonomy with the following seven interacting institutional orders: family, community, religion, state, market, profession, and corporation (Thornton et al. 2012). Each of these orders or domains of society has its central logic, comprising a set of symbolic and material properties, which form the basis of the organising principles by which social actors order their social life (Friedland & Alford 1991; Thornton et al. 2005). Logics can then be understood as the 'collective rationales and values' (Nite et al. 2013:465) that define institutional orders. They not only serve as cognitive, normative, and evaluative cues for social agents but also as bases for framing their social identities, decisions, and vocabularies of motive and practice (Meyer et al. 2014; Thornton et al. 2012). As defined by Thornton et al. (2012:51), institutional

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[5] A legitimate criticism of the ILP is its foundation in Western conceptualisations of societal orders and structures. Indeed, this concern prompted Thornton et al. (2012) to expand Friedland and Alvord's initial list of institutional logics to include more 'universal' categories. However, even their revised list retains elements of Western influence, particularly with the addition of the market-related corporation domain and the cultural slant ascribed to the domains' categorical elements (see Table 2.1).

As an African from a postcolonial country, I recognise these limitations of the model. Nonetheless, three considerations inform my use of the ILP despite these challenges: first, as put forward by its advocates, the ILP's domains are contextually and culturally adaptable (Thornton et al. 2012; Sedeh et al. 2023); second, postcolonial Africa has generally structured itself around adapted or contextualised forms of Western institutional orders (Aiyede & Igbafe 2018; Nwanko & Nzelibe 1990)—orders within which participants in my study operate their SEVs; and third, unlike many Western societies that separate religion from public institutions, Nigeria and many African countries consider faith integral and vital to their established social orders (Adesoji 2017; Agbiji & Swart 2015).

logics are 'the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organise time and space, and provide meaning to their social reality'.

Several theories have been put forward to explain the central logics of institutional orders. Friedland (2002:382; 2013:18–19) has postulated that essential to and anchoring every institutional logic is an institutional substance—an unobservable ontology whose reality is immanent in and enacted through the vocabularies, structures, and practices of social agents whose identity and interests are tied to it (see Table 2.1). He has cited, for instance, sovereignty, love, property, and the sacred as the respective substances of state, family, market, and religion (Friedland 2002:382; Friedland 2018:536). Thus, essential to the practice of prayer in the Christian religion, for example, is faith or belief in the existence of a personal God who can respond to and adequately address human needs.

Another theoretical conceptualisation of the core logics of institutional orders is the ideal-type representation by Thornton et al. (2012:73) of the seven institutional orders (on an x-axis), matched with elemental categories (on a y-axis), which specify the sets of cultural content that populate each domain (see Table 2.1). With this framework, it is possible to both conceptualise the multiple contradictory and complementary logics within and across institutional orders and also distinguish each domain's distinctive logics. For example, legitimacy in the community logic is derived from 'trust and reciprocity', and the basis of its attention is 'personal investment in group' (Thornton et al. 2012:73). In the case of religion, legitimacy derives from the importance of 'faith and sacredness in society', while the basis of attention in the domain is 'relation to the supernatural' (Thornton et al. 2012:73).

Table 2.1: Interinstitutional system ideal types

Y-Axis   X-Axis

Categories	Family	Community	Religion	State	Market	Profession	Corporation
Institutional Substance	Kinship love	Social cohesion and wellbeing	Deity or the sacred	Sovereignty	Private property	Knowledge	Organisational management
Root Metaphor	Family as firm	Common boundary	Temple as bank	State as redistribution mechanism	Transaction	Profession as relational network	Corporation as hierarchy
Sources of Legitimacy	Unconditional loyalty	Unity of will. Belief in trust & reciprocity	Importance of faith and sacredness in economy and society	Democratic participation	Share price	Personal expertise	Market position of firm
Sources of Authority	Patriarchal domination	Commitment to community values	Priesthood charisma	Bureaucratic domination	Shareholder activism	Professional association	Board of directors. Top management
Sources of Identity	Family reputation	Emotional connection, Ego-satisfaction & reputation	Association with deities	Social & economic class	Faceless	Association with quality of craft Personal reputation	Bureaucratic roles
Basis of Norms	Membership in household	Group membership	Membership in congregation	Citizenship in nation	Self-interest	Membership in guild & association	Employment in a firm
Basis of Attention	Status in household	Personal investment in group	Relation to the supernatural	Status of interest group	Status in profession	Status in market	Status in hierarchy
Basis of Strategy	Increase family honour	Increase status & honour of members & practice	Increase religious symbolism of natural events	Increase community good	Increase efficiency profit	Increase personal reputation	Increase size and diversification of firm
Mechanism of Informal Control	Family politics	Visibility of actions	Worship of calling	Backroom politics	Industry analysts	Celebrity professionals	Organization culture
Economic System	Family capitalism	Cooperative capitalism	Occidental capitalism	Welfare capitalism	Market capitalism	Personal capitalism	Managerial capitalism

The notion of embedded agency is important for understanding how and to what extent institutional logics influence agentic behaviour. Though 'the interests, identities, values, and assumptions of individuals and organisations are embedded within prevailing institutional logics' (Thornton & Ocasio 2008:5), social agents are nonetheless autonomous and intentional actors and can access and utilise the multiple and competing institutional logics available to them to reproduce or innovate new institutions and organisations (Thornton et al. 2012). In this vein, the concept of 'coupling and decoupling' (de Bruin & Teasdale 2019; Pache & Santos 2013) has been used to explain the strategies institutional entrepreneurs, as embedded agents, use to negotiate the conflicting influences that bear on them from competing institutional logics in creating or innovating organisational and institutional forms. In the context of social entrepreneurship, the concept is more commonly referred to as hybrid organising (Battilana 2018; Battilana et al. 2018; Mair & Rathert 2020a; Sheppard & Mahdad 2021). Battilana explains:

> Companies that aspire to more than window dressing […] may learn valuable insights from the experiences of social enterprises, which are a quintessential form of the wider phenomenon of hybrid organizing—that is, 'the activities, structures, processes and meanings by which organizations make sense of and combine aspects of multiple organizational forms'.

Thus, while societal structures and institutions condition social agents' behaviour, their differentiated and contradictory logics also serve as cultural toolkits that can be used to transform organisations and society (Haveman & Gualtieri 2017; Thornton et al. 2012). According to the ILP, then, it is this sort of interplay between institutional structures and individual or organisational agency—referred to as the paradox of embedded agency—that facilitates the emergence of institutional entrepreneurs, who exercise agency by bridging institutional orders and negotiating their competing or complementary logics to create new forms of organisations that cut across institutional fields (Leca & Naccache 2006; Thornton & Ocasio 2008; Tracey et al. 2011). With this theoretical background, I now turn to developing an emergent composite of SE based on three of its main features.

2.3.2. Toward an Integrated Working Theory of SE

As mentioned in section 2.3, some scholars (Tracey et al. 2011; van Wijk et al. 2019) have employed multilevel, institutional approaches to elucidate SE. These approaches offer an integrated and holistic perspective on the dynamics involved in creating the new hybrid forms that characterise these ventures. Recent systematic reviews have particularly embraced and advanced this approach, aiming to present a composite conceptualisation of SE through a synthesis of existing literature (Daskalopoulou et al. 2023; Klarin & Suseno 2023; Saebi et al. 2019; Zhang et al. 2024). These studies reveal that SE scholarship focused on the individual level primarily addresses pre-startup antecedents, such as entrepreneurial motivations, personal backgrounds, leadership traits, and emotional factors that influence aspiring social entrepreneurs to identify and pursue prosocial opportunities (Kariv et al. 2022; Klarin & Suseno 2023; Saebi et al. 2019; Tracey et al. 2011). At the organisational level, key elements of SE include SEVs as collaborative spaces for teamwork and co-creation; the strategies they employ to build and negotiate their social and financial capital; their formation types and governance mechanisms; and the values that underpin their mission agendas (Klarin & Suseno 2023; Saebi et al. 2019; Tracey et al. 2011; van Wijk et al. 2019). Finally, scholarship at the societal and structural level primarily focuses on the microfoundations of SEV formation and outcomes, examining the socioeconomic, political,[6] and institutional factors that influence SE practices and how these practices conversely impact the broader context (Daskalopoulou et al. 2023; Klarin & Suseno 2023; Saebi et al. 2019).

From the diverse elements identified across these three levels, this study focuses on three critical aspects essential for constructing a composite portrait of SE: the motivational forces that drive engagement and persistence in SE, the role of social entrepreneurs as leaders spearheading the process, and the formation and management of

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[6] Political considerations in SE scholarship have mostly come from critical theorists like Cho (2006), Dey and Steyaert (2010), Dey (2010), Kovanen (2021), Nicholls and Cho (2006), and Curtis et al. (2023).

ventures aimed at creating social value. The following subsections will elaborate on each of these aspects in detail.

2.3.2.1. Social Entrepreneurial Motivation

Motivation is regarded as crucial for the creation and sustenance of entrepreneurial ventures (Naffziger et al. 1994; Segal et al. 2005; Shane et al. 2003; Shaver & Scott 1992; Murnieks et al. 2020). It is so crucial that some entrepreneurship scholars have opined that theoretical formulations about the entrepreneurial process cannot be deemed complete without it (Naffziger et al. 1994:30; Segal et al. 2005:42). A common consensus in the literature is that motivation is the basis on which entrepreneurial intentions and decisions are actualised into behaviours that result in new and sustained ventures (Carsrud & Brännback 2011; Shane et al. 2003; Solesvik 2013). Put another way, entrepreneurial ventures emerge from the choices and actions of entrepreneurial actors, and motivational variables serve as the antecedent causes that impel and sustain entrepreneurs' decisions and behaviour throughout the process involving the founding and development of ventures (Carsrud & Brännback 2011; Fayolle et al. 2014; Shaver & Scott 1992; Shepherd & Patzelt 2017). Accordingly, Murnieks et al. (2020:115) describe motivation as 'the set of energetic forces that originate within as well as beyond individuals to initiate [entrepreneurial] behavior and determine its form, direction, intensity, and duration'.

This way of defining motivation, in the context of entrepreneurship, expands its conceptualisations beyond earlier ideas of it being solely about economic self-interest (Carsrud & Brännback 2011; Murnieks et al. 2020). For, as characterised by recent scholarship, entrepreneurial motivation involves a multidimensional process with several interacting variables, including antecedents to intention, opportunity identification and exploitation, personal traits and values, contextual factors, vision and goals, social support, and the various phases of enterprise development (Murnieks et al. 2020; Naffziger et al. 1994; Shepherd & Patzelt 2017). Given the complexity of what

entrepreneurial motivation entails, it is no wonder that research focused on it has come up with various theories and models to explain it.

A predominant approach has been to use theories in psychology related to personological variables to distinguish the motivations of entrepreneurs from those of non-entrepreneurs (Cromie & Johns 1983; Shaver & Scott 1992). For instance, the theory of planned behaviour, which postulates individuals' 'attitudes, subjective norms and perceived behavioral control' (Ajzen 1991:188) as predictors of intentions and behaviour, has been widely used to advance explanations of entrepreneurial motivations (Abereijo & Afolabi 2016; Barton et al. 2018; Omorede 2014; Segal et al. 2005; Solesvik 2013). Some of the other common explanations in the literature have been presented in the form of theoretical dichotomies, including push and pull (Naffziger et al. 1994; Segal et al. 2005), intrinsic and extrinsic (Estay et al. 2013; Murnieks et al. 2020), general and task-specific (Shane et al. 2003; Solesvik 2013), incentive and drive (Carsrud & Brännback 2011; Fayolle et al. 2014), necessity and opportunity (Eijdenberg 2016), and content versus process (Barba-Sánchez & Atienza-Sahuquillo 2017) theories of motivation. Still, other studies have focused on explaining entrepreneurial motivations from the perspective of personal and cultural values (Conger 2012; Fayolle et al. 2014).

However, there is an emerging stream of scholarship that has taken an integrative approach towards conceptualising entrepreneurial motivations. Scholars following this approach conceive of entrepreneurial motives as comprising a range of motivational types, which dynamically interrelate with other factors within an integrated process leading to firm founding and development. For instance, combining findings from prior literature, Naffziger et al. (1994:33) have developed an integrative model of entrepreneurial motivations which illustrates how a mix of personal, economic, social, and organisational factors interact to influence the entrepreneur's decisions to found, manage, and sustain or close entrepreneurial ventures. Shane et al. (2003:274), Segal et

al. (2005:48), Solesvik (2013), and Murnieks et al. (2020:29–30) have proposed similar models depicting that, at different stages of the entrepreneurial process, multiple motivational factors and variables interact to influence an individual's intention and ultimate decision to behave entrepreneurially. This notion that there is an integrated variety of motives that influence entrepreneurial behaviour assumes particular relevance in the SE-related literature (London 2010; Shepherd & Patzelt 2017; Zahra et al. 2009)

As seen previously, social entrepreneurs pursue motives related to fulfilling a social mission while keeping their ventures innovative and economically sustainable (Conger 2012; Roundy et al. 2016; Young & Lecy 2014; Zahra et al. 2009). However, beyond this framing of SE as encompassing rationalities primarily related to the social and business sectors, several scholars have proposed models of it which include public sector logic as well (Ridley-Duff & Bull 2011; Nicholls 2006; Nicholls & Murdock 2011). Thus, SE is what it is because social entrepreneurs usually pursue and couple or decouple motives and values from different institutional orders and their logics (Shaw & Carter 2007; Tracey et al. 2014). Obviously, with the understanding that SE distinctly seeks to create social value and not just personal value, prosocial motivation has received emphasis across the literature. However, even with such emphasis, the tapestry of SE is inherently and necessarily woven with the thread of mixed motives in the literature. These diverse or mixed motives inspire social entrepreneurs to take entrepreneurial actions at various stages of the entrepreneurial process, including conceiving, initiating, managing and sustaining their ventures (Zahra et al. 2009).

2.3.2.2. Social Entrepreneurial Leadership

Customary in the SE literature is the showcasing of individuals (or organisations) considered quintessential social entrepreneurs whose socially entrepreneurial work is seen to embody the definitions of SE. Often, these social entrepreneurial leaders are located within social contexts, exploiting opportunities; multiplexing human, financial,

and other resources; crossing sectors; exploring new organizational configurations; utilizing social capital; building strategic networks; and fighting against all odds while driving a mission staunchly devoted to systemic social change (Light 2008; Nicholls 2006; Martin & Osberg 2007; Praszkier & Nowak 2012; Ridley-Duff & Bull 2011). One favourite of SE researchers who typifies this sort of entrepreneur is Muhammad Yunus, winner of the Nobel Peace Prize in 2006 for pioneering micro-finance banking. Although micro-finance has now been replicated globally, his initiative, the Grameen Bank, began as a local effort to lift poor rural women in Bangladesh out of extreme poverty (Bornstein & Davis 2010; Light 2008; Nicholls & Murdock 2011).

Some scholars see leadership as the heart of the matter at this micro-meso level. A certain kind and quality of leadership is needed in SE to mobilise stakeholders from different sectors, build internally efficient and externally adaptive organisations, and galvanise teams that deliver sustainable change through social value creation (Alvord et al. 2004). Weerawardena & Mort (2006:22) observed in their study 'that social entrepreneurs possess several leadership characteristics, namely, significant personal credibility, integrity and ability to generate followers' commitment to the project by framing it in terms of important social values, rather than purely economic terms'. This kind of leadership exhibited by social entrepreneurs has been linked to the transformational leadership (Bhutiani et al. 2012) and servant leadership (Martin and Novicevic 2010) constructs.

In a study linking leadership and entrepreneurship, Bhutiani et al. (2012) see transformational leadership as essential to developing sustainable organisations that are consistently profitable and beneficial for their stakeholders. Based on this understanding, they relate transformational leadership to SE and present a framework that depicts an overlap of what they see as four critical ingredients in the two constructs, namely inspiration, influence, innovation, and implementation. From their findings investigating

different cases, they posit that social entrepreneurship is transformational leadership in practice.

Martin and Novicevic (2010), on the other hand, demonstrate the efficacy of servant leadership in their case study of a missionary farmer's selfless and dedicated service in developing a network of innovative and self-supporting farmers among the rural poor in Kenya. 'Servant leadership', according to Martin and Novicevic (2010:484), 'implies that the leader puts others' interest first, serving as a role model to win the trust of the people'. Through selfless and humble service, the farmer overcame mistrust and misunderstanding between the locals and himself and built sufficient social capital to multiply his network of self-supporting farmers from 8 people to 140 families in two years. From their findings, Martin and Novicevic conclude (2010:490–491):

> Leadership that is clear with vision can successfully build a sustainable community that is based on social responsibility for one another. To be socially responsible for one another is imperative if communities are to develop community capital and to economically improve their situations. It is short-sighted to only develop economically and not develop socially as well.

Social entrepreneurial leaders have also been portrayed in the SE literature as change agents who apply new ideas and innovative approaches to solving social problems. In the process, they break old modes and shift paradigms. Such 'creative destruction' (Dees 1998:1), especially within traditional social structures and their institutions, opens avenues for more people with novel ideas and approaches to emerge and provide possibilities for systemic change. What engenders this is the entrepreneur's dedication and drive that resolutely and single-mindedly focuses on systemic change, bordering on disruptions or revolution not only within organisations but within whole sectors and institutions (Dees 1998; Nicholls 2006). Drayton (2002:123) echoes this idea when he says:

> The job of the social entrepreneur is to recognize when a part of a society is not working and to solve the problem by changing the system, spreading solutions and persuading entire societies to take new leaps. Social entrepreneurs are not content just to give a fish or to teach how to fish. They will not rest until they have revolutionized the fishing industry.

Based upon a meta-study of more than 500 articles and books, Light (2008:12) concludes

that social innovation is essential to SE and thus defines SE as 'efforts to solve social problems through pattern-breaking change'. He explains that this pattern-breaking change happens because social entrepreneurs typically commit themselves to and pursue the idea of transformational change. On his part, Austin et al. (2006:2) insists that innovation must be integral to SE because, without it, SE will not be what it is—that is, it will lack that enterprising dimension that directs it after opportunities to develop new approaches to solving social problems and thereby sets it apart from other social benefit activities.

Similarly, Martin and Osberg (2007:35) argue that it is in acting innovatively to establish 'a new stable equilibrium' of social value creation that SE cuts itself out as different from social service provision and activism. To this end, drawing from the theories of Hayek and Schumpeter, Zehra et al. (2009:523) have proposed three categories of social entrepreneurs: (1) the 'social bricoleur' who exploits opportunities at the local level to solve social problems, (2) the 'social constructionist' who introduces innovation and reform at the broader (meso) level of society, and (3) the 'social engineer' who leads innovative change that revolutionises existing social systems and structures.

Some scholars caution against the 'heroic' portrayals of social entrepreneurial leaders, advocating instead for narratives that emphasise the social changes resulting from social entrepreneurial actions (Cho 2006; Dey & Steyaert 2010; Ruebottom 2013). Critiquing the penchant for heroic stories in scholarly accounts of SE, Dey and Steyaert (2010:87) propose the metaphor, 'messianism without a messiah', to highlight an 'image of social entrepreneurship that conceives of social change without nostalgic reference to the sovereign, heroic entrepreneur'. In their visualisation of SE, the burden of responsibility for social change usually does not rest on the shoulders of a single individual but on a collective. They further explain the metaphor thus:

> '[M]essianism without a messiah' is chiefly an ethical category since it deals with (unconditional) responsibility. Yet, it is equally an apt concept for taking account of the paradoxes and impossibilities of the social and, in turn, for realizing that it would be ironic to hang onto the belief 'that global visions

of sustainable change and development depend on an individual focus' (Boddice 2009:148) instead of on collective enunciation and experimentation (Dey & Steyaert 2010:100)

The study next describes this 'collective' they talk about, specifically with respect to organising shared leadership in the context of organisations to effectively tackle social problems.

2.3.2.3. Social Entrepreneurial Venture Organising

SE at the organisational level involves how social entrepreneurs' organise problem-solving efforts' (Bornstein & Davis 2010) and entails a deep and tenacious commitment to a combination of social and entrepreneurial practices. Factors at play here include organisational operations, organisational forms, and the organisational mission.

At the operational level, this component brings to the fore approaches social entrepreneurs use to ensure organisational adaptability, efficiency and sustainability in pursuance of their social mission and objectives (Weerawardena & Mort 2006). SEVs usually focus their attention on three issues here. First, critical to the organisation at this level is its sustainability. So, SEVs often relentlessly seek 'blended value' outcomes at this level, which, as described earlier, means that even though they prioritise social value creation, they also often work toward achieving double or triple bottom lines (de Bruin & Teasdale 2019; Manfred Lehner & Weber 2020; Nicholls 2006). Secondly, it is also usual at this stage for SEVs to generate social value as part of the process and results of creating social impact. For example, they might employ intended beneficiaries as staff to work towards realising their social mission (Roundy & Bonnal 2017) or reinvest the profits from their commercial activity into achieving the social mission (Akter et al. 2020). Lastly, social entrepreneurs are usually concerned about measuring impact (Lyon & Sepulveda 2009), which is not the same as in CE. Even though both qualitative and quantitative instruments have been used to measure performance, the assessment of social value and impact in SE comes down to the judgment of stakeholders.

In terms of organisational forms, SEVs are generally seen as arising from the civil

or third sector and resulting in the growth of new forms of social purpose organisations, which determinedly tackle intractable social problems (Bornstein & Davis 2010). Establishing favourable laws that encourage citizens to come together and form associations or teams to redress social problems usually facilitates such growth within the civil sector (Defourney 2001; Bornstein 2007; Ridley-Duff & Bull 2011). Some scholars have explained this in terms of everyday people within civil society eschewing private wealth in favour of creating social value for their communities, often starting with little or no resources (Dees 1998; Jain 2009; Praszkier & Nowak 2012). These everyday people 'not only bring about modification but do so by empowering society in a bottom-up process' (Praszkier & Nowak 2012:37).

With particular reference to the European situation, Bacq and Janssen (2007) explain this trend as initiatives of active citizens who, either individually or in groups, self-organise and launch ventures with a social mission at their core. Defourny (2001:1) also sees SE as representing 'new or renewed expressions of civil society against a background of economic crisis, the weakening of social bonds and difficulties of the welfare state'. He, therefore, locates SE in the third sector and sees organisations related to it as serving a socio-economic function through the production or redistribution of quasi-public goods and services to the disadvantaged in society at minimal cost or for free. These organisations' primary interest is neither in the quest for political power via the state nor in the accrual of wealth through business. Instead, their concerns and aspirations are to build community support networks that will address social problems through civic responsibility and engagement (Ridley-Duff & Bull 2011).

There have been contestations concerning associating SE too closely with third-sector organisations. Some, for instance, see SE organisations as akin to cooperatives and non-profits, although they are also distinguishable from them in terms of their entrepreneurial or innovative distinctiveness (Haugh 2005). According to Ridley-Duff

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and Bull (2011), the third sector predates and has had a better record than the public and private sectors as providers of social or welfare services. SE is, thus, natural to the third sector and has historically arisen from there. However, SE avoids structuration (Nicholls 2006) and can be found in the areas of overlap between all three sectors (Ridley-Duff & Bull 2011). It is in light of this distinctive feature of SE that ventures which fall within SE's rubric have been conceptualised as adaptive organisational forms. That is, they defy isomorphism and draw on a complex of institutional influences to develop in the overlaps between socio-economic sectors as new forms of hybrid organisations (Alter 2007; Doherty et al. 2014; Nicholls 2006; Ridley-Duff & Bull 2011)

Concerning organisational purposes, SEVs focus on a social mission. It is agreed across the SE literature that this is one non-negotiable component of SE (Bacq & Janssen 2011; Light 2008; Nicholls 2006; Martin & Osberg 2007; Praszkier & Nowak 2012; Ridley-Duff & Bull 2011). Nicholls (2006:13) considers this 'prime strategic focus on social impact' as the primary component of SE. Dees (1998:4), in a definition that has served as a benchmark for many other scholars, says this about the social mission:

> This is the core of what distinguishes social entrepreneurs from business entrepreneurs even from socially responsible businesses. For a social entrepreneur, the social mission is fundamental. This is a mission of social improvement that cannot be reduced to creating private benefits (financial returns or consumption benefits) for individuals. Making a profit, creating wealth, or serving the desires of customers may be part of the model, but these are means to a social end, not the end in itself.

SEVs are, thus, usually engaged in social missions like waste management, provision of health services, economic empowerment and development, and educational programmes for the underprivileged (Huybrechts & Nicholls 2012). This focus on social mission is touted as another universally accepted sine qua non of SE across the literature.

2.4. Implications for the Study and Conclusion

In this chapter, I attempted to articulate my understanding of SE by looking at 'all sides' of the academic debates surrounding its definition and boundary lines. This enabled me to clarify my research questions and SE as the domain in which my research on the role of faith in the founding and development of SEVs in Nigeria will be located. As

discussed, SE as a subject of research is contested in terms of how to approach its study. The first debate deals with which element of the SE terminology—'social' or 'entrepreneurship'—should be the focus and emphasis in SE scholarship. The inclusive versus exclusive discussion deals with whether research should be approached from a narrow disciplinary or a broader cross-disciplinary perspective. As is often said, the answer to these debates may very well lie somewhere in the middle—a place of bridging that accommodates all sides without erasing the distinct significance they bring to the discussion. I will be investigating faith as a factor in the emergence and development of SE in Nigeria. While I value the entrepreneurial distinctiveness that sets SE apart from other social initiatives, I see great benefit in broadening its scholarship to foster rapprochement with disciplines beyond business and management studies.

Viewing the field through the ILP helps land the discussion at a place where one can see potential in the possible forms SE can take as institutional entrepreneurs combine logics from institutional orders to create SEVs appropriate to specific contexts and needs. While the SE framework is classically domiciled in the 'market-community-state' institutional domains, the framework itself is dynamic and as autonomous agents, practitioners operating it can span domains, coupling and decoupling their logics to keep creating new forms of SEVs. Regarding the theory of coupling and decoupling of logics, the study will focus on the religion logic and its interaction with other logics in establishing SEVs.

Furthermore, drawing on multilevel models of SE, I navigated the contests and arrived at three crucial aspects that facilitate a composite understanding of it based on the motivations, leadership, and venture organising[7] aspects of it. This composite

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[7] These categories pertain to the micro-meso dynamics involved in SE formation. The macro-level aspects address the institutional and societal mechanisms that verge on the micro and meso levels to spurn SEVs. In the context of the study, the macro focus examines how religious institutional logics interact with other logics to influence the emergence of SE. The literature review in Chapter Three will initiate an exploration of these dynamics.

understanding of SE can be conceptualised as depicted in Figure 2.3. Based on this composite framing of SE, I posit that the motivations driving the primary actors in social entrepreneurship are intricately linked to their multiple embeddedness within various social, cultural, and institutional contexts. Entrepreneurial leaders and organisations exploit gaps in social service provision while negotiating the logics of institutional orders. This dynamic interplay enables them to originate or innovate solutions that have a transformative impact on social problems. I further described social entrepreneurial leaders' organising strategies, which result in sustainable ventures that relentlessly pursue social missions to address specific social problems.

Figure 2.3: A working theoretical model of SE
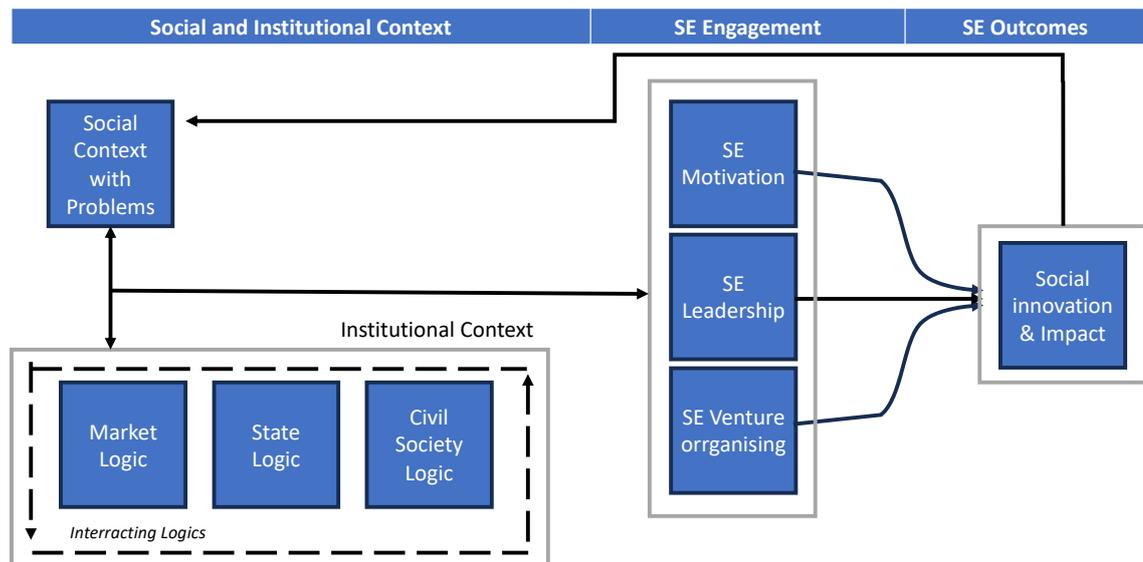
SOURCE: Researcher

Thus, with the understanding that social entrepreneurs often work across sectors of society and draw upon multiple institutional logics to drive ground-breaking initiatives that provide viable options to perennial social problems, I draw on Santos (2012:345–346) for a working definition of SE for my study: '[S]ocial entrepreneurship involves a non-dogmatic approach to problem resolution that takes advantage of the varied institutional mechanisms afforded by society (e.g. markets, governments, social enterprise, and community-based efforts)'. This sort of big tent conceptualisation of SE

allows researchers to investigate the phenomenon with the understanding that social actors approach SE from backgrounds embedded in multiple, and even conflicting, institutional logics. It is a tent large enough to accommodate the voice of faith.

Chapter Three

Religion Logic in the Social Entrepreneurship Discourse

3.1. Introduction to the Chapter

As elaborated in Chapter Two, social entrepreneurship (SE) is recognised as a promising approach to redressing chronic social problems in new and innovative ways. Despite SE being a nascent field of study, there has been a steady increase in research across disciplines aimed at explicating diverse aspects of ventures that fall under its rubric, including the institutional contexts that influence the configurations of such ventures (Battilana et al. 2018; Mair & Rathert 2020b; Pache & Santos 2013). Evidence from such research indicates that a defining feature of SE is the ability of its primary actors to straddle multiple institutional logics and value systems in inventing and establishing their initiatives (Doherty et al. 2014; Saebi et al. 2019; Sedeh et al. 2023; Tracey et al. 2011).

While SE scholarship usually focuses on a combination of the more commonly recognised market, state, and civil society logics as institutional influences, there has been a growing body of scholarly literature highlighting the influence of religious faith on social entrepreneurs and exploring the intricacies of the interplay between the institutional logic of religion and the practice of SE (Gümüsay 2020; Kimura 2021; Lee & Rundle 2021; Lyne et al. 2019). These studies have shown that in contexts where religion is deeply embedded and plays a central role in people's lives, religious values and beliefs often inform and drive social purpose initiatives that aim to address critical social issues such as poverty (Aziz & Mohamad 2016; Cahaya et al. 2019; Ndemo 2006), education (Dietz & Porter 2012; Perriton 2017; Ummiroh et al. 2022), healthcare (Hodge 2020; Johnson & Carter-Edwards 2015; Meads 2021; Werber et al. 2014), and environmental sustainability (Boss 2008; Siddique et al. 2023). This recognition highlights the need to approach SE scholarship in a way that leverages perspectives and values that religious

faith can contribute to the study of SE, while also underscoring the complexities and potential challenges associated with such an approach.

Crucially, such an approach should take seriously the theological underpinnings of religion in exploring how faith foundations influence and shape the practice of SE (Manyaka-Boshielo 2019; Smith et al. 2021; Swart & Orsmond 2011). With SE particularly in mind, Smith et al. (2021:5) make an urgent call for this approach, arguing that:

> The theological turn in entrepreneurship research is important because of religion's prevalence, centrality, established base of scientific inquiry, and ability to provide novel answers to emerging phenomena. It offers a viable alternative to an economic paradigm capable of advancing transformative research and extending the legitimacy and relevance of our field to gain a more comprehensive understanding of entrepreneurship.

In alignment with this call, the present chapter will explore the nexus between religious faith and SE through a scoping review of the relevant literature. The aim is to elucidate the theological underpinnings of SE thematically and, in turn, 'articulate in some initial form what appears to be going on' (Swinton & Mowat 2016:89) theologically. It is necessary to follow this trajectory because, despite the growing interest within academia to explore the connection and significance of religion and spirituality to contemporary firms like SEVs (Tracey et al. 2014), the available research on the subject has not been holistically framed to conceptualise the main theological thrusts of its theories and praxes (Borquist 2021; Sedeh et al. 2023; Tracey et al. 2014).

3.2. Theoretical Foundations: Religion as an Institutional Logic

As already indicated in the previous chapters, this study employs the institutional logics perspective (ILP) to frame the exploration of the nexus between SE and the faith convictions and practices involved in the founding and development of SEVs by Pentecostal social entrepreneurs (PSEs) in Lagos, Nigeria. The ILP postulates that societies are usually organised around interrelated domains of institutionalised norms, rules, and roles with normative, coercive, and mimetic effects on social actors' cognition, values, and behaviour (Thornton & Ocasio 2008; Thornton et al. 2012). These societal

domains or institutional orders operate distinct logics that are 'the socially constructed, historical patterns of material practices, assumptions, values, beliefs and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality' (Thornton and Ocasio 2008, 101). In other words, these distinct logics can serve as prescriptive and proscriptive mechanisms that shape how social actors make sense of and act within the institutional contexts in which they are embedded (Borquist 2021; Diab & Metwally 2019).

However, individuals, organisations, and groups are not necessarily confined to single institutional domains. Instead, they often function within multiple institutional contexts and consequently have to manage the intricacies arising from their competing logics. Such situations where social actors have to attend to conflicting demands from multiple institutional logics have been referred to as institutional complexity (Diab & Metwally 2019). This is where the ILP has been employed as a framework for exploring the complex interactions among institutional domains and for explicating how embedded agents within multiple institutional orders navigate and utilise the different logics to produce their material subsistence (Thornton et al. 2012).

One domain that has begun to garner growing interest among organisational scholars is the religious institutional order (Fathallah et al. 2020; Gümüsay 2020; Peifer 2014; Lee & Rundle 2021). Being a historically enduring and culturally potent force across the globe, religion's influence in shaping personal, organisational, and societal values and customs is well established (Borquist 2021; Diab & Metwally 2019; Friedland & Alford 1991). Wooden (2005:221) has defined this logic of faith as 'a particular institutionalized or personal system of beliefs, values, and practices relating to the divine—a level of reality or power that is regarded as the 'source' or 'ultimate,' transcending yet immanent in the realm of human experience'. This definition underscores the importance and ultimacy of religion as a significant stock of beliefs and

moral codes that orient people's worldviews, values, and way of life (Bruton & Sheng 2023; Diab & Metwally 2019). Furthermore, it has been acknowledged that belief in an interrelationship between the human and the divine is a foundational source of personal and social identity (Héliot et al. 2020; Peek 2005; Smith et al. 2023), which not only engenders 'affiliation, obligation, and loyalty' (Friedland & Alford 1991:249) but also impacts vision and mission, decision-making, social networking, and identity formation at the personal, organisational, and societal levels (Héliot et al. 2020; Johnson & Jian 2017; Smith et al. 2023). This is particularly relevant to SE, where religion has been identified as an important logic guiding and undergirding the decisions and values of many to found and run SEVs (Borquist 2021; Gümüsay 2020; Morita 2017).

Among the various institutional orders, the religious institutional domain is considered distinct in two respects. Firstly, as Gümüsay (2020:11) has rightly pointed out, the religious institutional domain is heterogeneous. An implication of this for studying the domain is that religions cannot be treated as a monolith. For while there are commonalities between religions, different faiths (e.g., Christianity, Islam, etc.) and their sects (e.g., Roman Catholic, Sunni, etc.) do abound, each subscribing to sui generis structures, worldviews, and schemas that normatively provide the meaning, purpose, and rules by which their members order aspects of their lives (Borquist 2021; Gümüsay 2020). Accordingly, in their organising and operations, different religious entities typically frame their approaches and regulate their activities and roles in line with their specific faith logics (Williams 2007). For example, Thornton et al (2012:73) broadly categorise 'priesthood charisma' as the source of authority for religious entities. Gümüsay (2020:11) has, however, criticised such categorisation as limited to the Judeo-Christian faiths, given that in Islam, for instance, it is the Quran that is the ultimate authority and not the clergy. It should also be pointed out that even within the Christian religion, denominations like the Evangelicals and Pentecostals uphold scripture as the supreme authority in all matters

of faith and life (Bebbington 1989), while papal authority is paramount for the Roman Catholic Church. What this shows is that the institution of religion presents an instance of 'intrainstitutional plurality' (Gümüsay 2020:1), wherein multiple competing and complementary logics coexist within the same institutional domain, resulting in institutional complexity (Fathallah et al. 2020; Gümüsay 2020).

Of significance to the present study is evidence from the extant literature indicating that different religious contexts engender varying levels of opportunities and challenges for entrepreneurial engagement and firm development (Berger et al. 2023; Sedeh et al. 2023). It has, for instance, been shown in the literature that religious diversity can impact resource mobilisation, organisational legitimacy, social networking, and service delivery in SE (Lee & Rundle 2021; Sedeh et al. 2023; Zhao & Lounsbury 2016). In the case of SE hybridity, SEVs that incorporate faith logics into their organisational dynamics further intensify the institutional logic complexity and hybrid organising normally at play within them (Morita 2017; Peifer 2014; Sedeh et al. 2023). These considerations give cause for a nuanced and contextual approach when exploring the logic of faith in social ventures (Fathallah et al. 2020).

A second distinctive of the institutional domain of religion is the ability of its logic to be prevalent throughout the interinstitutional system (Borquist 2021; Gümüsay 2018; Gümüsay 2020; Fathallah et al. 2020; Smith et al. 2021; Sedeh et al. 2023). It is in light of this that Gümüsay (2020:13) has conceptualised religion as a 'metalogic' with 'extensive reach that can percolate and (trans)form the core ontology of other logics'. Religion exerts such influence by serving as a worldview and sensemaking frame laden with beliefs, values and practices through which other logics are understood and operationalised. In essence, the distinctive of the religious metalogic rests on (a) its focus of attention and material practices being uniquely centred around transcendent reality, (b) the address of and attendance to ultimate concerns of humanity as its telos, and (c) its

claims to the 'ubiquity' of its propositions as spiritually enlightening, morally obliging, and potentially transformative for both individuals and society as a whole (Borquist 2021; Gümüsay 2020; Smith et al. 2021). Thornton et al. (2012:13) bring this out in their breakdown of the elemental categories of the institutional logics, positing that the 'sources of religious identity' come from 'association with the deities', the 'basis of attention' concerns 'relations with the supernatural', and the 'sources of legitimacy' relate to 'the importance of faith and sacredness in economy and society'.

Related to the concept of religion being a metalogic is the notion of its logic having the potential to be fluid (Fathallah et al. 2020), elastic (Gümüsay et al. 2020), or ambidextrous (Diab & Metwally 2019) in hybrid organisational contexts. Taken together, these concepts represent the adaptability of a logic to effectively interact with other logics in organisations characterised by institutional multiplicity and complexity so that their contradictory and complimentary attributes are harnessed and managed towards beneficial firm outcomes (Diab & Metwally 2019; Gümüsay et al. 2020; Fathallah et al. 2020; Maibom & Smith 2016). Regarding the religion logic, Fathallah et al. (2020:654) found in their investigation of family firms that faith 'played a fluid role that proved integral to shap[ing] firms' behaviors in different ways, while still preserving prevalence and relevance in the firm'. Indeed, according to Borquist's (2021) study, the metalogic of religion can serve as a mechanism for hybrid organising, in that it can be leveraged to effectively manage the tensions arising from the complex and conflicting logic demands natural to hybrid organisations. In the context of SE, recent scholarship in the field has demonstrated that individuals who pursue their initiatives from a place of strong religious commitment typically incorporate elements of their faith into their organisational principles, values, and activities to undergird, and thereby mitigate, the market-welfare logic tensions usually at play in such ventures (Borquist & de Bruin 2016; Borquist 2021; Lee & Rundle 2021; Mohammadi et al. 2020; Sedeh et al. 2023).

While researchers have proposed various hybrid organising frameworks in the existing literature (Battilana et al. 2018; Pache & Santos 2013), Fathallah et al. (2020:654) have introduced a threefold model (see Table 3.1) that is specifically derived from investigating religion as a metalogic in an institutionally complex firm context and is, therefore, the model deemed most useful for this study. The model outlines the three key functions of religious logic fluidity as detailed in the following table:

Table 3.1: A hybrid organising framework for the religion logic

Fluid function of the religion logic	Instantiation	Example
Transcending	This is where the religion logic so dominates in a given firm context that organisational leaders and decision-makers are guided by its principles and values and are obliged to comply with its demands over those of other institutional logics.	Religious obligation to pay tithe or zakat from business earnings
Separating and reordering	There are situations where organisational leaders and decision-makers are forced to choose between religious obligations and opposing demands from other logics that are necessary for organisational progress. In such situations, the religion logic can be separated from the organisational context and then re-ordered so that the other logics in question are prioritised above it	Hiring staff based on professional competence instead of religious sentiments. Making room for religious practices, like prayer, while not mandating it for everyone in a professional context
Combining	Here religion logic is leveraged to both directly harmonise with other logics it complements (infusing), as well as to indirectly foster balance by mediating the tensions between competing logics of other institutional domains at play in a firm (bridging).	Religious prescriptions towards charitableness and the welfare logic of state are complementary. The use of religious texts to justify business logics with welfare logics

Source: Adapted from Fathallah et al. (2020:654)

The preceding discussion provides ample indications that the ILP holds significant promise for fleshing out the nuances of the interrelationship between the logic of religion and other logics across the interinstitutional system, especially in situations of organisational hybridity as obtains in SE. By especially emphasising institutional complexity and context in influencing social agency, it serves as a valuable framework for developing a practical theology of SE that integrates religious experiences with the dynamics at play in specific organisational or societal contexts (Swinton & Mowat 2016). Thus, in adopting it as the basis for investigating the role of PSEs' religious faith in the

founding and development of their ventures, this study seeks to emphasise the logic of religion in order to draw out the particular religious beliefs and values that are brought to bear in navigating the complexities of their SE undertakings at the personal and organisational levels. This is important to pursue because, as Smith et al. opine from an entrepreneurship angle, '[a] religious context highlights how deeper theoretical and theological explanations may more effectively explain certain forms of entrepreneurial action'. This chapter initiates a deeper exploration of the religious context to uncover theoretical and theological issues found in the existing literature, which will be useful for the practical theological discussion and reflection in Chapter Eight.

3.3. The Review Approach and Analysis

This chapter employed a scoping review to survey and synthesise the extant academic literature relevant to understanding the interaction between religious faith and SE. The aim was to conduct a scoping review (Arksey & O'Malley 2005) of the research landscape covering the nexus between religious faith and SE and to map from it the complementary concepts and themes crucial for developing a theologically grounded framework that will contribute towards the further understanding of the role of faith in SE. A scoping study was deemed appropriate for this purpose due to its effectiveness in examining emerging and inchoate areas of research (Levac et al. 2010), such as the relationship between religious faith and SE. Furthermore, given that the topic is interdisciplinary and encompasses a complex array of perspectives and methodological approaches, a scoping review was selected as it offers a structured approach for synthesising information across varied disciplines and research practices (Arksey & O'Malley 2005; Landa et al. 2011; Levac et al. 2010).

The scope of the literature covered includes studies that specifically describe the interaction between religious faith and social entrepreneurship. The scope of the literature covered includes studies that specifically describe the interaction between religious faith

and social entrepreneurship. Articles that did not address this interaction explicitly or only hinted at it were not included in the review. Since SEVs are understood as existing in a 'grey zone' (Bjärsholm 2018:24; Kickul & Lyon 2012:167) between purely commercial businesses and charities funded solely by donations, the review excluded literature on commercial entrepreneurship and corporate social responsibility, as well as donor-dependent charities. The search for pertinent literature was conducted exclusively on Scopus, an academic database known for its wide disciplinary coverage and flexible search capabilities. A search string, crafted with specific Boolean operators, symbols, and field codes relevant to SE and faith was employed to filter through titles, abstracts, and keywords for relevant materials. The specific search terms and resulting strings are detailed in Table 3.2.

Documents for the review were retrieved in two main batches. The initial batch

Table 3.2: Search terms and strings

Search terms related to SE and faith	Original search string applied without restrictions to the Scopus title, abstract, and keywords search fields	Final search string with restrictions applied, and set for email notification in case of new documents
Social entrepreneurship, social enterprise, social business, social venture, social innovation Faith, spirituality, religion	"social* entrepreneur*" OR "social* enterpris*" OR "social business" OR "social ventur*" OR "social* innovat*" AND faith OR spiritual* OR religio*	(TITLE-ABS-KEY ("social* entrepreneur*") OR TITLE-ABS-KEY ("social* enterpris*") OR TITLE-ABS-KEY ("social business") OR TITLE-ABS-KEY ("social ventur*") OR TITLE-ABS-KEY ("social* innovat*") AND TITLE-ABS-KEY (faith) OR TITLE-ABS-KEY (spiritual*) OR TITLE-ABS-KEY (religio*)) AND LIMIT-TO (LANGUAGE, English)) AND (EXCLUDE (DOCTYPE, "cp") OR EXCLUDE (DOCTYPE, "bk") OR EXCLUDE(DOCTYPE, "re"))

  SOURCE: Researcher

comprised 74 documents retrieved in 2016 from various sources, including studies from diverse fields written between 1991-2016. The second batch consisted of an additional 108 documents retrieved in late 2023, expanding the coverage to include studies from various fields written between 2017-2023. Following a comprehensive screening process based on the inclusion and exclusion criteria, as well as the removal of duplicate documents, a total of 76 studies were ultimately included in the review. Selected studies

for the review were imported into MAXQDA, a computer-assisted qualitative data analysis software (CAQDAS), and initially coded following an a priori coding strategy. Employing thematic analysis, further coding was done by inductively marking common themes identified while iteratively reading, assessing, and extracting data from the studies.

Analysis of yearly publications (Figure 3.1) on the topic suggests that, since the first article on this subject was published in 1996, there has been an eclectic but growing increase in scholarly output on the SE-faith nexus since 2009. This finding suggests that

Figure 3.1: Faith-SE Publications Per Year
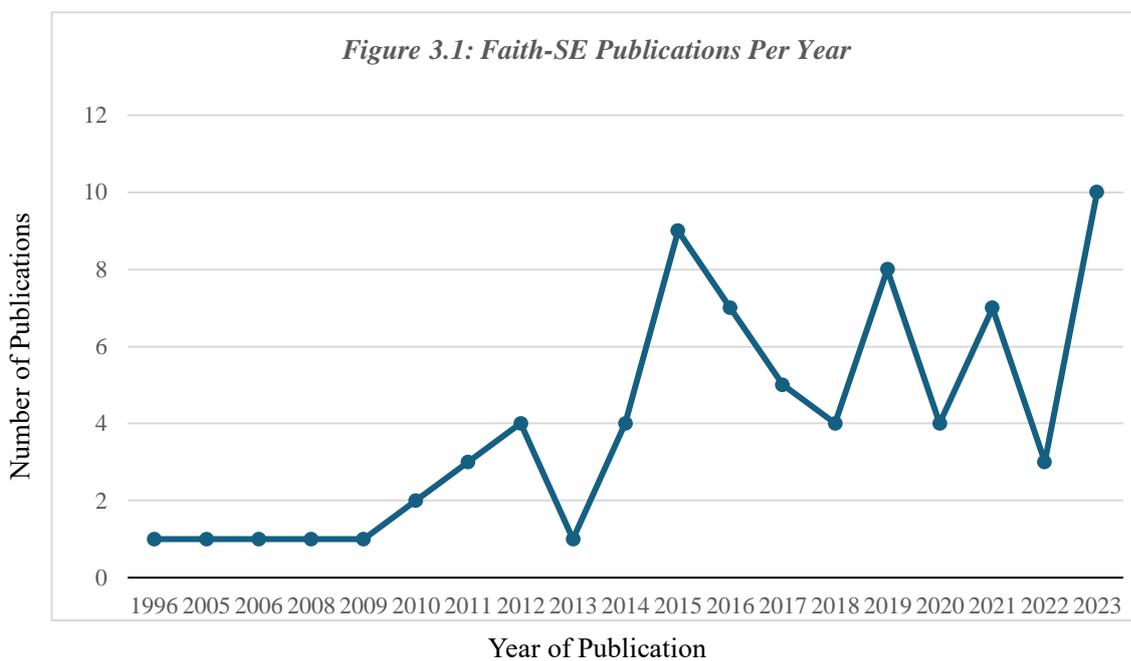
while there is a growing scholarly interest in the topic, it remains an emerging area of study that needs further exploration (Borquist 2021; Kimura 2021; van der Westhuizen & Adelakun 2023).

As depicted in Figure 3.2, analysis of the geographic focus of the selected studies indicates a diverse range of countries and regions being studied, with many scholars conducting research across multiple countries (n=14). The United States emerged as the most frequently studied individual country (n=12), followed by Indonesia (n=7). In terms of regional focus (Figure 3.3), Asia was the most commonly studied region (n=27) in the sampled papers, with North America (n=13) and multi-regional studies (n=12) following

at a distance. These trends indicate the global impact and significance of religious agencies in addressing deeply entrenched social problems resulting from institutional voids created by government and market failures. However, the near absence of representation from Africa calls for a greater engagement from African scholars, especially given the preponderance of religions alongside extreme social problems on the

Figure 3.2: Country focus of the Studies
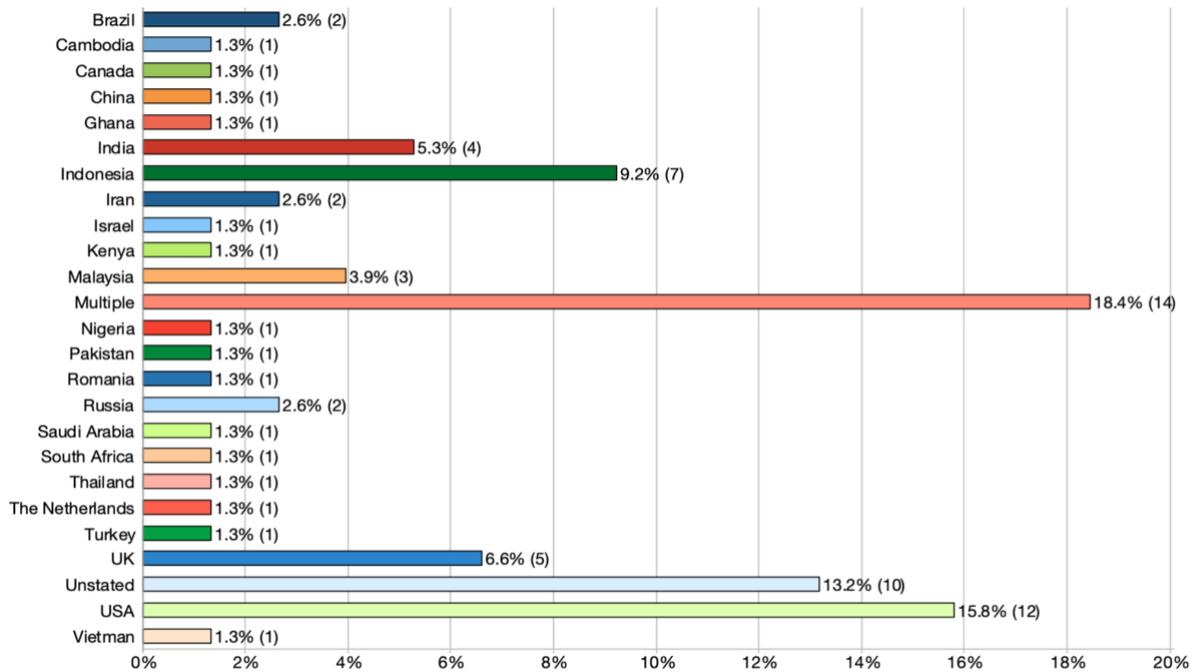
continent.

Figure 3.3: Regional focus of the Studies
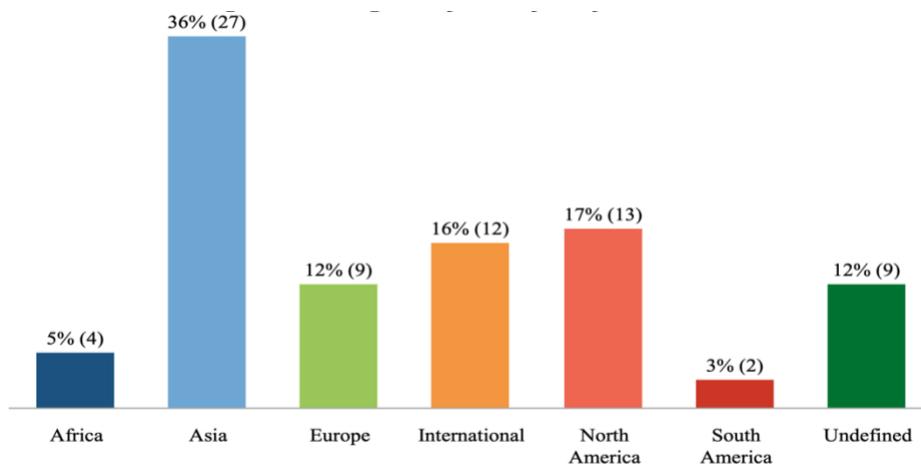
The review also revealed that most of the social entrepreneurs sampled in the studies had Christian (n=42) and Islamic (n=28) backgrounds (see Figure 3:4 below). This could be attributed to the studies being mainly conducted in countries where these religions are traditionally deeply rooted. Overall, SE exemplars in the studies were spotlighted as cases

Figure 3.4: Religion focus of the Studies
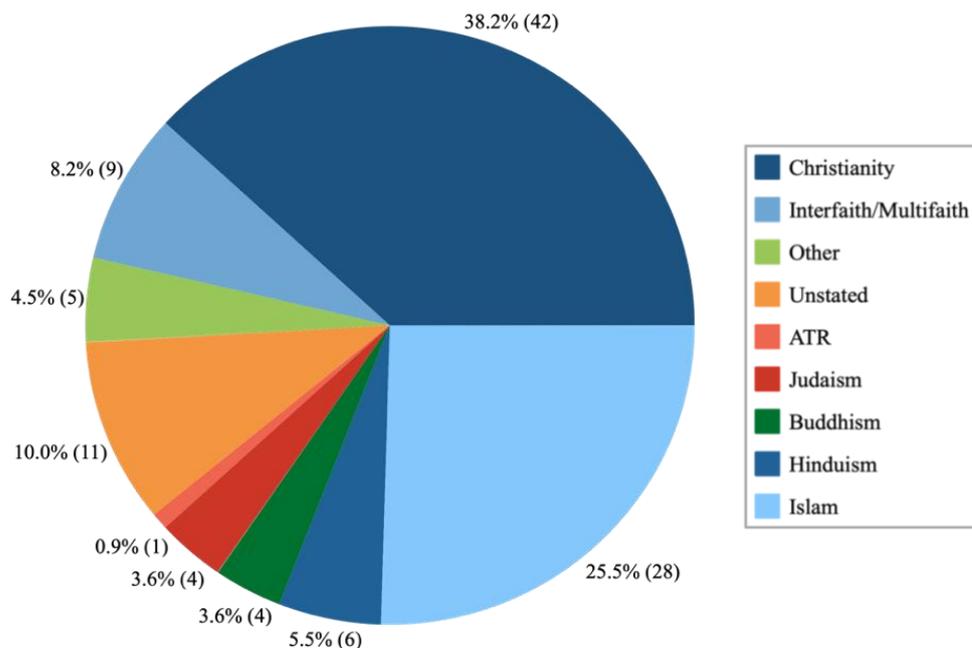
of religiously committed individuals and organisations engaged in SEVs within various fields including healthcare, education, community development, fair trade, venture philanthropy, micro-finance, women's empowerment, and environmental activism. Often, these exemplars are depicted as change agents who draw on the resources of their faith to address intractable social problems within their respective communities.

3.4. Thematic Conceptualisation of the Faith-SE Nexus

3.4.1. Religious Antecedents and SE Motivations

As seen in section 2.3 of the previous chapter, motivations are instrumental in spurring entrepreneurs to take the necessary actions that lead to the startup and sustenance of their ventures (Carsrud & Brännback 2011; Yitshaki & Kropp 2016). The mechanisms of effective decision-making (Naffziger et al. 1994), the pursuit of opportunities (Gümüsay 2018; Shane et al. 2003), the creation of new organisations (Barba-Sánchez & Atienza-

Sahuquillo 2017) , and the formation of strategic networks (Skokic 2015) are all fundamental to the development of entrepreneurial ventures, and motivation is a key factor in driving these critical processes. Specifically regarding SE, the reasons for embarking on ventures within its ambit are often complex and diverse (Christopoulos & Vogl 2015; Zahra et al. 2009). Thus, while debates on the matter have revolved around contrasting notions of pecuniary versus altruistic interests (Boluk & Mottiar 2014; Ghalwash et al. 2017), the reality is that SE is motivated by a complex blend of personal inclinations, social concerns, and institutional contexts that drive social actors to pursue and persist with entrepreneurial activities that create a social impact (Cohen et al. 2019; Mody et al. 2016; Omorede 2014; Germak & Robinson 2014).

Among this mix of factors, scholars have identified religions as providing mental models and value frameworks that antecede entrepreneurs' intentions and decisions to pursue opportunities in social value creation (Alarifi et al. 2019; Smith et al. 2019). In several studies, religion is acknowledged as, inter alia, fostering an entrepreneurial mindset (van der Westhuizen & Adelakun 2023), encouraging social proactiveness (Sharifi-Tehrani 2023), and enhancing a sense of purpose and mission beyond financial profit (Barentsen 2019; Borquist 2021). This section details findings from the review linking religion to social entrepreneurial motivations.

3.4.1.1. Religious Altruism and Affective Motivations

Altruism could be said to be at the heart of prosocial motivations and intentions to engage in social entrepreneurship (Trajano et al. 2023). Defined as 'a sense of caring or compassion for others' (Cater et al. 2017:87), it encompasses attitudes and expressions of deep concern and care for others in situations of critical need. Based on their study of motivations to engage in fair trade, Cater et al. (2017:87) opine that taking proactive action to concretely serve those most in need of help, without expecting any external reward, is what distinguishes altruistic social entrepreneurs from individuals who might

merely be sympathetic towards others in situations of distress or disadvantage. This suggests that altruistic motivation, in the context of SE, is an intrinsic drive to take concrete actions which result in the establishment of ventures that remedy social problems. Across the literature reviewed, social entrepreneurs are typically depicted as undertaking initiatives to solve societal or community problems out of altruistic motives to help others in need or difficulty (Borquist 2021; Cater et al. 2017; Spear 2010; Trajano et al. 2023). It is with this in view that Trojano et al. (2023:445) refer to SE as 'altruistic entrepreneurship', positing that altruism is normally consistent with prosociality and, in its 'pure' or 'positive' form, constitutes the basis for selfless volunteerism in ventures that create social value for the common good.

While altruistic motivations can be a factor of several antecedents, the review indicates that religions often play a significant role in actuating altruism for social entrepreneurs of faith through the fundamental tenets, moral obligations, and normative practices associated with their faith traditions (Borquist 2021; Sharifi-Tehrani 2023; Smith et al. 2021; Trajano et al. 2023). For example, ensuring welfare provisions for the poor and vulnerable through various forms of alms-giving is a primary pillar of Islam (Ghalwash et al. 2017; Ghoul 2015; Hati & Idris 2014; Mulyaningsih & Ramadani 2017). Likewise, both Christianity and Judaism encourage their faithful to practice benevolence towards the disadvantaged in society as a demonstration of devotion to God and love for one's neighbour (Borquist 2021; Borquist & de Bruin 2019; Kimura 2021; Wenxue 2015). Meanwhile, religious prescriptions such as 'seva' (selfless service) and 'dana' (charity) have been highlighted as aspects of Hindu and Buddhist welfare mechanisms that catalyse followers' intentions and motivations to act entrepreneurially for the benefit of others (Pandya 2013; Sundar 1996). In short, one way religions mediate the relationship between altruistic motivations and SE is through their beliefs and values. For instance, religious practices, such as identifying with the less fortunate during periods of fasting, can inspire

actions that address immediate social needs and raise awareness of broader social issues that lead some individuals or groups to pursue social venture creation (Sharifi-Tehrani 2023).

The review also revealed that religious social entrepreneurs are altruistically motivated by two inner attitudes or affective values closely associated with the core attributes of God and the mandates of some of the world's main religions. Firstly, in studies specifically focused on Christian SE, altruism is presented as concomitant with biblical notions of love. From researching the question, 'What's love got to do with it?' ('it' being a reference to SE), Borquist (2021:2) found that Christian social entrepreneurs moderate the tensions that result from combining the competing market and welfare logics in SE by invoking and actualising the Christian imperative to put biblical 'caritas love' into practice. According to him (2021:6), the 'Christian religious worldview defines altruistic love as God's other-regarding, self-sacrificial caritas love'. By intertwining the religiously tinged 'caritas love' with altruism and centring it on God's character, Borquist (2021:7) redefines SE prosociality so that it is framed through the metalogic of Christian faith beliefs about the attributes of God and his love for humanity. Such religious framing makes room for Christian social entrepreneurs to align their personal and organisational mission with a higher order of selfless (non-transactional) giving—doing so as they are motivated by an altruistic love that is rooted in the character of God and the traditions of their faith.

Several other scholars in the review indicate a similar conclusion in their research (Haskell et al. 2009; Kimura 2021; Parameshwar 2005; Tucker & Croom 2021; Wenxue 2015). For example, assuming a slightly different angle, Tucker and Croom (2021:2) draw on the biblical concept of 'phileo' (friendship) love to postulate xenophilia (love for strangers) as a motivation for religiously committed social entrepreneurs to selflessly establish ventures focused on service and hospitality towards foreigners. Unlike Borquist

(2021) who presents the religion logic as performing a transcending function, Tucker and Croom (2021:4) indicate in their work that it combines (infuses) with 'social class logic' to motivate faithful entrepreneurs towards xenophilic SE. Evidence for reaching such conclusions is directly drawn from statements or experiences of participants in the studies. For instance, the motivation of the Catholic nuns at the Tianyi Nursing home in Beijing is reflected in the mission of their SEV, which is 'love God and love people, improve inner life of the aged' (Wenxue 2015:350)—a tagline which is very much reflective of the biblical injunction to love God and neighbour (Mark 12:30-31). In another example, Mother Teresa is quoted as saying that the motivation for her work came from a sense of a calling from God and her devotion to him: 'He wanted me to be poor and to love Him in the distressing disguise of the poorest of the poor' (Parameshwar 2005:700). All this is to point out that religious worldviews—in this case, Christianity—shape the motivations, rationale, and actions of adherents to engage in SE as an enactment of altruistic love (Borquist 2021).

The second affective value connected with strong religious associations that surfaces as a motivational factor in the review is compassion. Compassion is here portrayed as an element of altruism, which entails a selfless or non-transactional response to care for the suffering other and is often used synonymously with empathy and affiliated with selfless love (Borquist & de Bruin 2019; Borquist 2021; Lyne et al. 2019; Sheth 2010; Tucker & Croom 2021). However, these terms do bear different shades of meaning in relation to one another. Findings from the review reveal empathy as an inner motivation, engendered by altruistic love and enacted as compassion through prosocial initiatives like SE (Borquist 2021). Love, on the other hand, can be construed as the ultimate and active value which antecedes empathy and is expressed through the universal language of compassionate care for others (Borquist 2021; Mohammadi et al. 2020). In this regard, a term commonly used as an attribute of social entrepreneurs in the study is

'empathetic understanding' (Klaus & Fernando 2016; Sharifi-Tehrani 2023; Tracey 2016). The connotation here is that empathy and compassion involve more than having cognitive knowledge of a situation of suffering. Rather, it is more an understanding at the deep level of emotional and experiential connectedness to the suffering of others (Chandra 2018; Duong 2023; Klaus & Fernando 2016; Mohammadi et al. 2020). Klaus and Fernando (2016:88) have opined that people with such levels of understanding are likely to initiate actions to resolve the root causes of suffering.

Being laden with self-transcending values, religions inspire empathy and compassion (Borquist & de Bruin 2019; Lyne et al. 2019; Mohammadi et al. 2020). As the review extensively unveils, religions are potentially rich grounds for harnessing empathy and compassion, which are essential values for vocations in social ventures that set out to solve social problems that exacerbate human suffering (Ashta & Parekh 2023; Brown 2012; Duong 2023; Mohammadi et al. 2020). Hinduism, for instance, upholds 'karuna' (compassion) and its Karmic beliefs have been shown to influence empathy and the inclination to be other-oriented (Duong 2023; Sundar 1996). Buddhism also advocates the 'principle of Mettā—the cultivation of boundless, selfless love and compassion, as opposed to friendliness based on self-interest' (Lyne et al. 2019:304), and both Christianity (Borquist & de Bruin 2019) and Islam (Mohammadi et al. 2020) teach compassion in their holy scriptures. Fundamentally, the link between religion and compassion hinges on perceptions about God in the respective faith traditions. As Mohammadi et al. (2020:367) have noted: 'Envisioning God as benevolent and God of mercy leads to showing positive attitudes toward helping and increases the level of empathy. On the opposite side, believing in an authoritarian God leads to dis-empathic behavior'.

3.4.1.2. Religiosity and Self-Oriented Motivations

As discussed above, other-oriented (altruistic) motivations significantly drive socially entrepreneurial behaviour. However, it is also established in the literature that self-oriented factors play a critical role in motivating people to engage in SE (Stirzaker et al. 2021; Tucker & Croom 2021). Indeed, early studies on SE motivations mainly drew from theories related to self-orientedness (Bacq & Alt 2018). In addition, research has shown that self-oriented motivations often work alongside other-oriented motives such as empathy and compassion to encourage engagement in SE (Bacq & Alt 2018; Miller et al. 2012). Because of this, Miller et al. (2012:618) propound that 'as a prosocial motivator, compassion influences cognitive and affective processes…that, when combined with increased perceptions regarding the legitimacy of social enterprise, render it more likely that one will pursue social entrepreneurship'. Bacq and Alt (2018:343) agree with Miller et al., arguing that altruism and self-orientation align in SE and suggesting that the former may antecede and drive aspects of the latter in the process of motivating social entrepreneurs. Understanding how this takes place may help us shed light on the motivating mechanisms behind SE (Bacq & Alt 2018). This section will explore these self-oriented motivators and how their interrelation with the religion logic influences social entrepreneurial intentions and motivations.

To start with, self-oriented motivations are defined here as personal considerations arising from concerns about one's interests, attributes, and abilities that influence decision-making when pursuing a course of action. Examples of these motivations in the literature include personal achievement, independence, self-enhancement, and self-efficacy. Of note also is the finding from the review that these self-orientated motivations are often held in paradox with the self-identity of individual social entrepreneurs in relation to their religiosity and attachment to God (Anglin et al. 2023; Sharifi-Tehrani 2023; Smith et al. 2022). Generally, religiously committed participants in the reviewed

studies identified themselves as being in dutiful service to God, indicating that their involvement in SE was part of carrying out His will in advancing social justice and human wellbeing, as well as fulfilling their religious obligations towards Him (Borquist & de Bruin 2019; Cater et al. 2017; Hati & Idris 2014; Krinks 2016).

Furthermore, the findings from the studies revealed that some social entrepreneurs of faith, particularly those in the Christian tradition, engaged in SE due to a deep conviction of a calling and direction from God regarding their ventures (Borquist & de Bruin 2019; Kimura 2021; Smith et al. 2022). Thus, from the perspective of many social entrepreneurs with deep faith commitment, SE is ultimately undertaken for God's sake (Miremadi 2014). For example, Mother Teresa stated that she would only accept the Nobel Peace Prize if it was dedicated to the glory of God and in honour of the poor whom she was called to serve (Parameshwar 2005). In their study, McIntyre et al. found religiosity to be the predominant factor influencing the self-efficacy and self-construal of university students in Ghana towards undertaking ventures in SE. The literature suggests that in pursuit of entrepreneurial opportunities, strong adherents of different faith traditions commonly consider entrepreneurship an aspect of the 'worship of God' due to the value it often contributes to human flourishing (Cahaya et al. 2019; Mohammadi et al. 2020; Ward 2021) and SE, in particular, as fulfilling God's work or mission (Kimura 2021; Norris 2019; Sheth 2010; Ward 2021).

3.4.1.3. Research Question on Motivation

This section of the review reveals the significant influence religious faith can have as a driving force in motivating social actors to pursue social entrepreneurial opportunities. The findings here indicate that the logic of faith is fluid or flexible in the multifaceted ways it interacts with other institutional logics to shape the intentions and motivations of faith-committed social entrepreneurs as they pursue social value creation. A handful of studies done in Nigeria have already found that religious convictions about calling

(Omorede 2014) and the desire to integrate faith with work (van der Westhuizen & Adelakun 2023) are motivational factors for social entrepreneurs in the country. However, there is presently limited research on the interplay between faith and SE in Nigeria, particularly regarding the focus on Pentecostal social entrepreneurs in the country. The literature, thus, provides avenues to further explore the complexities of faith as a motivational factor in the unique context of Lagos, Nigeria. Because of this, Omorede's (2014:261) 'findings encourage future researchers to broaden their thinking about individuals' religious or cultural beliefs and go beyond the scope of individual altruistic drives'. It is such an invitation to explore the topic further that raises the first research sub-question for this study as follows:

- Research sub-question #1: How do Pentecostal social entrepreneurs in Lagos explain their motivations to engage and persist in their social entrepreneurial ventures?

3.4.2. SE Leadership from a Spiritual Base

Another significant theme related to faith-related SE that emerged from the review concerns developing the necessary capacity to sustainably manage the ventures and successfully achieve their goals. Notable in this regard was the emphasis on spiritual leadership, leadership values, and leadership networking for human capacity development. These are discussed in detail in what follows.

3.4.2.1. SE as Leadership for a Higher Purpose

Regarding leadership, triangulation of findings from the various studies provided insights into some attributes of faith-committed social entrepreneurs and how they emerge, develop, and fulfil their responsibilities as leaders of SEVs. This way, the review helped distil the interplay of factors involved in enacting religious or spiritual leadership that results in social change. In several of the studies, personal religious faith, based on religious teachings and experiences, was the prime factor shaping and guiding the

worldview and values of spiritual leaders towards socially responsible actions (Ashta & Parekh 2023; Barentsen 2019; Kimura 2021; Klaus & Fernando 2016; Parameshwar 2005; Scheiber 2015; Wenxue 2015).

In the main, faith-committed social entrepreneurial leaders viewed their dedication and obedience to the divine as the foundation of their pursuit of societal goals beyond their own interests. Particularly in studies focused on Christian social entrepreneurs, an aspect of this pursuit of a higher purpose that came to the fore is the sense of a personal call, with SEV founders and leaders often indicating deep convictions that God had directed them to engage in SE as their life work or vocation (Kimura 2021; Ndemo 2006; Smith et al. 2022; Warner et al. 2016). Apart from serving to motivate religious social entrepreneurs with the moral purpose and self-efficacy to initiate SEVs, divine calling also helps define their unique social mission and affords them the sense of security that sustains their commitment to the vision even in the face of challenges (Borquist & de Bruin 2019; Lee & Rundle 2021; Warner et al. 2016).

Another aspect of this pursuit of a higher purpose is the tendency of religious social entrepreneurs to act ego-transcendentally in taking on community problems that cause suffering for others (Ashta & Parekh 2023; Parameshwar 2005; Klaus & Fernando 2016). In this vein, religious social entrepreneurs typically integrate elements of their faith into the process of creating social value for the common good (Barentsen 2019; Khoirunnisa et al. 2023; McIntyre et al. 2023; van der Westhuizen & Adelakun 2023), a dynamic often depicted as crucial for successfully fulfilling their organisational objectives (Ashta & Parekh 2023; Barentsen 2019; Haskell et al. 2009; Klaus & Fernando 2016). Here, again, the logic of faith combines with altruistic logic to shape social entrepreneurs' approach to leadership. As Ashta and Parekh (2023:13) point out, 'when spiritual leadership integrates faith and human operations to an organizational commitment that is based on

altruistic love, then the hope and reward is to make a difference more for the people than for themselves'.

3.4.2.2. Moral Agency and Ethical Capital

Issues of ethics and moral responsibility concerning faith-related SEVs were underscored in the studies in terms akin to ethical fibre and capital in the mainstream SE literature (Haskell et al. 2009; Sedeh et al. 2023; Werber et al. 2014). In their study of the involvement of congregations in SE, Werber et al. (2014:6) underlined ethical fibre as the trust and credibility factor which facilitates social capital and allows different stakeholders in social ventures to have an open, honest, trusting engagement with one another. Aspects of this involve virtuous acts on the part of faith-committed social entrepreneurs, including doing the right things, engaging in outreaches of care, being true to their mission statements, maintaining confidentiality, and modelling the change they desire to see in their clients (Werber et al. 2014).

On their part, Haskell et al. (Haskell et al. 2009) viewed ethical fibre simply as personal integrity, which they described using religious symbolisms:

> Expressed metaphorically as purity of heart and singleness of eye, the life of Jesus consistently demonstrated integrity: deeds matching words. He advocated radical non-discrimination by a story elevating a Samaritan, a despised minority, as the archetypal good neighbor. Beyond rhetoric, his behavior modeled his principle of non-discrimination by publicly befriending Samaritans and other outcasts, comfortable with the despised reputation as a friend of the marginalized. (540)

This basing of ethics on religious grounds was found across the literature to be a delineating feature of faith-related SE, whereby the personal or organisational ethics of the cases studied were severally tied to religious imperatives or models (Borquist 2021; Gümüsay 2014; Haskell et al. 2009; Klaus & Fernando 2016). For instance, in their study of Dreams InDeed International, Haskell et al. (2009:538-540) represented the organisation's values as those modelled by Jesus, based upon his ethics of love. Hati and Idris (2014:709) observed that Islamic obligations on adherents to advance social justice through alms-giving underpinned the altruistic behaviour of Muslim donors toward social causes. Under 'persecution' from the established church in a Russian village, an

evangelical missionary explained his sacrificial and selfless service to the community in terms of the biblical injunction to do good without expecting good in return (Koosa & Leete 2014). Similarly, active service to humanity on the part of Hindu women was explained in terms of virtuous acts and moral principles embedded in religious obligations (Pandya 2013; Sundar 1996). In a final example, Sally Bingham underlined the deontological imperative behind her interfaith environmental campaign when she said, 'If you profess a love for God, then you have a responsibility to be a steward of creation' (Boss 2008). All these examples demonstrate logic bridging, whereby religious injunctions and personalities are used to justify leadership action in SE.

Thus, the religious beliefs of social entrepreneurs could be construed as the ethical springboard from which they purposefully launch their initiatives to create social value for the common good. This is not to say that, even in their pursuit of utilitarian objectives, the ethical considerations of faith actors involved in SE are always uncritically bound to religious duty. On the contrary, the scoping review revealed that faith-committed social entrepreneurs do operate within the framework of critical ethics (Ridley-Duff & Bull 2016), whereby certain faith injunctions are weighed or contextualised in light of the 'summum bonum' within the social, cultural, and/or economic complexities of particular situations. This implies that religious demands can be separated and re-ordered to prioritise ethical options that can serve the greater good. Thus, in creating ethical capital, religious social entrepreneurs could for instance:

- shield undocumented immigrants from the law, in order to provide them access to healthcare (Werber et al. 2014)

- make pecuniary profit from providing services to the disadvantaged, so as to sustain businesses set up to address those asymmetrical conditions that perpetuate social disadvantages (Ndemo 2006)

- carry out stem cell research to find solutions to health disorders in an ultra-

conservative Muslim country which values the sanctity of human life from conception (Miremadi 2014).

A final finding from the review concerning moral agency was that religious social entrepreneurs can exploit it toward self-interest and unethical behaviour. A case in point was found in Sheth (2010:102–103), who was witness to how an Indian guru and successful social entrepreneur manipulated the immense ethical capital he had accumulated among his followers to swindle, discriminate, and murder. Hence, Sheth (2010:106–108) has raised the concern that faith-related SE may not be unmitigatedly good and that ethical fibre and capital can be eroded even by or within moral agencies legitimately seeking to create social value.

3.4.2.3. Social Capital and Networking

Social capital has been defined in terms of investments into relationships of 'goodwill and trust' that 'includes managing family and community networks' (Chandan 2016:270). Throughout the literature reviewed, faith groups or communities were characteristically portrayed as bastions of social capital, based upon their shared values, norms, and trusting relationships. In many of the cases presented in the studies, faith-committed leaders of SEVs leveraged the strong ties of their membership in or affiliation with established religious groups or networks to garner initial solidarity and support around their initiatives (Berger et al. 2023; Borquist & de Bruin 2019). By their relational embeddedness in religious communities, they were also able to net early trust and legitimacy for their ventures. An instance of this was seen in the case of Muslim social entrepreneurs in Israel who harness the trust of their religious communities to fulfil their social mission by means of Wasta—'an Arabic phenomenon in which businesses rely on social networks and the reciprocal exchange of favors' (Berger et al. 2023:291). In another case, Boss (2008:68) reported that well before Rev. Sally Bingham attained national recognition for her interfaith Regeneration Project, she gained a following and had a

successful environmental campaign in the Episcopalian Church of which she is a 'life-time' member. Miremadi (2013:12) narrated that Dr Ashtiani used his close relationship with the religious authorities in Iran to lobby them to institute a *fatwa*, which opened the doorway for stem cell research in the country.

It was observed from the review that this sort of early rallies of solidarity, legitimacy, and support from faith communities generally translates to needed resources for affiliated SEVs (Borquist & de Bruin 2019; Cater et al. 2017; Perriton 2017; Smith et al. 2021; Wenxue 2015). As Berger et al. (2023:292) posit:

> Developing substantial social capital derives from an actor's ability not only to subscribe to social networks but to also utilize them. Network ties provide access to resources within the social network and are associated with benefits based on the strength of such ties.

Such strong ties of bonding social capital from faith networks could therefore be said to be crucial for the survival of nascent faith-related SEVs (Berger et al. 2023; Smith et al. 2021).

Another important aspect of the human capacity for faith-related SEVs involves staffing. Ventures cannot develop without staff filling in and fulfilling the various roles and responsibilities required to accomplish the social change agenda. Findings from the review showed that most faith-related SEVs draw extensively on their strong ties of faith networks and clientele for employees and volunteers with the essential competencies to carry out their social entrepreneurial services (Alderson 2012; Cace et al. 2011; Chambers 2011; Spear 2010; Werber et al. 2014; Ndemo 2006; Wenxue 2015). A few of the studies indicate that religious employees and volunteers tend to approach their SE work as a spiritually rewarding and practical aspect of their religious commitment (Gamble & Beer 2015; Koosa & Leete 2014; Sheth 2010; Wenxue 2015).

Furthermore, bonding social capital as appropriated from religious networks was seen to also foster bridges and links to social capital from stakeholders with which religious social entrepreneurs or their ventures had 'weak ties'. The capacity of faith individuals and communities to bridge 'weak ties' between faith-related SEVs and

potential stakeholders was seen to have come from their ability to spawn extensive social networks, and from the benefit of credibility and moral legitimacy usually accorded them by the wider society (Berger et al. 2023; Chandra 2017; Smith et al. 2021). An instance of this was seen in the study of fair trade organisations by Cater et al. (2017). The study showed that through such means as sales to congregations and conferences, churches and established church-related fair trade organisations (like Ten Thousand Villages and SERRV) helped create visibility, networking, and markets for emerging fair trade initiatives associated with them (Cater et al. (2017:13).

It could, thus, be inferred from the review that faith-related SEVs benefit from the stock of social capital embedded in their faith networks to grow their markets and bring their ventures to scale. It should, however, be noted that social capital derived from faith or religious affiliations could have its downsides. In some cases, within the studies where faith-related SE was driven more by ideology than altruism, the service provided tended to be sectarian. Pandya (2013:10) highlighted this concerning the Indic faith-based organisations she studied, concluding that their social outreaches generated 'selective-exclusive bridging—cross-sectional in principle but parochial in reality'. Indeed, as observed by Zhao and Lounsbury (2016:650), multiple religious logics within a given social context have the potential to exacerbate religious contests and discrimination in the funding and delivery of social services. This can also be true when SEVs operating under different denominations of the same faith compete for the same target beneficiaries, as observed in the study conducted by Koosa and Leete (2014).

3.4.2.4. Research question on Leadership

The review has shown that social entrepreneurial leaders' religious identity and commitment to God can be a dominant logic that drives them with a sense of divine calling to pursue social goals that transcend self-interests. Furthermore, the section has revealed how religious adherence to religious moral values and being part of religious

communities can help frame and guide the enactment of spiritual leadership in the setup and running of SEVs. These findings have relevance to this study which aims to explore the role of faith in the emergence and development of SEVs by Pentecostal social entrepreneurs in Nigeria. Leadership is an invaluable aspect of SE undertakings, and it is crucially important to understand how faith influences and shapes it. That said, while scholarship focused on this area is making strides, research on it in the context of Pentecostalism in Nigeria is lacking. This is why, as part of its overriding aim, this study seeks to investigate the following research sub-question:

- Research sub-question #2: How do Pentecostal social entrepreneurs explain their leadership in founding and establishing their social entrepreneurial ventures?

3.4.3. Religious Organising for Sustainable SE Impact

Section 2.5.2 of Chapter Two highlighted SEVs as adaptive organisations that operate at the intersection of the public, private, and third sectors, often (though not always) emerging from civil society initiatives to create social value. By prioritising multiple logics across the different sectors, these ventures hybridise into various organisational forms, assuming identities and operational strategies tailored to their unique social mission and context. This section examines the existing literature to explore how faith logics influence the forms and operations of SEVs as they tackle wicked social problems, while ensuring their sustainability. The literature suggests that SEVs influenced by religious logics are structured and function across five levels of organisation, as outlined below.

3.4.3.1. Individual Social Entrepreneurs

Here, the studies focused on individuals with strong faith backgrounds who have successfully established SEVs. While some of the studies, in this regard, profiled renowned religious leaders such as John Wesley (Norris 2019) and Mother Teresa (Parameshwar 2005), others focused on lesser-known individuals who assume leadership

roles to tackle social issues within local communities or the wider society. Barentsen (2019:243–244), for instance, narrates the story of Pastor Lance Carrithers of First United Methodist Church in Dodge City, Kansas, who recognised the need to engage with the growing Hispanic population as the white population in his church aged and declined. Envisioning a more multiethnic and inclusive congregation, he led his church in innovating service offerings that fostered social capital, addressed issues like racism and segregation, and played a pivotal role in the spiritual and social rejuvenation of both the church and the community the church served. In another example, Miremadi (2014) presented the case of Dr Kazemi-Ashtiani, a physiotherapist who used his knowledge of Sharia and his connections to leaders in Iran to found an infertility clinic and stem cell research institute in the Islamic Republic.

3.4.3.2. Faith-Based Social Ventures

Most of the studies in the review (n=28) investigated or highlighted ventures that are formally established social purpose organisations. These organisations are typically established as nonprofit, not-for-profit, or nongovernmental organisations with a clear mission to address and alleviate various societal challenges. Furthermore, these organisational types are portrayed as instrumental in driving social change across multiple sectors, exemplifying the diverse ways in which faith-inspired values can be translated into tangible SE by harnessing the power of faith to foster health care access (e.g., Beacon of Hope (Ndemo 2006)), poverty reduction (e.g., Dompet Dhuafa (Hati & Idris 2014)), social justice (e.g., Christian Community Development Association (Hodge 2020)), ethical business development (e.g., Faith-Driven Investor (Smith et al. 2022)), and fair trade (e.g., Bright Solutions (Borquist & de Bruin 2019) and Ten Thousand Villages (Cater et al. 2017; Hodge 2020)).

The analysis identified three main categories of these organisational SE types. Firstly, there are 'dependent' ventures that are either established and owned by faith-

based entities or function as subsidiaries of such entities. They, therefore, rely on them for support and strategic guidance. For instance, Bright Solutions operates under Vietnamese law as a secular venture providing educational products and training to disadvantaged women and children but is founded and owned by the Australian faith-based organisation, Global Mission Partners (Borquist & de Bruin 2019:152). The second and third categories consist of ventures that operate either autonomously or independently from ecclesial ownership and control. Tianyi Nursing Home in China (Wenxue 2015) exemplifies an autonomous enterprise. Initially founded by a local Roman Catholic association in Beijing to care for elderly clergy, it later expanded to serve seniors at large with minimal involvement from its founders. An independent faith-related SEV, like Dreams Indeed International, operates as 'a private, nonprofit development organisation… [whose] mission is to strengthen indigenous social entrepreneurs in hard places to enable the poor to thrive as God intended' (Haskell et al. 2009:538).

3.4.3.3. Congregational Initiatives

This category relates to locally embedded congregations which have initiated SEVs in their immediate neighbourhoods and ministry target areas, as integral aspects of their faith mission or ministry to their members or local communities. The review showed that only a handful of studies (n=5) have examined this religious SE type. However, despite the limited research, religious congregations are a unique and important dynamic with immense potential to inspire initiatives for effectively tackling social issues and advancing spiritual renewal within communities. Hodge (2020:124) provides a compelling snapshot of this potential with the following description of the American context:

> It is estimated that approximately 300,000 to 400,000 congregations exist in America…. To put this number in a broader context, it may be helpful to note that more congregations exist in the US than bars, gas stations, supermarkets, or even McDonalds…. In a study of four neighborhoods in Los Angeles, California, the number of congregations (35 per square mile) and religiously affiliated non-profits (12.5 per square mile) reportedly exceeded the combined number of gas stations, liquor stores and supermarkets

This observation underscores the ubiquity and embeddedness of congregations in the social fabric of communities. Their extensive reach and established infrastructure position them as invaluable players in initiating and supporting social ventures.

From the analysis, the role of congregations in SE is multifaceted. They often serve as incubators for social entrepreneurial initiatives by leveraging their resources, structures, community ties, and moral authority to improve the quality of life for the disadvantaged in communities where they are domiciled (Hodge 2020; Johnson & Carter-Edwards 2015; Werber et al. 2014). This, for instance, was the case in Durham, North Carolina, where a local Baptist church networked strategic alliances with other institutional stakeholders to execute SAFE, an entrepreneurial initiative to help reduce fall-related injuries among African American seniors (Johnson & Carter-Edwards 2015). Furthermore, in many communities where congregations are present, they constitute the close-knit networks that offer a sense of belonging to marginalised individuals, thus fostering strong bonds of support based on shared values and trusting relationships (Johnson & Carter-Edwards 2015; Werber et al. 2014). Finally, because they are usually embedded in local communities, congregations double as community organisations, whereby they leverage their insights into local needs and cultural dynamics to provide moral leadership on social issues and community services for the common good (Hodge 2020; Johnson & Carter-Edwards 2015; Manaf et al. 2015).

In their study focused on religious congregations as actors in SE, Werber et al. (2014:8) conclude that congregational exemplars are 'social bricoleurs' whose ventures are usually small in scale and limited to their local communities. While this may well be the case, the review revealed that congregational exemplars could scale up their entrepreneurial activities by starting initiatives outside of their own localities. Alderson (2012), for instance, studied Crossroads Christian Church in California as representative

of churches helping solve community problems through both their local as well as their international mission outreaches.

3.4.3.4. Denominational Engagement

A few of the studies reviewed (n=4) explored the social entrepreneurial efforts of religious entities at the denominational level. Cace et al. (2011), for instance, highlighted the critical role the Romanian Orthodox Church played in providing nationwide social assistance to communities at a time when the state was unable to fulfil its social obligations. Similarly, Antonites et al. (2019) focused their study on the Dutch Reformed Church to assess the denomination's social innovation capacities within the historical and cultural context of South Africa. They conclude that the church has, over the years, been socially entrepreneurial in both its internal and external orientation by demonstrating transformational leadership within its ranks and embracing innovation to address social concerns like racism and social cohesion. In their study, Koosa and Leete (2014) highlight the socially entrepreneurial initiatives of Evangelical missionaries in the Komi Republic of Northern Russia who provided material help in the form of schools, hospitals, nursing homes, and orphanages to remote communities where such services were lacking. The studies in this category exemplify how religious denominations leverage their size, spread, and networks to provide social services at scale, particularly in contexts where government resources may be limited.

As found in the review, the role of religious denominations may extend beyond direct service provision. In their study, Thornton & King (2017) emphasise the significance of funding and resource mobilisation by denominations like the Southern Baptist Church, which traditionally leverage their networks and fundraising capabilities to support their social initiatives. While these traditional funding strategies within religious communities remain crucial, the study highlights the importance of religious

denominations exploring diverse and innovative financing mechanisms for SEVs they run or support.

It is also important to acknowledge that the relationship between religious denominations and social entrepreneurship is not without its complexities. Koosa & Leete's (2014:46-47) study address the issue of proselytisation associated with some faith-based initiatives, highlighting the need for clear boundaries between religious service and social service provision. Additionally, some of the studies bring out the intra and inter institutional conflicts and challenges that arise from religious denominations engaging in SE. Antonites et al. (2019), for instance, point out that the Dutch Reformed Church has lost much of its membership over the years because of its historical ties to the erstwhile apartheid regimes in South Africa. In another example, Koosa and Leete (2014) shed light on the challenges encountered by Evangelical missionaries when providing material assistance to the Komi communities. Their study unveils the suspicions of local political authorities and the Russian Orthodox Church towards their Evangelical presence and social welfare activities in the region, emphasizing the intricate interplay of social, political, and religious factors usually surrounding religious social initiatives.

3.4.3.5. Mainstream Religious Influences

The studies identified in this category (n=15) highlight the broad and complex role of religion in social entrepreneurship, illustrating both the general influence of faith and the specific impact of various religions on SE initiatives in different contexts. These studies often reveal the significant role religion plays in shaping societal values, norms, and institutions, which in turn inspire and sustain social entrepreneurial initiatives (Ghoul 2015; Gümüsay 2018; Klein et al. 2017; Smith et al. 2021). As Cahaya et al. (2019:1) note, 'The character of the individual behavior is a snapshot of the socio-economic-cultural-religious life'.

Regarding the impact of religion on SE generally, religiosity is often portrayed in the studies as inherently amenable to SE and as historically facilitating social purpose initiatives to address critical social problems in variuos places around the world (Brown 2021; Gümüsay 2018; Gümüsay 2020; Klein et al. 2017; Smith et al. 2021). To illustrate, Klein et al. (2017) provide ample examples of the significant role Christianity, Islam, and Judaism have played in developing socio-economic entities like credit unions, cooperatives, commercial enterprises, colleges, hospitals, and various social and civic movements. Similarly, Brown (2021) evinces the values of Christianity, Islam, Buddhism, and Judaism as related to SE, concluding that there are:

> elective affinities between [religious] phenomena and various aspects of the social economy—social business, social enterprise, and the sharing economy, or collaborative consumption—which means that there are similarities between them, but, more importantly, that these similarities tell us something about their potential for inspiring religious and societal transformation (38).

In some of the studies, various religious sects or denominations are depicted as collaborating on interfaith initiatives to address community or societal issues, especially where government interventions are either inadequate or totally lacking. Thus, collectively, these studies demonstrate how religious faith—in combination with other institutional orders—not only influences but also exemplifies the ethos of SE.

When it comes to individual religious faiths, the studies collectively unveil the distinct beliefs, values, and practices that shape SE activities. Predominantly within the Islamic context, which is the focus of the majority of studies in this category (n=6), it is evident that Islamic teachings and traditions are pivotal in guiding Muslims' involvement in SE. For instance, a study by Mohammadi et al. (2020) of 202 Muslim students in Malaysia highlighted how Islamic principles, including the emphasis on 'people development' and the value placed on individuals who benefit others, foster empathy, which is a key element in entrepreneurial intentions to engage in SE. Similarly, other scholars argue that Islamic regulations such as Shari'ah, along with practices like Zakat (obligatory charity), Sadqah (voluntary charity) and Waqf (endowment) are foundational

to many Muslims' participation in both commercial and social entrepreneurship, underscoring the influence of religious beliefs and values on entrepreneurial activity (Ghoul 2015; Mohammadi et al. 2020; Mulyaningsih & Ramadani 2017).

The remaining articles reviewed for this category (n=2) specifically focus on Christianity, demonstrating that Christian participation in activities akin to SE is deeply influenced by the teachings and practices found within the faith's scriptures and the traditions of its various denominations. Toledano (2020:127) even proposes incorporating the New Testament parables into university-level SE courses, based on the observation that these parables about the Kingdom of God underscore themes of fairness, equality, justice, compassion, and inclusivity, which are values that can be crucial in guiding ethical decision-making and actions in SE. On his part, Chambers (2011) spotlights the evolving nature of Christianity in Wales amid an increasing secularisation of the country. While the faith itself is in steep decline in Wales, Chambers (2011:277) notes that traditional practices of the Church which promote humanitarian support and social justice endure and provide the best chances for Christian groups to renew their calling and revive their congregations.

3.4.4. Religious Organising for SE Financing and Sustainability

SEVs operate in an economically constrained and competitive market (Thompson et al. 2000; Weerawardena & Mort 2006). Theirs is a crowded marketplace with limited access to the financial instruments and support required to execute their resource-intensive interventions (Austin et al. 2006; Zhao & Lounsbury 2016). In this regard, the review findings showed that faith actors in SE have historically pioneered innovative income-generating strategies, combining prudent resource management and entrepreneurial strategies to make their social missions sustainable (Spear 2010).

One established stream of income for faith-related SEVs comes from charitable giving, which is integral to the ethos of most religions and has been a natural recourse for

religious faithfuls to substantially support humanitarian initiatives (Perriton 2017; Alderson 2012; Rahayu Hijrah Hati et al. 2014; Sundar 1996). Examples in the review of such charitable giving, within the institutional framework of the different religions, include obligatory and optional forms like Zakat and Waqf in Islam, dana in Hinduism, and tithes and gifts in Christianity (Alderson 2012; Rahayu Hijrah Hati et al. 2014; Sundar 1996). As a case in point, Hati and Idris (Rahayu Hijrah Hati et al. 2014) noted that the Islamic Zakat is the primary pillar supporting the drive for institutional, economic, and social justice in Indonesia. Similarly, Sundar (Sundar 1996) attributed the establishment of charitable giving in India to its historical nurturing and sustenance by Hinduism, Islam, and Christianity. In the West, the significance of religious charitable giving was underscored by the fact that the vast proportion of donations to charities comes from contributions to religious organisations (Alderson 2012). There is thus evidence from the review that funding from faith communities through charitable donations provides immense financial assistance to faith-related SEVs, especially at the initial stages of the ventures.

However, according to Johnson and Carter-Edwards (2010), one of the challenges to the viability and sustainability of faith-related SEVs involves the economic difficulties religious communities themselves often face. The willingness on the part of the religious faithful to give toward good causes may, therefore, not always be adequately matched by the ability to give sufficiently. To navigate these challenges toward financial sustainability, in addition to leveraging religious giving, faith-related SEVs also employ income-generating strategies such as membership subscriptions, pooled funding schemes, endowments, and special fundraising events (Perriton 2017; Parameshwar 2005; Sheth 2010; Spear 2010; Sundar 1996). It was further discovered that, as ventures begin to scale up and garner public credibility and legitimacy, they attract and/or mobilise public, private, and other social sector assistance in the form of subsidies, aid, grants, awards,

and partnership funding (Boss 2008; Cace et al. 2011; Miremadi 2013; Ndemo 2006).

Another strand of revenue generation seen in the literature involves the resort of faith-related SEVs to commercial business principles and practices to either augment their external revenue streams or ensure long-term financial self-sustainability (Brown 2012; Alderson 2012; Cater et al. 2017; Gamble & Beer 2015; Klaus & Fernando 2016; Ndemo 2006; Sundar 1996; Wenxue 2015). Generally, this was seen to entail earning income through the exchange of socially beneficial services for a fee, which is reinvested into the social venture to support and grow its operations (Alderson 2012; Ndemo 2006; Wenxue 2015). In a few cases in the review, commercial activities took the form of 'ethical' trading which paradoxically involves some form of 'robbing Peter to pay Paul'. For instance, Ndemo (2008:455) gave accounts of a faith-related SEV in Kenya which levies poorer beneficiaries of their social programmes for a subsidised fee, while charging competitive rates to affluent recipients of the same service. This is done to either recover the cost of their operations or expand the scope of their ventures. Fair Trade initiatives were especially seen as typical examples of this type of trade, whereby they facilitate profitmaking for producers in developing countries by selling products on their behalf at competitive rates on the international market (Cater et al. 2017). The review showed that religious communities often constitute a vital part of such markets (Cater et al. 2017; Ndemo 2006).

3.4.5. Research question on Venture Organising

The foregoing sections have highlighted the broad and complex role of religion in SE, showing how individuals, congregations, denominations, and faith-based organisations embedded in local communities or contexts play significant roles in incubating, funding, and supporting social entrepreneurial initiatives. This has implications for this study leads to the third research sub-question for this study.

- Research Sub-question #3: How do Pentecostal social entrepreneurs integrate elements of their faith in organising their ventures for sustainability and impact?

3.5. Toward a Theology of SE

One main objective of this study is to explore the theological underpinnings of SE practice by examining the interplay of religious logic with other institutional logics in personal and organisational contexts. Thus far, in the preceding sections, this study has unveiled the underlying assumptions, values, and material practices (Thornton et al. 2012) that influence how religious individuals and organisations engage in SE. Building on this foundation, the following section delves into the existing literature to draw out the diverse theological formulations that underlay and reflect this engagement (Swinton & Mowat 2016), thereby consolidating initial discussions about how SE can be conceptualised theologically.

3.5.1. Theological Starting Points

L. Gregory Jones (2016:5) recalls the pioneer SE scholar, Greg Dees, asking why the Christian Church may have lost interest in pursuing innovative approaches that solve daunting social problems. Dees' query was based on his awareness of the Church's remarkable history of deep engagement in spearheading and bringing to scale institutional innovations that have brought immense benefits in diverse areas of human life and endeavour. Dees would later push for an interdisciplinary study in SE with religious faith concepts and values at its core (Jones 2016:9). Given that the logic of religion has the divine as its institutional substance and focus of attention (Friedland 2018; Thornton et al. 2012), it could be assumed that such a study of SE that overlaps with matters of faith will have theological foundations addressing social concerns, such as how the faithful ought to relate to the poor and stand up for social justice (Sharifi-Tehrani 2023). From studies in the review, this appears to be the case in religious traditions such as Christianity (Lee & Rundle 2021; Norris 2019; Smith et al. 2022) Islam (Ghoul 2015; Sharifi-Tehrani

2023), and Buddhism (Gamble & Beer 2015). Studying SE from a religious faith perspective thus brings to the fore theologically complex nuances that are often the bases of socially entrepreneurial initiatives spearheaded by religiously committed social actors (Klein et al. 2017; Sedeh et al. 2023; Sharifi-Tehrani 2023). For example, Sedeh et al. (2023:1765) observe that 'a theological view supplements a rational choice view of economics, as many social entrepreneurs treat religious concerns as an alternative logic of action to create value'.

According to Krinks (2016:2), the study of contemporary SE through theological lenses started with Evangelical and Catholic theologians in the early 2000s, in response to the widespread involvement of Christian individuals and churches in initiating SEVs. Subsequent scholars who have taken a theological angle to explore SE have mainly done so based on the social vision of established theologians like Soeelle (van den Dool 2012), Wesley (Norris 2019), Pope Benedict (Simha & Carey 2012), and Milibank and Temple (Krinks 2016).[8] Two main streams of such theologies of SE were identified within the corpus of the literature covered in this review: socio-political theologies and marketplace theologies, which are covered in what follows.

3.5.2. Socio-Political Theologies

The socio-political approach to theologising about social entrepreneurship is based on the crucial role religious agencies have historically played within civil society in addressing inequities resulting from economic and political activities (Barentsen 2019; Brown 2012; Brown 2021; van den Dool 2012). Given such active participation

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[8] Given that this scoping review is based exclusively on the Scopus database and focuses only on studies specifically linking SE to faith, the breadth of theologians covered here is limited. Apart from the Roman Catholic liberation theologians who dominate the subsequent discussion here, other influential Christian theological thinkers, both historical and modern, could also be acknowledged for their impact on the understanding of faith-driven SE initiatives. Notable examples include Saint Basil (Ireland 2022), Abraham Kuyper (McGoldrick 2000), Ron Sider (Unruh & Sider 2005), and Os Guinness (2001).

It should be also noted that aspects of liberation theology bear relevance to this study, given its origins in a socio-political and historical context akin to the African situation in which this study takes place.

in the civil sector to champion initiatives that mitigate socio-economic disparities on behalf of the disadvantaged, this approach sees an affinity between religiously driven social action and social entrepreneurship (Brown 2021). It is therefore argued that a theology of SE should embody the combined ethos of religion and civil society, while engaging with government and private sector rationales, to reflect such values as community solidarity, citizenry welfare, human dignity, and divine will (Borquist & de Bruin 2016; Brown 2021; Haskell et al. 2009; Hodge 2020; Sabbaghi & Cavanagh 2018).

A characteristic of this theology of social entrepreneurship is its call for inclusive public conversations that entail diverse ideological, cultural, and religious representations, given that SEVs often operate within civic spaces and engage with pluralistic publics (Barentsen 2019; Brown 2012; Brown 2021; Haskell et al. 2009; Koosa & Leete 2014). From a Christian theological perspective, Haskell et al. (2009:537) conceive of such conversations as possible and useful when grounded in a theological anthropology that affirms the common ancestry of humanity in God and an eschatology that inspires hope of a future typified by unity in diversity. The public theologies that emerge from these conversations may assume various forms including:

> an apologetic public theology, communicating Christian truth in ways that those outside the faith can understand. It may be a more pragmatic approach with greater openness to other traditions and especially to vulnerable social partners. It may also evolve into a critical public theology that engages in advocacy to unmask structures of power and to empower the laity in civic engagement (Barentsen 2019:248)

Important though for the process is that all stakeholders come to the table with their sui generis identities, beliefs, and practices for a mutually engaging and trusting dialectic that can enrich and advance the resulting public theology and practice of SE (Haskell et al. 2009).

One theological lens through which this socio-political approach to SE has been explored is liberation theology, which emerged in the 1960s as a Christian theological

reaction to institutional failures in development work in the revolutionary context of Latin America (Brown 2021; van den Dool 2012). The various strands of this Catholic hermeneutic stand on the prophetic traditions and Jesus' ministry in the Bible (as the Word of God) to expose the social realities of the oppressed poor, bringing text and context into critical dialogue in order to shift theological discourses from dogmatic orthodoxies and instead propose orthopraxes of Christian social action (Brown 2012; Brown 2021; van den Dool 2012). As van den Dool (2012:51) points out regarding Dorothee Soeele's liberation theology, the aim is 'the democratization of mysticism' which 'suggests that we not only encounter the divine in the sacred, but particularly in daily reality'. Central to the ethos of this theology is the struggle for equal rights and justice by or on behalf of the disadvantaged classes in societies rife with socioeconomic inequities. In this regard, SE is construed as an 'alternative mode of promoting social justice' (Warner et al. 2016:81) arising from altruistic motivations and compassionate concern for the well-being of the marginalised in society. Also, at its theological core is the notion of liberation breaking free not only from personal sin but also from societal systems or structures inimical to human flourishing (van den Dool 2012) .

3.5.3. Marketplace Theologies

Unlike the socio-political theologies developed within the context of religious engagement with civil society logics, marketplace theologies focus on the intersection of religious faith, business, and welfare logics, exploring how the dynamics of this interrelationship contribute toward an understanding of SE in organisational and institutional contexts (Borquist 2021; Gamble & Beer 2015; Smith et al. 2022). Leaning heavily into the concept of the theological turn in organisation studies, scholarship in this mode takes the view that theological perspectives and methodologies are crucial to developing the frameworks for understanding the ethical and spiritual dimensions of SE (Gamble & Beer 2015; Smith et al. 2021). In this sense, the marketplace approach

'exegetes' individual lives and organisational contexts to theologically explain the faith-laden motivations, assumptions, values, and practices underpinning religious devotees' engagement in SE.

Research in this vein mainly comprises empirical case studies of founder-leaders (e.g., Borquist 2021; Kimura 2021) and reviews of the works of pioneer SE theologians (e.g., Krinks 2016; Norris 2019), seeking to understand how SE practitioners reconcile their faith commitments with their professional or vocational lives. In a sense, then, marketplace theologies are the 'lived theologies' produced by social entrepreneurs, reflecting their faith perspectives, experiences, values, and practices regarding their engagement in SE. Mainly, the studies show that religiously committed social entrepreneurs usually espouse a holistic view of religiosity in the marketplace, with participants in various studies indicating that the tenets and demands of their religious traditions align with the logics that underpin SE (Borquist 2021; Borquist & de Bruin 2019; Kimura 2021; Koosa & Leete 2014; van der Westhuizen & Adelakun 2023). For example, Borquist's empirical study found that Christians involved in faith-based social enterprises not only leveraged biblical teachings to frame and justify the work of their SEVs, but also saw the SE marketplace as a bona fide space to put the theological mandates of their faith into practice. From a theologian's perspective, Krinks' (2016:8–9) representation of Milibank is quite apt in this regard:

> [T]here is a theological rationale for direct, concerted engagement in social enterprise by individual Christians, local churches and the national church. Such social enterprises have central importance for social and economic justice, and are collectively no less promising than national governmental action. Social enterprises, with their social intent, sustainable finances and hybrid ownership structures, have the potential to be a sustainable alternative to for-profit businesses, to tax-funded government bodies and charitable initiatives…. This is not only because of the change they create, but because of the way that change takes place: through personal, free and adaptive structures, which develop trust and tradition, and transcend an instrumental and materialistic perspective.

From the preceding, two further points can be made regarding marketplace theologies. First, by being holistic theologies, they diminish the divide between the sacred and secular and, as such, blur the boundary lines between religion and the core logics at play in the organisational models of faith-based/faith-inspired SEVs (Borquist 2021; Borquist & de

Bruin 2016; Smith et al. 2022). Religion, religiosity, and spirituality are not mere add-ons but often serve to undergird the operational principles and practices of individual social entrepreneurs and their organisations. Secondly, these studies offer alternate reasons for engagement in SE beyond economic or rational choice explanations. As has been suggested, such theologies are framed around the notion of 'an altruistic God' (Dodd & Dyck 2015:319; Smith et al. 2022:2) who is interested in the well-being of His creation and, therefore, mandates interventions towards alleviating problems that cause human suffering. Social entrepreneurs of faith may, thus, view what they do as a means to honour God and serve humanity, rather than just to seek personal interests. A sub-theme to also mention in this regard is the biblical concept of the Kingdom of God, which is defined as 'God's people in God's place under God's rule' (Ward 2021) and is a prominent theology of the Business as Mission (BAM) movement—a Christian undertaking to advance Christian missions using business and social welfare strategies.

3.5.4. Research Question about the Theology of SE

This study sets out to, among other things, unveil the theological perspectives from which Pentecostal social entrepreneurs engage in social entrepreneurship. In this section, we have sketched from the existing literature the theological paradigms that inform faith-oriented social entrepreneurship and align with the motivations, worldviews, and values of religious SE. With little understanding of this in the context of Pentecostal engagement in SE, the study will seek to answer the fourth research sub-question, viz.:

- Research sub-question #4: What practical theological insights can be drawn from the motivations, leadership, and venture organising strategies of SEVs established by Pentecostal social entrepreneurs, and how can these insights guide Christian engagement in social entrepreneurship?

3.6. Conceptualising a Christian Theology of SE

Thus far, the review has helped scope the landscape of existing academic research on SE to map out the role of religious faith in informing and shaping the motivations, leadership, and venture organising strategies involved in establishing SEVs. Though the SE-faith nexus is still an emerging area of study, it has helped identify salient faith logics that not only serve as sources of motivation but also as guiding frameworks for social entrepreneurial leaders to navigate the complexities of establishing and organising their

Figure 3.5: A conceptual framework of SE theology
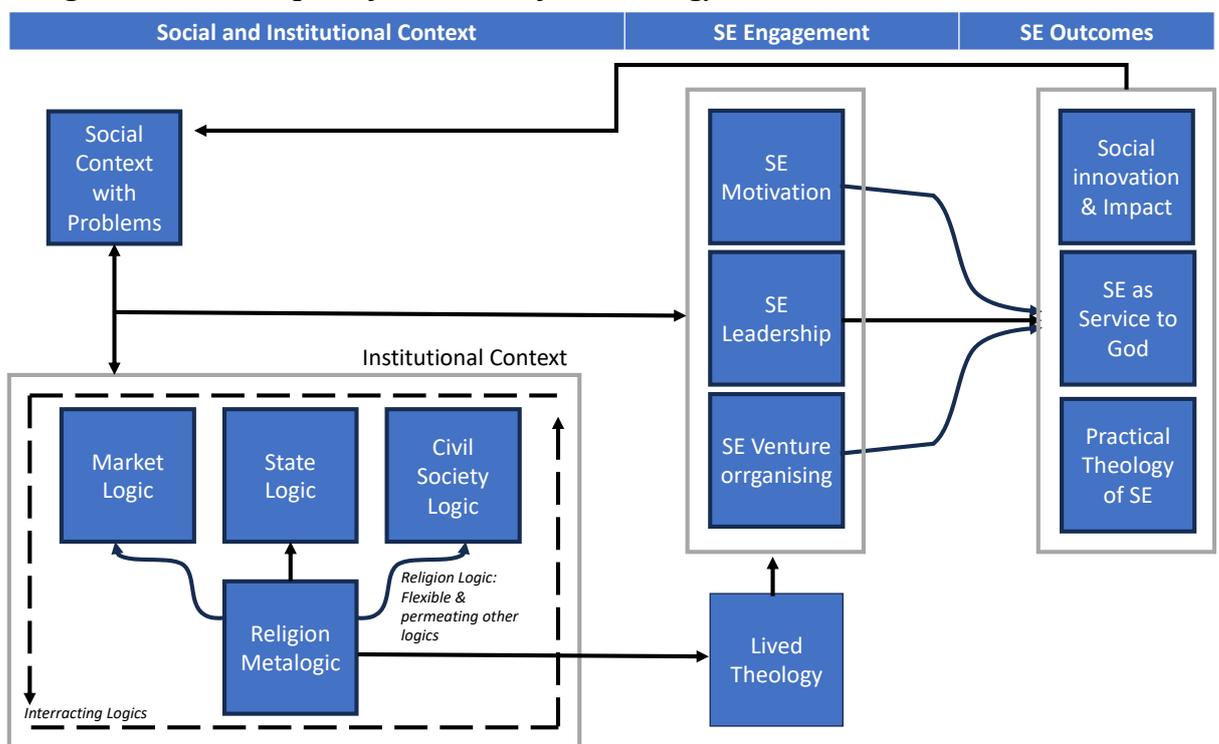
SOURCE: Researcher

SEVs for social impact. This at once conjures theological undertones that have implications for the study related to addressing the 'stage 1' question in Swinton and Mowat's practical theological framework, to wit: 'What appears to be going on?' The answer to this question can be summarised as depicted in Figure 3.4, which extends the integrated theoretical model of SE (Figure 2.4). The framework lays out a potential theology of SE that integrates the socio-institutional environment, practical

entrepreneurial engagements, and theological underpinnings as factors involved in the pursuit of SE opportunities, thereby yielding both social and spiritual outcomes.

From a socio-institutional perspective, religious faith can be construed as a metalogic in a complex institutional context, which can permeate and flexibly interrelate with the logics of other institutional domains—such as market, state, and civil society—to shape entrepreneurial perspectives, values, and actions towards social value creation. Religiously committed social entrepreneurs negotiate the competing or complementary demands of the institutional logics while remaining true to their faith as they pursue opportunities identified to address 'wicked' social problems in social contexts. In other words, strong religiosity can significantly spark and shape entrepreneurial action to engage in SE (Sedeh et al. 2023)—depending, of course, on specific situational contexts. Christian theological issues that the social and institutional context potentially bring to the fore here include the sovereignty and immanence of God in the everyday affairs of believers (Ward 2021), and the 'encompassing view of [His] Kingdom which does not distinguish between the sacred and the secular' (Kimura 2021:22).

As seen in chapter two, entrepreneurial motivations, leadership, and venture organising are the key components involved in operationalising SE engagement and efficacy. However, the review shows that, in the case of religiously committed social entrepreneurs, their lived theologies (including religious experiences and tenets of faith) usually pervade these components and, as such, significantly influence the operational aspects of their SEVs. In this regard, faith often serves as a foundational motivator (Omorede 2014; van der Westhuizen & Adelakun 2023), leadership is undertaken for a higher purpose (Parameshwar 2005), and social venture organising is regarded as integral to God's Kingdom agenda (Lee & Rundle 2021; Ward 2021). The underlying theologies in this context might include biblical concepts like compassionate love, justice, servant leadership, and Christian communion, and calling.

Social entrepreneurial engagement on the part of religiously committed individuals and organisations is intended to impact entrenched social problems and transform situations of human suffering. In addition to having social impact, however, an expected outcome would also encompass service and honour to God through fulfilling his will and engaging in ministry (Smith et al. 2019). An additional outcome would be theological reflection on current practice in light of scripture, tradition, and history for an informed, transformed, and faithful practice (Swinton & Mowat 2016).

3.7. Practical Theological Implications for SE and Conclusion

This chapter undertook a scoping review to explore the intersection between religious faith and SE in the extant literature in order to thematically delineate the dynamics of faith related SE and the theological underpinnings of its practice. Following the methodological scheme proposed by Swinton and Mowat, the quest in the chapter was to find out 'what appears to be going on'. Findings from the review revealed that social entrepreneurs often operate within the context of institutional logics, where multiple influences—market, state, and civil society—usually intersect in addressing social problems. The presence of religious faith within this context adds a unique layer of complexity, involving its 'flexible' and 'permeating' features that are brought to bear in its interaction with other institutional logics. Hence, the religiosity of social entrepreneurs—as espoused and enacted through their lived theologies—not only inform the motivations of social ventures but also infuse and shape their leadership and venture organising processes.

The review has shown that the intersection between faith and SE is a promising area for academic research. There has been a recent upswing in scholarly output on the topic and the diversity of entry points to its study are developments that are encouraging and need to be pressed further. This means also means a diversity of approaches needs to coextend with a depth of research that not only outlines its organisational and

entrepreneurial features, but also highlights the theological contours that help shape its praxis. Having laid out 'what appears to be going on', it is necessary for this study to adopt a theological approach that can integrate the multifaceted aspects of the faith-SE intersection. Of particular importance is to ensure an approach that delves into the lived realities of social entrepreneurs of faith to adequately fathom the dynamics of the actual situation this study seeks to explore. This directs the study to the next stage of Swinton and Mowat's framework (2016:90), which calls for qualitative research methods to 'engage in a disciplined investigation into the various dynamics (overt and covert) that underlie the forms of practice that are taking place within the situation'. The next chapter prepares the methodological grounds for that undertaking.

<div align="center">**Chapter Four**</div>

<div align="center">**The Research Methodology**</div>

4.1. Introduction to the Chapter

The purpose of this study was to investigate the influence of religious faith in the founding and development of social entrepreneurial ventures (SEVs) by Pentecostal social entrepreneurs (PSEs) in Lagos, Nigeria. Specifically, I aimed to uncover how faith informs and shapes social entrepreneurship (SE) in this context, as well as to explore theological perspectives that could inform a practical theology of SE. In this chapter, I lay out the philosophical underpinnings of the study and the research methods employed to analyse the data necessary for answering the research question: How is faith influencing the founding and development of social entrepreneurial ventures by Pentecostal Christians in Lagos, Nigeria?

Structurally, the chapter also establishes the groundwork for launching into the qualitative research phase (i.e. stage 2) of Swinton and Mowat's (2016:90) framework, thus situating the study within the broader discourse of an interdisciplinary research that engages both social science and practical theology. In this regard, the following three sub-questions were the focus of the qualitative investigation:

- How do Pentecostal social entrepreneurs in Lagos explain their motivations to found and persist in their social entrepreneurial ventures?

- How do Pentecostal social entrepreneurs in Lagos explain the leadership involved in the founding and development of their SEVs?

- How do Pentecostal social entrepreneurs integrate elements of their faith in organising their ventures for sustainability and impact?

The goal here is to articulate an 'operational manual' detailing the assumptions and rationales behind the methodological choices made in investigating the motivations, leadership, and organizing strategies of PSEs in Nigeria. The rest of the chapter is,

therefore, organised to discuss elements of the research, starting with the research paradigm, which details the underlying assumptions that guided the study. Next, I present the research design, explaining how the study was structured to address the research questions. Following that, I describe the research methods, focusing on the data collection and analysis techniques used, and then delve into the research ethics and researcher reflexivity before concluding the chapter.

4.2. The Research Paradigm and Approach

Sapsford (2006:175) has defined research methodology as '[t]he philosophical stance or worldview that underlies and informs a style of research'. This worldview, often referred to as a paradigm in academic literature (Bloomberg & Volpe 2019; Hadley 2019), acts as a noetic window or mental frame, shaping researchers' understanding of the nature of a reality (ontology) they seek to investigate and guiding how they approach the process of knowing (epistemology) the truth about that reality (Bloomberg & Volpe 2019; Easterby-Smith et al. 2015; Levers 2013). Researchers' ontological and epistemological stances are critical to their research enterprise, as these form the foundation on which all research is conducted and evaluated (Khatri 2020; Klenke 2016). It is therefore important that the research paradigm is made explicit in the methodology, as this foregrounds and explicates the foundational assumptions that provide grounding and direction to the procedural aspects of the research (Bloomberg & Volpe 2019). This worldview compass that directs academic research has several possible philosophical positions it can take but broadly leans in three directions. I found Hadley's (2019:571–573) autopoietic breakdown of these three positions useful and will apply it in outlining their broad strokes, as detailed below.

4.2.1. Foundational Paradigms for Research

In what he calls 'paradigmmapping', Hadley (2019:569–570) has used the 'triadic matrix of structure, pattern, and process' from Autopoietic theory to metaphorically concretise

the terms and concepts associated with philosophical paradigms so that they are 'constitutive of life itself'. As he explains, 'Research paradigms, as swirling centres of discourse, represent the "worded world"—a place where certain ontologies, epistemologies, and methodological preferences are discussed, debated, named, and renamed over time' (Hadley 2019:570) The three paradigms are now explained in turn.

First is the 'Paradigm of Structure' (Hadley 2019:571), which is broadly related to positivism and assumes the ontological view that both natural and social phenomena are 'out there' as realities independent of human knowledge or experience. The epistemology of this paradigm is rooted in empirical objectivism—the notion that truth about reality can be investigated objectively and can only be known through empirical observation, measurement, and experiment. Researchers operating within this school of thought are expected to collect and adduce hard evidence detached from personal value or bias and make generalisations from their investigations. Methodologically, research within the positivist paradigm favours quantitative approaches that collect large samples of quantifiable evidence, deductively analyse the data based on hypothesis, and report the findings statistically.

The second philosophical stance is the 'Paradigm of Patterns which studies the manifestations of repeated human activities and discourse' (Hadley 2019:571). Here, the ontological view is that what is known as reality is a subjective construct of the human mind as a product of the sensemaking activities of social actors (cf. Avenier & Thomas 2015; Wynn & Williams 2012; Saunders et al. 2012). This constructionist view of reality does not necessarily mean that nothing exists out there but that whatever exists cannot solely be known through empirical observation. Rather, reality can be perceived and known through interpretations of the common histories, lived experiences, and the communication of social actors in affinity with one another. The paradigm, thus, subscribes to an interpretivist epistemology of knowledge. As Hadley (2019:571)

explains, 'Knowledge is believed to be shaped by the values and worldviews of like-minded groups of individuals. Knowledge is intersubjective and created through the ever-evolving consensus of many participants, including that of the researcher.' An implication of this for research methodologies framed within this paradigm is that people's perceptions and articulations of their lived experiences within their social contexts become the central focus of data collection, analysis, and reporting. Furthermore, it opens the research process to emergent and flexible designs, various strategies for gathering data, and multiple stakeholder perspectives. Importantly, the research is usually qualitative in that it generates data and reports research findings mainly through words and visuals to provide detailed accounts of patterns of human experiences and actions that throw up new insights into social reality. Because they are usually based on subjective experiences and small samples, findings from qualitative/interpretivist research are not necessarily generalisable.

The discussion finally turns to the 'Paradigm of Process', a school of thought associated with discourse communities holding various philosophical viewpoints outside the boundaries of the two mainstream paradigms discussed above. Philosophical viewpoints, in this regard, include deconstructionism, critical theory, pragmatism, and postmodernism—all of which might, to some degree, align with positivism or constructivism depending on their position in relation to the centre of the paradigm. According to Hadley (2019:572), scholars researching within the epicentre of this paradigm, such as deconstructionists, 'constantly question and deconstruct the established knowledge, theories, and assumptions formed from structuring and patterning'. Ontology in this paradigm is not 'out there' (as objective structures) or 'in there' (as social patterns of meaning-making). Rather, reality is 'nowhere' and is always in a dynamic and uncertain process of being constructed by societal groups, shaped by the vicissitudes of politics and language within specific historical and cultural contexts

Accordingly, knowing is an emergent and chaotic process, requiring a plurality of contributions without imposing an established hermeneutic (Hadley 2019).

Other researchers operating away from the centre but around the peripheries of this paradigm, like critical theorists, might align with social constructionists' ontology of multiple realities and epistemological relativism, which relates to multiple channels of meaning-making. However, Sapsford (2006:176) notes that, in critical theory, while 'ontology still centres around meanings, […] meaning is differently defined and understood—as something historically constructed within cultures rather than negotiated between individuals'. Meaning making in critical theory is not an end in itself but a means that ends in shedding critical light on social systems for their ultimate transformation (Hadley 2019).

4.2.2. Positioning the Research Paradigm for the Study

As established in the preceding chapters, this study of the role of the Christian faith in SE is framed within the ILP and practical theology. Both these concepts emphasise the significance of socio-cultural cues and situational contexts in shaping the subjective experiences, meaning-making, and behaviour of social actors (Thornton et al. 2012; Swinton & Mowat 2016). Given this emphasis, these concepts naturally align with the interpretive paradigm, which seeks to understand the dynamics of social phenomena through qualitative inquiry (Miller-McLemore 2022; Sapsford 2006). Thus, I embarked on this study as an interpretive inquiry, aiming to delve into the lived experiences and theological reflections of PSEs through qualitative research methods.

Qualitative research is mainly an inductive approach that utilises various methods and is best suited for inquiries 'exploring and understanding the meaning individuals or groups ascribe to a social or human problem' (Creswell 2014:4) within their social context. As discussed earlier, the interpretive paradigm is closely linked to qualitative research. The two concepts are often used interchangeably because both focus on

capturing the depth and complexity of human experience and are particularly suited to research how social actors construct patterns of meaning in their social contexts. In this light, this study adopted the qualitative interpretive paradigm rather than a positivist or critical approach because its focus is on understanding the subjective experiences, theological perspectives, and contextualised actions of PSEs. While positivism seeks objective, measurable, and generalisable truths; and critical theory aims to critique and transform power structures, interpretivism was considered uniquely suited for exploring the lived realities, lived theologies, and meanings PSEs construct to shape the direction and practices of their respective SEVs. In addition, I initially adopted the critical realist worldview for this study but could not continue with it because I did not find that its emphasis on uncovering generative mechanisms and offering causal explanations for events aligned with the study's focus on meaning-making, multiple realities, and the integration of lived experiences with theological reflection.

The methodology used in the study also aligns with the interpretive stance in conducting practical theological research. As Swinton and Mowat (2016:72) posit, practical theology:

> seeks to interpret a variety of dimensions—situations, scripture and tradition, Christian practices–-and it draws on various hermeneutical perspectives in its attempt to understand God and human experiences. As such, the overall methodology within which Practical Theology sits and from which it develops its various methods is the interpretative paradigm'

This is particularly significant given that practical theology considers actions and experiences within both the living world of the theologian and the context of the inquiry as legitimate 'texts' for hermeneutical analysis (Miller-McLemore, 2014). This facilitates the application of hermeneutical perspectives and methods from theology into the social sciences, further justifying the use of an interpretive paradigm in this study.

4.2.3. Framing Practical Theology and Qualitative Research

Following the rationale immediately above, I find it necessary to clarify why and how a theological hermeneutic fits into the overall scheme of the study. From Chapter One, I

made it clear that the study is interdisciplinary, drawing a discipline in the social sciences into conversation with practical theology for a richer and deeper insight into a phenomenon interlacing the two. At once, this might appear problematic, given the seemingly antithetical philosophical paradigms from which the two disciplines are usually understood to approach critical scholarship. However, this study posits that both disciplines share a common objective—gaining knowledge about human experiences, perspectives, and behaviour in their situational contexts. Practical theology, with its focus on concrete and local experiences, and social science, with its aims to build explanatory theory about people and their behaviour (Punch 2001), can effectively partner to yield knowledge of the kind called 'phronesis' —practical wisdom (Flyvbjerg et al. 2012).

Furthermore, Swinton and Mowat (2016:xii) have argued that practical theology has a historical and continuing critical dialogue with social science from which it primarily draws its modes of data collection and analysis (cf. Miller-McLemore, 2014). This dialogue particularly takes place in stage two of their framework (Swinton and Mowat 2016:90). It is because of such methodological affinity between the two that both reasonable and practicable to design this inquiry as an interdisciplinary study based on Swinton and Mowat's (2016:89-92) framework for striking a dialogue between practical theology and interpretive, qualitative research.

In Figure 4.1, I present an adapted version of that framework (Swinton and Mowat 2016:89-92) as a methodological scaffold that depicts how the parts of the thesis fit together. As shown here, and as earlier explained in Chapter One, there are four stages in the framework (Swinton and Mowat 2016:89-92). In stage one (Chapters 1-4), I identified the research problem/situation and research questions and then read the literature to conceptualise what appeared to be going on. From having an idea of what was going on in the literature review, I raised the research questions, developed a conceptual

Figure 4.1: A methodological framework for the study
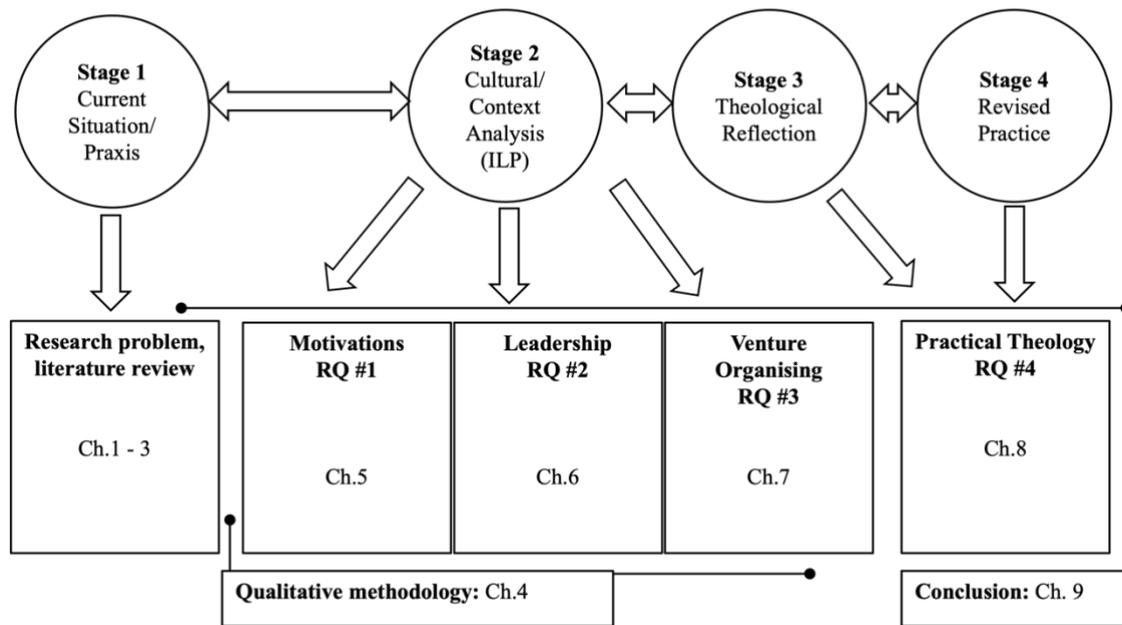
SOURCE: Researcher, adapted from Swinton & Mowat

framework, and designed the qualitative research methodology (this chapter). In stage two (Chapters 5-7), I conducted the qualitative research, and from the data analysis, discovered 'what really was going on' (Swinton and Mowat 2016) regarding the situation under exploration. Stage three involved the practical theological reflection. Here I reflected on the findings from empirical research data using a theological hermeneutic drawn from participants own lived theologies and using Christopraxis as the explanatory model. This is discussed in Chapter Eight. In that same chapter, I developed a fivefold framework for Christian engagement in SE, based on the practical theological reflection.

4.3. The Research Design

The study was undertaken as qualitative research, which has been 'defined as the practice used to study things—individuals and organizations and their reasons, opinions, and motivations, beliefs in their natural settings' (Chandra & Shang 2019:1). Qualitative is usually distinguished from its quantitative equivalent by its commitment to investigating and interpreting socially constructed and subjective meanings of phenomena, using words or texts instead of statistics to analyse and reports its findings (Bloomberg & Volpe 2019;

Chandra & Shang 2019; Creswell 2014). Methods for conducting qualitative research usually involve a miscellany of strategies and sources to collect data that assists in holistically understanding the complexities of a given social situation (Denzin & Lincoln 2018; Bloomberg & Volpe 2019).

From the array of strategies used in qualitative inquiry, the case study design was chosen as the appropriate approach to realise the objectives of this study. According to Yin (2009:46–47), researchers using case studies have a choice of two primary case study options to work with: the single-case design (involving the study of one case) or the multiple-case design (involving the study of multiple cases). Each of these case study types can assume two different formulations, depending on the number of embedded units of analysis. A single case study involving a single unit of analysis is a single-case holistic design, and one with multiple units of analysis is a single-case embedded design. Yin (2009:p. 50) describes the latter design as occurring 'when, within a single case, attention is also given to a subunit or units'. A similar variation obtains for multiple-case studies. Thus, a multiple-case study involving a single unit of analysis for each case is a multiple-case holistic design, and one with multiple units of analysis is a multiple-case embedded design (see Figure 4.2)

Following this typology of case study designs, this study was conducted using the multiple-case embedded design. The cases were six SEVs founded by Pentecostal Christians in Lagos, Nigeria. The embedded units of analysis were the Pentecostal founders of SEVs, the different categories and levels of people involved in their SEVs (including staff, board members, funders and beneficiaries), and organisational activities across all six cases. The multiple-case embedded design was adopted for several reasons. First, case studies have been cited as the recommended research approach to exploratory studies involving theoretically emergent phenomena (Kumar & Ormiston 2012; Naidoo 2019; Yin 2009), as it is the case with the SE-faith nexus (Borquist 2021). This relates to

Figure 4.2: Basic types of designs for case studies

	single case designs	multiple case designs
holistic (single unit of analysis)	CONTEXT — Case	CONTEXT (Case) ×4
embedded (multiple units of analysis)	CONTEXT — Case with Embedded Unit of Analysis 1 and Embedded Unit of Analysis 2	CONTEXT — Case with Embedded Unit of Analysis 1 and Embedded Unit of Analysis 2 ×4
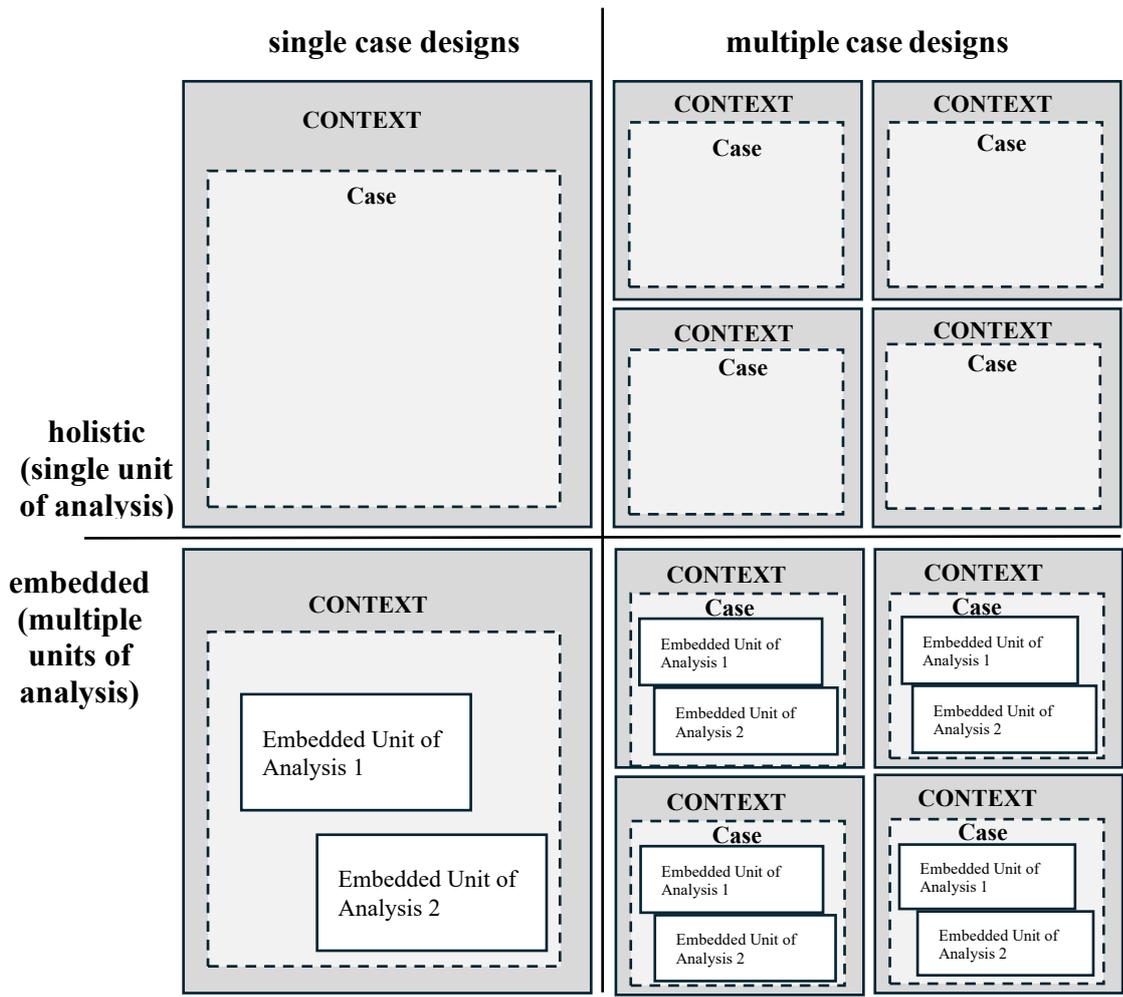
SOURCE: COSMOS Corporation in Yin

the interpretivist paradigm in qualitative research, which typically involves theory building instead theory of testing (Ponelis 2015). This was an important consideration for me in choosing a research strategy for the study, as I came into it aware of the theoretically exploratory nature of the field.

Secondly, it has been proposed that the case study method is a methodological fit for research conducted from a interpretivist paradigm, especially where the investigation concerns small or new enterprises (Ponelis 2015) like the SEVs in this study. Because interpretivist research allows for close involvement of researchers in their investigations (Walsham 2006), the use of interpretive case study in the context of budding ventures

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helps in 'minimizing the distance between the researcher and the key SME decision-maker, the owner/manager, in order to develop the practical and theoretical understanding and generate new and alternative theories and concepts' (Ponelis 2015:538).

Furthermore, an interpretivist case study design has been chosen because of its potential to contribute nuanced insights into socio-cultural intricacies involved in the intersecting of religious faith and SE in an organisational context (Naidoo 2019). This study's central aim to explore how religious faith influences the phenomenon of SE, which inherently assumes cross-sectoral hybridity (Doherty et al. 2014), indicates a dynamic interplay among institutional logics in the context of SEVs. From an institutional logics perspective, such contextual complexities in which the study was conducted called for a methodology that takes into account explorations and explications of multiple viewpoints and levels of understanding from the context. As Battilana et al. (2018:130) point out in this regard, 'interpretivist perspectives focus on social actors' perceptions and intangible signs of hybridity such as the articulation of different logics or identity claims'. The multiple-embedded case study not only created room for the study to glean perceptions and experiences of faith in SE at the individual level but also facilitated an intimate view of its related dynamics at the organisational and societal levels.

Lastly, the case study is the appropriate research strategy for answering the sort of 'how' questions asked in this study (Yin 2009). Asking 'how' questions within an interpretive case design can pry open in-depth discussions and rich narratives, which can in turn shed light on the contextually textured and complex realities that are often the focus of thick descriptions in qualitative research. This serves a valuable purpose in research, as '[s]uch 'thick descriptions' give the researcher access to the subtleties of changing and multiple interpretations.' (Naidoo 2019:259)

4.3.1. Selection of the Cases.

Generally, the number of cases that can be chosen in case studies is left for researchers to decide, considering the objectives and practical realities of their study. The choice of six cases was a self-imposed limitation to meet the objectives of the study at a manageable cost and within the time frame that I envisaged to complete the study. Indeed, it has been suggested that case studies be reasonable in number, say between four and ten cases, to ensure the rigour, credibility and manageability of the study (Easton 2010; Perry 1998).

Participants for the study were identified and recruited through the use of snowball or chain references (Taylor et al. 2016; Passmore & Baker 2005), meaning that I was referred to prospective participants, who, after granting me interviews, in turn, referred me to other participants. I started by asking Christian friends in Lagos for references to Pentecostal people they knew who had founded SEVs. Once favourable contacts were established with SEV founders, they referred me to people within their ventures I could interview. In almost every case, the SEV founders gave me names of other Pentecostal founders of SEVs who could participate in the study.

The selection of cases was done using purposive sampling methods. Accordingly, the six cases were selected on the grounds of similarity and for the purpose of comparison across the cases. This approach was used to enable a more robust inquiry that would generate multiple perspectives both within and across the cases. All six cases studied were selected primarily based on their identification as social ventures that (a) are founded and led by Pentecostal Christians in Lagos, Nigeria, (b) are innovative in their social interventions, and (c) hybridise their funding streams. Bounding the cases based on their identification as SEVs founded by Pentecostal Christians ensured a logical replication of the study and helped distil the role of faith in the founding and development of those ventures. All the cases were third-sector initiatives engaged in some form of commercial activity to sustain their social mission. This helped me distinguish the SEs from both

commercial ventures and traditional charitable organisations. Lagos was considered uniquely positioned for this study because of its status as the main hub for both the Christian faith and entrepreneurship in Nigeria and also because of the prevalence of endemic social problems arising from government failure to meet the needs of its massive population (Akanle & Shittu 2018; Cheeseman & de Gramont 2017).

In all, a total of thirty-four people from the six SEVs participated in the research. All but three of these were identified and recruited using the 'snowball' recruiting method described above. Of the remaining three, two were people I personally knew and who self-identified as PSEs. The last person was identified as a SEV founder online and was contacted by phone to participate in the study. Table 4.1 describes the cases and provides a list of the participants and their roles in the SEVs.

4.3.2. Data Collection

Case studies lend themselves to multiple data collection methods (Yin 2009; Creswell 2014). Kumar and Omiston (2012) recommend that case studies of SEVs be done utilising multiple methods that will generate data from multiple sources within the same case, which can then be triangulated to better fathom the multiple realities and perspectives of the case. It was in line with such a recommendation that, following approval by the Ethics Committee of the Oxford Centre for Mission Studies (OCMS), research in the field started in August 2018, using a multi-method approach to gather data.

4.3.2.1. Semi-Structured Interviews

A key objective in collecting data for the study was to elicit personal and organisational information and perspectives to yield a composite corpus of material that could help answer the research questions. The primary method in this regard was the use of semi-structured interviews, which provided ample freedom to engage in in-depth conversations with participants that educed life stories, organisational histories, and personal perspectives (Creswell 2014; Davis 2006; Skinner 2012; Steyaert & Bachmann 2012;

Table 4. 1: Description of the cases

Venture Codename	Venture Description	Participant Codename	Role of Participant
Case Alpha	Case Alpha has been providing access to quality education (and its related services) for children living in slums since 2012. It is presently in three urban areas in Nigeria, and in a few other African countries. Case Alpha is primarily a volunteer-driven venture. It operates a highly innovative approach to service delivery, fund development and volunteer recruitment.	Tooron	Founder, Executive Director
		Aleayi	Board Chair, (Founder of an associated SEV)
		Ansozo	Volunteer
		Feradi	Board Member, (Founder of an associated SEV)
		Ruebet	Head of Operations, Former volunteer
		Sanony	Stakeholder Manager
Case Beta	Case Beta pioneered hydroponics in Nigeria in 2006. It is a hybrid organization set up to help solve Africa's food insecurity. The venture trades its products and services while raising funds and utilising some of its profits to train and resource farmers & herdsmen across Nigeria in using new technologies to spur growth.	Adeona	Founder, Managing Director
		Titbel	Secretary
		Micola	Programme Coordinator, Volunteer
		Tolare	Operations Manager, Former volunteer
		Olaade	Facilitator, Beneficiary, Head of a partner institution
Case Gamma	Founded in 2002, Case Gamma has been at the forefront of redressing Africa's leadership deficits. To attain this, it has focused on Africa's youth, empowering them through innovative trainings and providing them needed support to start and ethically lead new ventures. To be financially sustainable, the venture combines donor funding with some sale of products and service.	Ninwud	Founder, former Executive Director
		Johene	Associate (founder of a partner organization)
		Femtai	Executive Director, a former beneficiary
		Daneme	Programme Coordinator, a former beneficiary
		Yewapa	Senior Programme Coordinator
		Nadden	Non-Executive Director, board member
Case Delta	In 2012, Case Delta was set up to get children off the streets into schools. It also established a mentoring programme which matches high income earners with indigent children. In 2015, venture launched a tuition-free school for out-of-school children. Case Delta works across sectors to facilitate health and education services. It runs on both donor funding and minimal monthly commitment fees parents pay to keep their children in school.	Tostai	Founder, Executive Director
		Niyode	Associate, donor, volunteer,
		Ebemaj	PTA Chairman of school
		Segmaj	Volunteer and former beneficiary
		Chiuzo	Associate (Manager at an associated SEV)
		Baskam	Beneficiary
Case Epsilon	Since 2001, Case Epsilon has empowered youths and helped improve living standards in depressed communities. It has had operations in various African countries in sundry specialisms. It believes that its innovative approach is make churches hubs for community development. To sustain itself, the venture raises funds, while minimally engaged in selling products and services. The founder also has a business that subsidises the venture from its profits	Eriigh	Founder, International Director
		Jesdel	Programme Director, former beneficiary, former volunteer,
		Ifenni	Accountant
		Hanani	Board member
		Emmada	Volunteer, former beneficiary, former staff
		Johuna	Administrative Manager, PA to International Director
Case Zeta	Case Zeta is set up in one of the most depressed areas in Lagos. Since 2005 it has ran remedial classes and provided feeding, clothing and healthcare for children in the community. The venture largely survives on funding from donations, but the founder has set up businesses to generate income that can help support the social venture	Tolsan	Founder
		Aarsol	Administrator, Volunteer, Former beneficiary
		Sameji	Head of Administration
		Fraosh	Volunteer
		Titash	Former donor and volunteer

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Wengraf 2001) from PSEs about their involvement in the SEVs. According to Skinner (2012:9), 'This type of interview is themed and seeks to understand the actor's understandings of his or her life world, his or her interpretations, meanings and narrations. It is qualitative and descriptive, seeking the nuances and particularities of the human condition'.

To facilitate this, an interview guide was developed with two sets of interview questions: one for the founders of the SEVs and another for participants involved with them in the ventures. Founders were privileged because of their principal role in originating the ventures, a role deemed crucial to answering the main research question. The latter set of questions for the other participants was designed to not only elicit explanations of their personal engagement in the SEVs but also to help triangulate accounts given by founders. These guides were used to probe participants with open-ended questions in order to elicit deep conversations and rich narratives from them that could help advance knowledge about the topic under investigation.

The interview guide was initially tested in a pilot study with six participants. All participants, except for two who struggled with the term "faith," understood and answered the questions without any issues. The guide was unmodified but questions with the word faith were asked with consideration to the context to avoid further misunderstanding. Data from the pilot case study was included in the data corpus for the entire study. Thirty of the interviews were done face-to-face with participants, while four interviews were done via WhatsApp due to the lack of physical access to the participants during the Covid 19 pandemic in 2020. With the permission of the participants, all interviews were recorded on a dedicated voice recorder, the Sony ICD-UX560.

A disadvantage I found with the interview guides was that they sometimes got in the way of the conversations. There was a tendency to prioritize the questions and follow them closely, rather than allowing the conversation to flow naturally. This was

particularly evident when there was a concern that participants were veering off-topic and not staying focused on the research subject. However, the semi-structured format did fulfil the benefit for which it was chosen over the unstructured and structured alternatives in the following ways. First, because the protocol provided guidance for conversation starters with participants, they helped to standardise the interview questions and their corresponding responses (unlike the case with unstructured interviews), while also providing ample freedom to engage in in-depth conversations that unveiled life stories, organisational histories, and personal perspectives (Creswell 2014; Davis 2006; Skinner 2012; Steyaert & Bachmann 2012; Wengraf 2001). Secondly, in situations where I used them for face-to-face interviews, participants seemed to have taken the interviews with some degree of deference and gave me their full attention. Being fairly structured, it communicated a sense of preparedness and promptitude to some of the leaders in the SEVs who initially wanted to go on with business in light of their busy schedules. Conversely, being fairly flexible and conversational, it signalled friendliness and helped put participants at ease as the interviews progressed. Thus, there were moments of emotions, laughter, and deep talk with participants even though I was meeting most of them for the first time.

4.3.2.2. Observations

Data gathering also involved unstructured observations. This was carried out using the researcher's role of 'observer as participant' (Creswell 2014; Easterby-Smith et al. 2015; Foster 2006; Mulhall 2003)—i.e. a researcher 'who undertakes intermittent observation alongside interviewing, but whose role is known' (Mulhall 2003:308). This involved me revealing my identity as a researcher to informants at their events and making my role as an outside observer my primary focus while still leaving open the possibility of participating in activities of the ventures as a way of gaining an 'insider's' perspective on issues relevant to the study. Indeed, in a few cases, I was given roles to play during some

of their events. For instance, Case Delta invited me to give awards during one of its graduation ceremonies, and Case Epsilon also invited me as a special guest at one of its Christmas events for its beneficiaries.

Concerns have been raised that observation events, like the ones I participated in, raise the risk of either the researcher being seen as intrusive (Anderson 2016), or for observation to lead to what has been termed the Hawthorne or observer effect, whereby participants put up a performance for the researcher because they know they are being watched (Anderson 2016; Saunders et al. 2012). Regarding concerns about intrusiveness, the participants, especially the founders, were more than welcoming to me. In turn, I kept a posture of respect and professionalism toward participants and their work, which helped engender trust and acceptability to carry out the research. On the latter concern about participants putting up a performance for the research, I was often in the middle of their normal activities with several other people present and did not sense that participants did anything out of the ordinary just to impress me. Also, information relevant to the study from these events were triangulated through multiple other interviews, observations, and documentary evidence to corroborate or validate information from participants.

Since observations of the cases took place in situ, they availed ready-made opportunities for me to observe phenomena in their 'natural' context and, thus, helped build significant knowledge about the cases. As Mulhall (2003:103) explains:

> Observation…captures the whole social setting in which people function, by recording the context in which they work. The analogy of a jigsaw is useful here. Interviews with individuals provide the pieces of the jigsaw and these pieces are then fitted into the 'picture on the box' which is gained through observation.

Thus, the goal throughout was to enrich and later triangulate the data from the interviews with supplementary data derived from my perceptions and interpretations of relevant phenomena during onsite visits to the cases (Edvardsson & Street 2007).

The format of the observations was unstructured, meaning that I did not go to the case sites with a preformed checklist of phenomena to observe or a predetermined role to

play (Mulhall 2003). Rather, broadly guided by my research questions and the themes and conceptual framework from my literature review in Chapter Three, I was flexible and open to being 'led' by the objectives of the research towards any real-life, real-time phenomena that could be significant and relevant to my research topic and question.

Throughout, field notes were taken, most often in shorthand during observations and then later elaborated on after the events to register my accounts of phenomena observed (Mulhall 2003; Foster 2006). Where possible and given permission, some of these observations were captured in the forms of video recordings, audio recordings, and photographs. These had the advantage of serving as data captured in real-time for retrospective analysis. In addition to field notes documenting my observations, I also maintained a reflective journal that captured my experiences and perspectives on what I observed. It has been noted that a reflective journal constitutes an aspect of researcher reflexivity and itself serves as both a valid source of data for the research and a resource for strengthening it (Kumar & Ormiston 2012; Kitchenham 2010).

4.3.2.3. Documentary Evidence

A final method of data collection for my study was the use of documentary sources. The term 'documentary sources' here refers primarily to written or textual documents. However, it also includes other sources of data or information about the cases, like audio, video, and photographic materials in either print, electronic, or online media (Creswell 2014; Finnegan 2006; Olson 2010; Saunders et al. 2012). As Bowen (2009:27) has described them, 'Documents contain text (words) and images that have been recorded without a researcher's intervention'. An advantage of these as sources of research data is that they can be mined before, during, and after field research for valuable information that help provide context and validation to interviews and observations (Bowen 2009; Kumar & Ormiston 2012; Taylor et al. 2016; Yin 2009). For especially case studies, the

single most significant value of documents is 'to corroborate and augment evidence from other sources' (Yin 2009:103).

During the field stage, there was a wide variety and a vast number of materials that were available for use as documentary evidence, especially with the deluge of information on the Internet (Taylor et al. 2016). I visited the online platforms of key participants and of the cases, including their Facebook, Instagram, and Twitter pages, as well as their organisational websites. Some of the founders asked if they could enlist me for their email newsletters and for information about their activities, to which I gladly obliged. I also received printed documents from all the SEVs about their organisations. (e.g., brochures, newsletters, annual reports, training materials, and vision and mission statements). Case Epsilon gave me full access to their office files, which included financial statements. Other cases referred me to their financial statements either online or in their annual reports. I also made use of some public domain documents, interviews, YouTube videos, and online newspapers carrying stories about participants or their ventures (Kumar & Ormiston 2012; Mogalakwe 2006; Olson 2010; 2016; Raptis 2010; Taylor et al.).

In view of the diversity and volume of materials, I had to establish criteria for selecting documentary evidence, thereby limiting the materials to a manageable cache for my study (Raptis 2010; Yin 2009). As Miller and Alvarado (2005:350) note, such 'selection strategy provides a systematic process and theoretic rationale for choosing among the plethora of available documentary sources.' Three considerations guided me in this process. First, documents were chosen on the basis of their relevance to my study (Olson 2010; Finnegan 2006; Saunders et al. 2012). A TED video of one of my participants, for example, had a title related to my topic. I needed to hear her thoughts on the issue, so I downloaded it to use as part of my documentary evidence. In this regard, I looked for materials with the potential to serve as supplementary data that could be triangulated with my interviews and observations in order to get a holistic and reliable

picture of the life stories needed for the study. Secondly, I sought documents that were accessible to me (Miller & Alvarado 2005; Saunders et al. 2012). The final selection criterion relates to the authenticity of the sources (Raptis 2010), with consideration given to the 'where, when, and by whom the source was created' (Miller & Alvarado 2005:350). Here, my focus was primarily on documents created firsthand by either the participants or their organisations. In evaluating documentary sources for reliability, firsthand and eyewitness accounts of events and experiences are usually assessed as more reliable than those provided secondhand (Rowlinson 2005). Where third-party documents were used, they were chosen on the grounds that they directly projected the life stories and viewpoints of my research participants. Online interviews, especially those going back to the early days of the SEVs, were looked at based on this criterion.

4.4. Data Analysis

Volpe and Bloomberg (2019:231) define qualitative data analysis as 'the process of bringing order, structure, and meaning to the masses of data collected.'. This definition indicates that qualitative analysis goes beyond simply reasoning through collected data to reach research findings; rather, it is an integrated process involving several other aspects of engaging with the data. What is essential, therefore, in data analysis is to ensure all critical aspects related to the data are identified and laid bare so that transparency is ensured (Bingham 2023; Bloomberg & Volpe 2019). In the following sub-sections, I attempt to make plain my analytical process and the philosophical rationales that informed my methods.

4.4.1. Data Handling for Analysis

Given the large volume, complexity, and sensitivity of data that was collected, it was expedient to have a one-stop facility or resource by which all of them could be pulled together for easier management and effective analysis. This is where my computer-assisted qualitative data analysis software (CAQDAS) came in handy. All data collected

were subsequently imported to MAXQDA,[9] where, for future coding and analysis, they were categorised according to source types (e.g., interviews, observations, and documentary evidence), the respective cases, and the roles of participants in the SEVs. Each of the six ventures and the thirty-four participants were assigned a codename to ensure their anonymity. Memos were created for the data so that each source had a context to it during analysis. As a safeguard against losing data in the event of a computer malfunction or accidental file deletion, I maintained multiple platforms for storing my data, including double-passworded cloud storage and an external HD storage.

4.4.2. Transcription of the Recordings

Before the recorded interviews were transcribed, I prepared a protocol to guide the process and help maintain the same standards throughout. Using the MAXQDA transcription tool, I personally listened to and transcribed all the interviews and recorded observations, which gave me the opportunity to recall information and to relive my interaction with participants. Because I am not a Nigerian and do not understand any of the local languages, recorded information in a Nigerian language had to be first translated into English (the language of my study) by someone fluent in both the original language and English. To ensure accuracy, the English translation was then verified by another person, who also spoke both languages, before it could be used as part of the data for analysis. Each translator had to sign a confidentiality agreement before doing the translation.

In terms of method, I used an approach referred to as 'denaturalised transcription' (Azevedo et al. 2017:161), which is a form of verbatim transcription that focuses on fully and faithfully writing down meaningful verbal speech but minimises or eliminates idiosyncratic, non-verbal, and contextual speech elements. This approach was chosen because, in line with the interpretive paradigm, the aim of the interviews in the study was

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[9] Throughout this study, I used four iterations of MAXQDA according to the years of release: 2018, 2020,2022, and 2024. I primarily used the 2018 and 2020 versions for most of my qualitative analysis.

to capture the sense or meaning participants made of the role of faith in the founding and development of their SEVs (Oliver & Mason 2005). After each interview was transcribed, I asked the respective interviewees if they would like to receive a copy of their transcription for review, modification, or validation. Two participants expressed interest in receiving their transcribed interviews by email, but they did not respond after I sent them the copies.

4.4.3. Data Coding and Interpretation

Informed by qualitative interpretivism, and utilising elements of thematic analysis (Braun & Clarke 2006), this phase of the analytic process generally involved a thorough reading of each datum in the corpus to further intimate myself with the lived realities of the participants, and then using in MAXQDA to iteratively generate codes, categories, and themes recognised as patterns of meaning domiciled in the data (Miles et al. 2014; Saldaña 2016). Saldaña (2016:4) defines a code in qualitative analysis as 'a researcher-generated construct that symbolises or translates and thus attributes meaning to each individual datum for later purposes of pattern detection, categorization, assertion of proposition development, theory building, and other analytic purposes.' Categories, on the other hand, are a 'synthesis' of coded segments or 'consolidated meaning' (Saldaña 2016:10) in qualitative analysis and a theme 'an outcome of the coding , categorization, and analytic reflection' (Saldaña 2016:198).

Researchers are typically faced with three logical or analytical options when undertaking the coding process: deductive, inductive, and abductive (Bloomberg & Volpe 2019). Rooted in positivism, deduction tests established theories through analysis of empirical data and then develops generalisable theories from that analysis. Deductive analysis therefore typically works with predetermined (a priori) codes. Contrarily, induction, which is associated with interpretivism, moves without theory to analyse the empirical data and then proceeds to proposes theoretical conclusions about that specific

data from the analysis. In pure induction, therefore, codes (and, ultimately, theories) emerge from the data. Thus, the concept of grounded theory. The third option, abduction, iteratively walks a bridge between the other two approaches, creatively and collaboratively conjecturing the best possible explanation to an inquiry in a specific situation (Bloomberg & Volpe 2019; Timmermans & Tavory 2012). Hence, even though it is located within an interpretivist paradigm, abductive analysis involves 'a recursive process of double-fitting data and theories'

I settled on the abductive logic for my coding and analysis because of its methodological fit with interpretivism and because of its utility for creative and collaborative bricolage in sense-making (Bloomberg & Volpe 2019). I found this to align with the overall framing of the study as a conversation not only between practical theology and SE as academic constructs, but also among multiple stakeholders—including the researcher—who utilise various strategies and resources to understand the lived experiences and theologies of PSEs in Lagos, Nigeria. Timmermans and Troy (2012:172) bring this home when they argue that:

> socially cultivated and cultivatable ways of seeing become the preconditions for abductive reasoning. The substitution of a "truth instinct" for cultured knowledge provides a way to conceive of abduction as socially located, positional knowledge that can be deepened and marshaled for theory construction. It also allows us to gain insights from the literature on positionality, wherein much is made of the fact that the researcher is part of the world of the people studied.

From this abductive perspective, I proceeded to iteratively code the data items, taking one case at a time until the entire data corpus was done. During the cycles of coding I utilised a combination of the pattern matching and pattern inducing methods recommended by Reay and Jones (2016:443) to qualitatively capture the nuances in participants' situated vocabularies of motives, beliefs, values, and practices, as well as facilitate the identification of essential categories for comparison. One aspect of this twofold approach involved the use of the 'structural coding method' (Saldaña 2016:98), whereby the research questions and a priori topics from the semi-structured interview protocol and the literature reviews deductively guided the initial coding process (Belfrage

& Hauf 2017; Fereday & Muir-Cochrane 2006; Perry 1998; Saldaña 2016). This helped establish an early structure for the coding process and offered initial concepts to work with from the data (Bingham 2023).

The second aspect involved inductively generating new and 'surprising' codes from the raw data through a combination of 'in vivo', 'values', and 'descriptive' coding methods (Kuckartz & Rädiker 2019; Saldaña 2016:83–117). This was an open coding strategy that allowed the codes to emerge based on recurring patterns of information evident in the empirical data (Bingham 2023; Fereday & Muir-Cochrane 2006; Saldaña 2016). At times, I reviewed the data line-by-line, applying in vivo coding to specific words and brief phrases or statements (splitting codes) (Saldaña 2016:23–24). However, in most instances, I assigned codes to larger segments of the data (lumping codes) to better capture the contextual meaning of the codes (Saldaña 2016:23–24). Throughout the process, I did memos, summaries, comments, and highlights in MAXQDA to elucidate or emphasise codes, and to capture the sense I was making of the 'big picture' emerging from the data (Bingham 2023; Bloomberg & Volpe 2019; Saldaña 2016). I also kept a logbook, where I occasionally described my developments in the analytical process. Figure 4.3 is an example of my analysis in MAXQDA, showing some of the elements that went into this cycle of the coding process (see Appendix Three for more examples).

After the initial round of open (primarily inductive) coding, I began another cycle of analysis, this time focusing on organising the initial codes into categories and themes through an iterative process (Bingham 2023; Braun & Clarke 2006; Saldaña 2016). This cycle first involved re-familiarizing myself with the data associated with the codes to gain a broad view of the emerging patterns of meaning and their relationships both within and across the cases. Given the extensive and voluminous data corpus I was working with, I employed an abductive approach to derive insights from prior knowledge and reflections

on the data itself (using memos, code notes, and visuals created in MAXQDA). This helped me reorganise, rename, or recode existing segments as the emerging patterns of meaning in the data determined (Bloomberg & Volpe 2019; Kuckartz & Rädiker 2019; Saldaña 2016). The emerging patterns of codes both within and across the cases were subsequently categorised into levels of first order coded texts in the data, second order themes or clusters of meaning derived from an understanding of the data, and then into aggregated dimensions of conceptual or theoretical themes (Hu 2018; Kempster & Parry 2011; Tracey 2016) (see figure 4.4 for an example of the process).

Figure 4.3: Coded segments in MAXQDA showing aspects of the initial data analysis
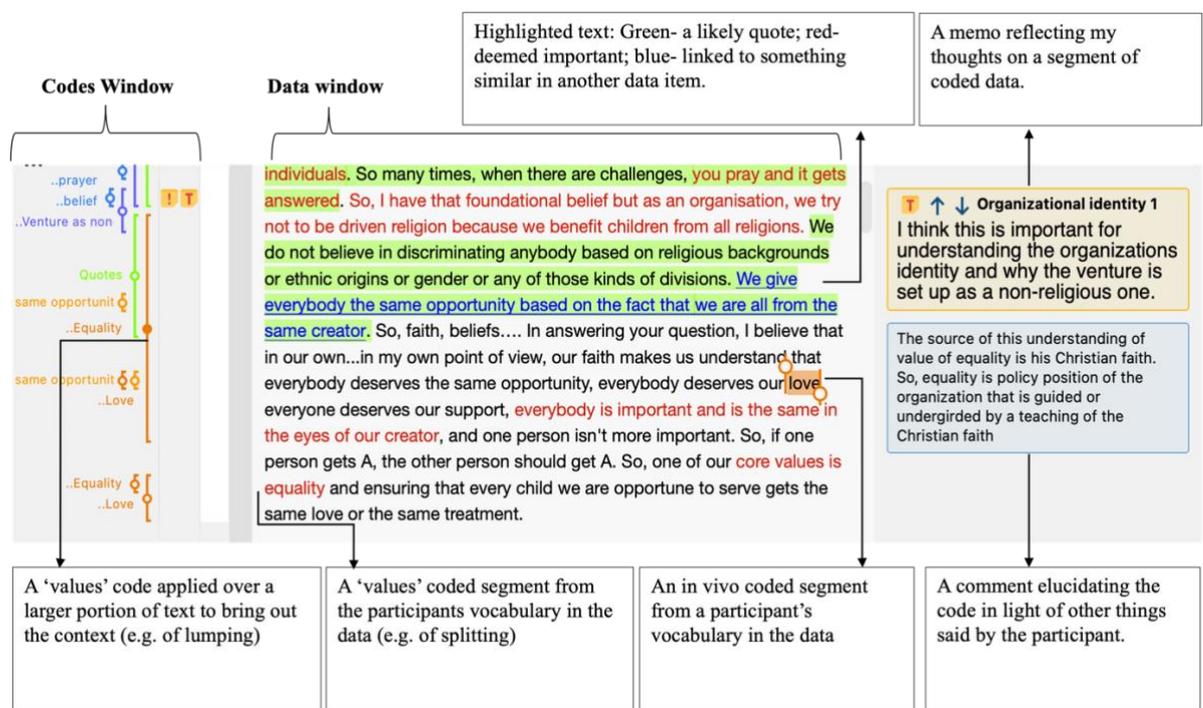
Source: The researchers data analysis in MAXQDA

Ultimately, the topics of the first three research questions (related entrepreneurial motivations, leadership, and venture organising) became the superordinate themes under which my codes were 'organised' and 'reconfigured' (Saldaña 2016) (see Tables 4.2, 4.3, and 4.4 for the resultant data structures). This process was facilitated by a comparative chart of the cases developed in MAXQDA, which helped me conceptualise what was going on in the data regarding participants' motivations, leadership, and venture

Figure 4.4: An Example of the 2nd coding cycle process

SOURCE: The researcher's data analysis

organising. The goal was to, through the development of themes, abstract an emerging theory from a cross-case analysis of the data. I used triangulation to corroborate and validate findings, and rich narrative descriptions to report the findings in Chapters Five to Seven.

4.5. Research Ethics

As I undertook this study, I was mindful of ethical considerations that might arise. The necessity and significance of addressing issues of ethical concerns related to research, especially in a value-driven field like SE, cannot be overstated. According to Bjärsholm et al. (2018:100), SE 'researchers face problems that are linked to the research object chosen, to the normative basis of the ventures, and to the role imposed on the researcher when choosing the research objects and relating to them'. In this regard, during the research, I was aware of the likelihood of handling or reporting information that could be confidential and/or risky for the research participants and the organisations in which they are involved. These very real possibilities required that I, with the utmost sense of responsibility, put the necessary measures in place to protect 'research participants,

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develop trust with them; promote the integrity of the research; guard against misconduct and impropriety that might reflect on their organisations or institutions' (Creswell 2014:92).

Table 4.2 Data structure and themes for Chapter Five

Sample 1st order coded segments of data	2nd order themes	Aggregated dimensions
Most of the things I am also doing now are things taught in the home.	Childhood upbringing and values	Vocabularies of personal motivations
So, my mother has been a very strong influence		
The model was to follow what my grandfather did		
I went to medical school and realised that I could not deal with blood…. That was actually what got me into in the social development	Career decisions in college	
In my fifth year in university in med school, I was really looking to understand from a place of God's purpose for my life		
One of my mentors is an American, Zane Pilzer. He is an economist, also a pastor	Inspiration and mentoring from personal 'heroes'	
I have been inspired by a lot of Nigerian entrepreneurs		
These I can say are heroes—they are my heroes; they inspire me just the way Mary Slessor inspires….		
I want to feed the world	Desire for social change	Vocabularies of prosocial motivations
I just had a burden for nation building		
Deep down inside me I am always looking for avenues to impact society		
I saw it as an opportunity to give back to the society	Social consciousness to give back	
I realize how much I have been given and I think that the onus is on me to give back		
It is more of a good way of giving back to the society		
people are around, and we are meant to love and to serve them	Passion to serve humanity	
when I saw him, I just felt that I could do something about it.		
I might be able to help a number of people		
I am called into agriculture. That is my ministry	SE opportunity as divine calling	Vocabularies of transcendental motivations
This is actually God's story, and we are just called to be partakers with Him		
I started sensing that I had a calling		
I felt God's hand going into the sector	Divine promptings to doing good	
I felt led that no, this is the solution		
I had this unrest within me		
The word of knowledge, and the word of wisdom…they were both activated	Special Revelation to engage in SE	
I was hearing God while doing [venture]		
I slept one day and had a dream,		
So that turned everything. That was my personal encounter with God	SE as an imperative of personal salvation	
What happened was that I got born again		
I met Jesus in 2001 and there is always this hunger and desire to do something for the master		
My motivation comes from one part of the scripture	Guidance from the Christian scriptures to engage in SE	
For me, there is even a Scriptural reference—Romans 15— that that led us to start [venture]		
It is more about being Christ-like		
I was fascinated with people like Nehemiah		

Table 4.3: Chapter Six data structure and themes

Sample 1st order coded segments in the data	2nd order themes	Aggregated dimensions
Christians contributed to her [in] that they linked her with those in power.	Linking social capital	Social network and capital
One person I told him he needed to invite was a lady in the Nigerian council of education…whose understanding of education is profound.	Linking social capital	Social network and capital
The team visited the king, who pledged his unwavering support	Linking social capital	Social network and capital
There are some people, who—members of their churches—I speak with. They say, 'O my pastor will like you' and then they introduce me to their pastor	Bridging social capital	Social network and capital
I came here through a colleague of mine in the former place where I was teaching.	Bridging social capital	Social network and capital
Through our network give him access to the network has.	Bridging social capital	Social network and capital
Obviously, the relationship with my spouse—a trusting relationship where we complement each other	Bonding social capital	Social network and capital
So, the network has been, let's say, friends. Yes, friends and people	Bonding social capital	Social network and capital
I was National Superintendent of our churches in the country and the US for eight years. And so, that put me in a network of church leaders	Bonding social capital	Social network and capital
In the church, I was able to meet like-minds. We meet from time to time to brainstorm how we can further the cause of Christ but in enterprise	Bonding social capital	Social network and capital
I am not religious, you know….I have a relationship with God.	Filial relationship with God	Leadership Identity
It's more about the personal relationship that I have with God	Filial relationship with God	Leadership Identity
If I'd not actually had a personal relationship with Jesus Christ, I wouldn't be where I am	Filial relationship with God	Leadership Identity
He's been able to drive this organisation based on his relationship with God	Filial relationship with God	Leadership Identity
So that turned everything. That was my personal encounter with God. And I said, 'Wow. So, it means he really loves me'.	Conversion Experience	Leadership Identity
I got born again as a college student at the University of Ife… in the 80s	Conversion Experience	Leadership Identity
I didn't really come to faith until just about the time I was turning forty	Conversion Experience	Leadership Identity
Faith found me and my siblings when university students came to our house to invite us to Sunday school.	Conversion Experience	Leadership Identity
I'm finding that the most productive—the most impactful—are those that have an intimate walk with God…	Intimate fellowship with God	Leadership Identity
I know God and not just know Him; I know Him intimately	Intimate fellowship with God	Leadership Identity
Internally, you know that your personal walk with God…drives your engagement in the workplace.	Intimate fellowship with God	Leadership Identity
So, the key word is service…you're giving of yourself.	Servant leadership as selfless service	Leadership Paradigms
Servant leadership, the concept of serving in leadership	Servant leadership as selfless service	Leadership Paradigms
So, leadership is service and there's service to the cause in which you believe; to others around you	Servant leadership as selfless service	Leadership Paradigms
Christian leadership is about service and being servant like	Servant leadership as selfless service	Leadership Paradigms
So, creating some form of empowering others to be as strong as you are so the ball doesn't always have to be in your own court.	Servant leadership as empowerment	Leadership Paradigms
Growing more leaders, that's the basis of everything.	Servant leadership as empowerment	Leadership Paradigms
The kind of leadership that we run here, basically, I can say is mentorship.	Servant leadership as empowerment	Leadership Paradigms
Some of the teachers, if they go elsewhere, they may not hire them teachers. But she brought them in educated them in her own little way	Servant leadership as empowerment	Leadership Paradigms
Jesus is the perfect example of all of this. When the people were hungry, he was able to like get the little resource around.	Servant leadership as Christlike ministry	Leadership Paradigms
I am being like my father, Jesus, to start with because his word tells us that 'Whatsoever you do to the least of my brethren, that you do unto me'	Servant leadership as Christlike ministry	Leadership Paradigms
Even look at Jesus Christ, the way he lived his life while on earth with us, you know—making people feel loved, bringing healing, bringing hope—I think it fits very well	Servant leadership as Christlike ministry	Leadership Paradigms

Table 4.4: Chapter Seven data structure and themes

Sample 1st order coded segments n the data	Second Order Themes	Aggregated dimensions
It is an NGO limited by guaranty.	Legal organisational types	Organisational forms
We registered as incorporated trustees.		
We were a business name but we are now an LTD		
It is a not-for-profit	Financial types and strategies	
Thirdly, is social enterprise, where we sell merchandise and stuff and all of those kinds of things		
It is hybrid so we have both paid and free. But our free training is like scholarship		
Providing quality education for underserved children	Organisational mission and identity	Organisational Identity
Our mission statement is we are on a mission to feed the world		
To inspire, empower and equip a new cadre of African leaders		
When I needed to register my company, I just called it [name of venture]. I chose that because I remember I learned something from the book of Esther...there was no mention of God	Faith and organisational identities	
We don't want it to be more of religious based so that other people too could be saved by doing what we are doing.		
[We are] not just a regular NGO, but a faith-based that works with church and community at the same time		
So, one of our core values is equality and ensuring that every child who we are opportuned to serve gets the same love	Humanity-focused values	Organisational Values
Respect, respect. We are all equal in the eyes of God		
Love is the greatest of it all. If you don't love the people you intend to serve, once who hit a brick wall, you just turn back		
[It is] based on competence, it is based on character and doing the right things and doing them right.	Business-minded values	
'L' is leadership effectiveness, accountability and professionalism		
I have talked about the values of integrity, accountability, teamwork, [and] strong work ethic		
Top of our value system is faith in Christ	Faith-related values	
She always involves herself in fasting and prayers when she encounters any difficulties		
One hundred percent respect for God or fear of God is important to me		
The board sets direction and has oversight over the operations.	Hierarchical structure	Organisational structure and governance
There was the need to now put certain formal structures, and so we had to begin to transit to having a board to ensure governance is proper		
We have a management team that is comprised of about forty-five team leaders across nine departments		
I just want to hear from everybody before I analyse the situations, analyse the decisions	Democratic culture	
So, nobody is everything. If I don't know something, I will call the next person. Everybody has their strength; everybody has their weakness.		
It keeps me going… seeing how we embrace each other, you know, not just as colleagues but as family		

To this end, I committed myself to upholding the standards and practices of ethical research as laid down in *Research Ethics at OCMS* (Oxford Centre for Mission Studies 2012). This is the document that lays out the procedural norms, ethical standards, and codes of conduct for undertaking research at the Oxford Centre for Mission Studies (OCMS), a partner institution of Middlesex University, through which I am pursuing my doctoral studies. The guidelines set forth in this document for conducting ethical research are in consonance with established standards for research ethics in the United Kingdom. Based on the abovementioned document, I addressed the following areas of ethical concerns in the course of my research.

The first issue of concern has to do with the legitimacy of the study itself. OCMS requires that students pursuing research degrees under its institutional ambit go through an ethical review process, overseen by its Research Ethics Committee (REC), before embarking on their research (Oxford Centre for Mission Studies 2012). Part of this review process involves submitting a working research proposal—with a section affirming the intending researcher's ethical commitments in conducting the research—to the REC for examination and institutional approval. In consistency with this, I submitted my case study protocol and my interview questions to the REC and started my field research only after it was approved.

Another aspect of approval involved getting permission from SEV founders/leaders or other such gatekeepers for me to study them and their organisations (Easterby-Smith et al. 2015; Creswell 2014). Among other things, this entailed making clear my research purposes and methods to potential participants and obtaining their written consent to participate in the study, before starting my interviews. Furthermore, I pledged to take all necessary measures to forestall any harm that may come to them in the course of (or as a result of) their participation in my research. I also pledged to protect participants'

identities and to respect their privacies, values, and rights as the research process required of me.

A final ethical issue that has come up lately has to do with acknowledgement regarding the use of artificial intelligence (AI) in the writing process. In this regard, I acknowledge that I made use of a paid version of Grammarly (version 1.86.1.0, www.grammarly.com) to help identify and correct my spelling and grammatical errors, while also improving my writing style. No content generated by AI technologies has been presented as my own work.

4.6. Researcher Reflexivity

According to Humphries (2008), researchers approach their study from inherent paradigms and external factors that inevitably influence the framing, conduct, and conclusions of their study. By way of reflexivity as self-critique (Creswell 2014; Humphries 2008; Swinton & Mowat 2016), I approach this study as a Pentecostal Christian missionary with a theistic worldview. I also have an interest in the 'faithful performance of the gospel' (Pallant 2012) by Christians in the context of Nigeria, where I lead and teach at a theological institution. By such disclosures of the self, I am admitting that this research project is a quest driven by my Christian convictions and commitments and that the study was backgrounded by elements of Christian theology and missions.

4.7. Chapter Summary

This chapter laid out the blueprint for conducting the qualitative research as part of Swinton and Mowat's four-phase framework described in Chapter One. The chapter started by briefly laying out the background and perspective from which I undertook this study and presented interpretivism as the philosophical paradigm underlying the study. The qualitative research undertaken was explained, extensively describing the many elements that comprised its multiple embedded case study approach. Six SEVs founded by PSEs in Lagos, Nigeria, were the cases studied through semi-structured interviews,

observation, and documentary evidence. Thirty-four people involved in the SEVs at various levels of engagement participated in the study providing the primary data, which was analysed following a combination of a critical grounded theory approach and thematic analysis. The following three chapters describe the findings from the study laid out here.

<div align="center">**Chapter Five**</div>

<div align="center">**Faith in a Mix of Motives**</div>

5.1. Introduction to the Chapter

This interpretive case-study research aimed to explore the role of faith in the founding and development of social entrepreneurial ventures (SEVs) by Pentecostal social entrepreneurs (PSEs) in Lagos, Nigeria. Following Swinton and Mowat's (2016:87-92) four-stage framework for conducting research that integrates social science and practical theological concerns, this study utilised the institutional logics perspective (ILP) and drew on the lived theologies of PSEs in Lagos to advance knowledge about the Christian faith's influence on the dynamics of establishing SEVs, with the view that such improved understanding would foster the development of a practical theology that proposes an informed and faithful approach to social entrepreneurship for Christians. This chapter—together with Chapters Six and Seven—is domiciled in the second stage of that process, where qualitative research is brought to bear in the '[e]xcavation of the complex matrix of meanings in the situation' (Swinton & Mowat 2016:90). It presents the findings from the study related to answering the first research sub-question: How do PSEs in Lagos explain their motivations to engage and persist in their SEVs?

Framed within the lenses of the ILP (Pache & Thornton 2020; Thornton et al. 2012) and the theory of mixed or multiple motives (Cater et al. 2017; Mueller et al. 2015; Zahra et al. 2009), the chapter unveils the interplay between the religion logic and other institutional logics that shape Nigerian PSEs' motivation to be involved in social entrepreneurship (SE). While doing so, it also elaborates findings from earlier studies that identify religious faith as a motivating factor in Nigerian SE (Omorede 2014; van der Westhuizen & Adelakun 2023). Relating religious faith and SE motivations is considered an important area for research, given the growing interest in the theories and praxes of

SE as a means of solving social problems (Gabarret et al. 2017; Zhao & Lounsbury 2016), coupled with the widespread importance of religion to societies across the globe (Pew Research Center 2015; Tracey et al. 2014). Such significance bears relevance to Lagos, Nigeria, where, as SE research into the context has begun to show (Omorede 2014; van der Westhuizen & Adelakun 2023), religious faith, acute social problems, and the emergence of SEVs are intertwined. Indeed, the logics of religion, as shown in recent scholarship (Cater et al. 2017; McIntyre et al. 2023; Omorede 2014; Ungvári-Zrínyi 2014), is a salient source of motivation for social actors who engage in SE from backgrounds of religious commitment.

The methodological approach for the study has already been presented in Chapter Four, and the participants and their respective SEVs have also been introduced there. The following section summarises aspects of the analytical process specific to this chapter, which led to the development of three key themes that categorise the findings and provide a framework for their exploration. Following that is a detailed description of the findings from the data analysis. Here, consideration is given mainly to the primary data to enunciate participants' voices. Finally, the chapter concludes with a discussion of the findings.

5.2. The Analytical Approach

As part of the general data analysis for the thesis described in Chapter Four, analysis for this chapter involved mining the data for vocabularies of motive (Mills 1940) that reflect the motivations of participants to engage in SE and how those motivations suitably relate to the logic of faith. The analysis explored all the logics possibly motivating PSEs but more specifically focused on uncovering and understanding the religious faith logics that were at play, influencing them towards engaging in SE.

It has been suggested 'that motives are organized into "vocabularies" which vary historically and culturally, forming a basis for social organisation by rendering action

understandable to both the actor pronouncing the motive and the audience reviewing it' (Turner & Edgley 1974:28). Thus, 'vocabularies', as used here, is not so much about the words of participants, but rather about the categories of their expressed motives for engaging in SE, based on the logics that may have informed or shaped those motives (Loewenstein & Ocasio 2012; Meyer et al. 2014). The goal was to identify and disclose into meaningful categories what Misangyi (2016:412) has referred to as the 'invocation of particular institutional reasons that describe or explain' how PSEs may have come to be involved in SE.

Following the thematic approach described in Chapter Four, data analysis involved the iterative coding of data segments and then aggregating those coded segments, within and across cases, into clusters of meanings and themes. Three themes that emerged from the analysis, reflecting the main motivations involved in the founding and development of SEVs by PSEs in Lagos, viz.: personal motivations, prosocial motivations, and transcendental motivations (see Table 4.2). These categories and the various motivational mechanisms that constitute them were not identified as necessarily isolated from one another. Instead, they were seen as an integrated tapestry of interrelated motivations that explained the triggers for PSEs' engagement in SE. The following detail these various motivational elements as drawn out from the data.

5.3. Personal Motivations

Personal motivators are crucial factors that influence intentions to engage and persist in entrepreneurial endeavours (Chaudhary 2015; Lenka & Agarwal 2017). Though the variables involved in personal motivation are diverse, they have been linked to intrinsic and extrinsic motivational factors including self-interest, personal fulfilment, self-efficacy, self-enhancement, family background, search for meaning, and role models (Chaudhary 2015; Lenka & Agarwal 2017; Suryandharu et al. 2019). From the data analysis in this study, three primary personal motivators were identified in participants'

explanations of their motivations to engage and persist in SE as discussed below. The vocabularies of motive articulated by participants in this regard mainly drew from logics related to family (upbringing), profession (career decisions) and community (mentors, networks, and civic action). In addition, the study found that these institutional logics were often combined with religion logic in participants' descriptions of their 'personal motivations' to engage and persist in SE. The following subsections detail the different aspects of participants' personal motivations to engage in SE.

5.3.1. Family Background and Values

Family upbringing was found to have influenced PSEs' involvement in SE. Five of the six founders of the SEVs, along with several other stakeholders in the study, indicated that important adults during their formative years helpd shape the values and norms that led to the establishment and sustainability of the ventures. The analysis revealed that participants who indicated this particularly believed their Christian family background played a crucial role in shaping the formative values, norms, and impressions that influenced their decision to engage in SE. For instance, in recounting the experiences that inspired him to found Case Beta, Adeona credited his father—a pastor and agriculturist— as the foundation of his early achievements:

> [G]rowing up, most of the things I am also doing now were things taught in the home. As pastors, my parents do not allow you to play anyhow; you must learn hands-on things with your hands. I remember when my father was building his second house, we were all involved. He will make you work with the bricklayers, and he will pay you; work with the carpenter, he will pay you just so you know how such things are done. And then he actually trained me in agriculture (INT02_ADEONA, Pos. 22).

In addition, regarding his quest to discover God's purpose for his life, Adeona stated:

> So, I looked back, at least since I have probably known one plus one, I have always seen my father doing agriculture […] So, I said, 'Agriculture has worked in my family'. So, I went back to focus on it. And that made a lot of difference. I found expression in it (INT02_ADEONA, Pos. 27).

In Ninwud's case, although her parents were not practicing Christians, they, along with her Christian siblings, provided the ethical foundation and moral support she needed to establish Case Gamma, an initiative aimed at cultivating the next generation of ethical leaders in Nigeria and Africa. She remarked:

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> My mother has been a very strong influence. She is not actually a Christian—she has not actually professed Christ—but she has been a very strong influence. I have three sisters and one brother, and they are amazing role models and support networks for me, and they are strong Christians (INT04_NINWUD, Pos. 72).

Tooron, founder of Case Alpha, did not attribute such motivation to his family. Yet, one of his close associates remarked about him that 'his Christian upbringing may have inspired that decision to help others'.

Not all these influences stemmed from positive circumstances. For instance, Tolsan recounted that her parents were traditional worshippers. One day, they invited an Ifa priest into their home, who declared that young Tolsan was a spirit being destined to die early and return to the spirit world. That malediction led Tolsan to turn to faith in Jesus Christ as she sought God's intervention to save her life. She described how this experience profoundly shaped her priorities, stating:

> That thing that I said happened to me as a child—the fear of death—really kind of opened my eyes to a lot of things. I remember that life is short is number one. What you want to be remembered for is another thing. Some people do not have principles at all because money justifies everything in their own way of life. The end justifies the means is their way of life. That is not my motto. Process is very important to me. What you do to help others is very important for me. Of course, how I came about those principles also comes from understanding who my God is (INT22_TOLSAN, Pos.111).

Tolsan's determination to survive and her awareness God's providence in her life made her turn her negative childhood experience into something positive. From that experience, she developed the values and the mindset that later became critical in making the life-changing decision to create social value for the benefit of others.

In Tostai's own story, she narrated how she grew up in a home where she imbibed values such as integrity, honesty, and respect for human life from parents who were church pastors within the holiness tradition. In addition to this, that her mother never finished school because of lack of money was a key motivation for her to start Case Delta to educate street children.

> It actually boils down to a personal experience. I have a mom that couldn't go to school. She actually stopped at Basic 4 or Grade 4 and growing up, I would hear… she will talk about the opportunity—a missed opportunity—all because she didn't have a sponsor, I mean, to help her (INT08_TOSTAI, Pos. 47).

At one of her school's graduation events to which I was invited, Tostai reiterated the above in paying tribute to her mother (who was in attendance) for inspiring her to start Case Delta.

Some non-founders involved in the SEVs also shared similar life stories about their motivations to engage in SE. For instance, Johene, who heads an organisation closely aligned with cases Alpha and Gamma, providing them with training and spiritual support, indicated that the death of his father, a Methodist minister, catalysed his commitment to serving God and others. Niyode, a Case Delta sponsor and board member, similarly said, 'I am a community child also. I lost my father when I was six. So, deep down inside me, I am always looking for avenues to impact society. I saw what [Tostai] was doing, and I bought into it'.

5.3.2. Disaffection with Career Paths

The study also revealed that dissatisfaction with their career choices was a motivating factor in driving PSEs to pursue SE as a vocation. This was evident in two respects. First, participants expressed discontent with the careers they had pursued during college. Many of them described their college days as pivotal periods during which they were prompted to change the direction of their lives towards engaging in SE. For some, these were crossroads experiences where they faced critical decisions about their futures and had to choose between a career path dictated by their fields of study, and a vocational path aligned with their passions, gifts, and callings. Those who identified such critical turning points in their lives opted to follow their hearts, altered their courses of study, and pursued paths that ultimately led them to engage in SE. This was, for instance, the experience of Femtai, who, believing that money was the means to effect societal change, went to university to study chemical engineering so he could find work in the lucrative oil and gas sector in Nigeria. According to him, it was, however, during his first week in a Christian university that his orientation changed:

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> They were teaching us about purpose, teaching us about discovering yourself. And I realised I had chosen my course of study for the wrong reasons. I [got better enlightenment] that one of the best ways to change the world is in the area of your passion, in the area of your vision. So, I made up my mind that I was going to change my course and discover more about myself, about who I am, and what I was meant to do. So, it was that journey that led me to realise that these are my gifts, and this is what my assignment is. Um, and I just found myself giving myself to solving problems while I was on campus. So, while I was on campus, I volunteered with an organisation called [name redacted]. It was a student-led nonprofit organisation on campus. (INT25_FEMTAI, Pos. 18)

Femtai never looked back. At the time of my interview with him for this study, he had risen from the level of a beneficiary and volunteer to succeed Ninwud as Executive Director of Case Gamma. Another example of participants that went through this sort of watershed moment was Ruebet. Describing the turn of events at a personal retreat, she said, 'It was like a moment of epiphany for me because it felt like I began to get the understanding of what I was supposed to do after school'. Ruebet eventually pivoted away from the medical profession to volunteer with Case Alpha where she later became one of the organisation's full-time leaders.

Some other participants' paths to engage in SE took a different route in college. The data analysis indicated that their preparation for SE did not come from their courses of study but from the extracurricular programmes in which they were involved. Most of these extracurricular programmes these participants referred to were identified as Christian campus fellowships or activities. For some founders, it was their involvement in these student fellowships that sparked their interest in the kind of SEVs they ultimately started. Eriigh, the founder of Case Epsilon, shared an example of this:

> I had exposure early in life to a training mission programme both in the UK and the Gambia under the Student Christian Movement. That exposure for me as a young person really, really turned my life around in terms of decision-making, in terms of serving God, in terms of understanding that the world is bigger than my village, in terms of my getting in front of the ecumenical issues. And so, I just felt that exposure for young people could make all the difference. And that is what brought about Case Epsilon. (INT16_ERIIGH, Pos. 15)

For others, while these extra curricula programmes may not have directly motivated involvement in SE, they served as channels through which their passions and skills for humanitarian service were honed and focused. For example, in speaking about how his leadership of a campus fellowship prepared him for his work as a trainer in Case Gamma, Daneme said, 'That exposed me to teaching students, preaching, leading meetings and

everything. So, right after school, I felt that I should be in an organisation in that kind of work, in terms of training and just speaking'. Likewise, while studying medicine, Tooron served as leader of an international youth organisation for six years, during which time he had the opportunity to travel internationally. He spoke about the experience, saying, 'It was an opportunity to build my leadership skills for service'.

The second aspect of participants' disaffection with their careers as a motivation involved their employment before getting fully engaged in SE. In all but one of the cases, the founders were gainfully employed but left their jobs to start their ventures where, at least initially, they were not paid. An example of this was seen in the case of Tostai, whose career goals changed after successfully helping procure wheelchairs for polio victims while serving in the national youth corps outside of Lagos: She recalled what happened next:

> And after that, getting back home, I felt, you know, kind of useless (laughs)—I mean, coming back to computers, because before I went for NYSC, I was working with a software company. So, after NYSC, they were expecting me back. So, on getting back, I was so disinterested in the computer world. I was so disinterested in my workplace. I had my mind, my passion for the youth and how to solve their problem; how I could reach out to more young people in Lagos State; how I could replicate what had been achieved in Kogi. (INT08_TOSTAI, Pos. 34)

Another founder, Tooron, similarly described his angst working in a corporate environment:

> I always wanted to get this job where you wear the suits, the tie—that was the definition of success, you know. And when I found myself in a corporate environment, working with different corporate folks, you know, I just realised that this was really—let me not use the word vanity, but it was not fulfilling because I was not making any impact. I was not helping anybody. I was just making transactions. So, it was more activity without productivity. You know, at some point I realised that it was not a place for me, and I had to leave. (OBS01_TOORON, Pos. 31)

As seen in these examples, the dissatisfaction came from a sense that, even though they were making money in their previous jobs, they felt unfulfilled because they were not contributing meaningfully towards solving critical problems affecting the larger society.

5.3.3. Inspiration and Mentoring from Personal Heroes

The analysis revealed that a few participants drew inspiration for their engagement in SE from the exemplary lives and mentorship of Christians renowned for spearheading social

or political change. While some of these inspirers—like Martin Luther, Martin Luther King Jr, and Nelson Mandela—may be prominent historical figures, others were local leaders who have led the way in bringing about positive change in Nigeria. For example, Dr Dora Akunliyi was an avowed Christian who fiercely fought to rectify the menace of fake drugs in Nigeria when she served as head of the National Agency for Food and Drug Administration and Control (NAFDAC). In her interview, Tostai fondly referred to Dr Akunliyi as:

> the person I look up to concerning the stance that whatever calling one has, one must stay committed to it. She was firm in her stance and in her belief…Although there were some oppositions, she had to do all she had to do for humanity, and yes, she was someone that inspired me (INT08_TOSTAI, Pos. 82-84)

Similarly, Ninwud mentioned that one of her foremost inspirers as a change agent is Mrs Stella Okoli, a medical entrepreneur who has significantly transformed Nigeria's pharmaceutical landscape.

Other personalities mentioned as having inspired participants toward SE were people who walked with them closely as pastors, mentors, and encouragers. In some cases, these inspirers were influential in the founding of the SEVs. As an example, several of the staff and volunteers interviewed across all the cases mentioned the compelling visions and exemplary godly lives of their SEV founders as sources of motivation for their involvement in SE. This was, for instance, the case in Aarsol's remarks about Tolsan, founder of Case Zeta:

> So, I find it as a means of encouragement for even the young minds also to want to do similar works that she has been doing as a form of motivation. Like I—because I was actually a beneficiary of what she has done—consciously, I started learning one or two things from her and I wanted to volunteer before it even became something that I want to do; something I love to do even if I am not getting paid or something. I want to do it; it is something I love to do because somebody has actually passed on that baton. Now, some of us actually are involved in the daily activity of running these things and she has really shown us that, um, God is always involved in whatever we are doing (INT28_AARSOL, Pos. 36).

5.4. Prosocial Motivations

As noted in Chapters Two and Three, social entrepreneurs typically aim to tackle chronic social issues arising from 'institutional voids'—situations where established institutions, such as the state or markets, fail to meet the welfare needs of specific social contexts

(Mair & Martí 2006). Typically, therefore, SEVs operationalise social welfare logics (Pache & Santos 2013), which are usually associated with the institutional domain of the state (Thornton et al. 2012). The study revealed that, with Nigeria being one of the most undeveloped countries in the world (UNDP 2020), the institutional voids arising from the state's failure to meet the social needs of its citizenry provided strong motivations for participants to engage in SE. The theme for this segment of the study has therefore been labelled 'prosocial motivations' to reflect the emphasis given to social concerns in participants' expressed vocabularies of motive. However, these prosocial vocabularies of motive were often blended with religious vocabularies of motive, as outlined in what follows.

5.4.1. The Desire for Deep Social Change

This category reveals the ideal SE logic which combines a social mission with an entrepreneurial spirit to address social problems. Several participants, including all the founders, passionately expressed their visions for systemic change in society through the activities of their ventures. The study revealed that, in their engagement in SE, participants were not just content with providing palliatives to people or communities in the throes of social problems. Instead, they were seriously invested in innovative initiatives that they believed would severely mitigate or even eradicate chronic and large-scale social problems. For example, believing that 'the greatest challenge of Africa is the lack of ethical leadership', Yewapa said this about her motivation to serve with Case Gamma: 'I wanted to align myself with [an organisation] that was raising leaders in an ethical way so that they can create change on the continent. That's really my specific reason for joining in'. Her colleague, Femtai, described one of the objectives of their venture this way:

> One of the premises that Case Gamma was built on was that, let us make the understanding—the true understanding—of leadership common and let us help to raise leaders. Because if Africa should make sense, if Africa should work, if Africa should realize its full potential, we need leaders at all levels (INT25_FEMTAI, Pos. 29).

In the case of Tostai, even though she started Case Delta to get children in a disadvantaged Lagos community off the streets into quality schools, she was not oblivious to the bigger picture of the problem at hand. As she put it:

> Nigeria has the highest record of out-of-school children and that is about 13.2 million. That also inspires us that come on, 'We may not be able to send all the 13.2 million children back to school but at least in our society, in our immediate environment, where are the 13.2 million children and how can we get them back to school so that they do not become a nuisance in the community?' We already have the effect of those that were not sent to school some years back. We have the herdsmen and others that are being mentioned here and there. So, sometimes, when I sit back and think about the future of the country with some millions of children that do not have formal education, that cannot think, whose mindsets have not been structured to think right, I think it is a calamity in itself. So, that also propels us to keep doing what we are doing (INT08_TOSTAI, Pos. 65).

For Tooron, working in the same sector as Tostai, his motivation came from the vision 'to ensure that children worldwide have access to worthwhile education and healthcare'. Even though his venture, Case Alpha, started in a slum community in Lagos, it has already scaled up to start branches in other deprived communities around Nigeria and Africa. These examples illustrate that participants' motivations toward systemic social change involved the vision to go deep into local communities to solve problems, with the view to ultimately contributing workable solutions to those problems on a national, continental, or global scale.

Crucial to the study was insight from the analysis that participants framed their desire for systemic change in relation to what they believe are God's plans for humanity (generally) and the Church (specifically). Regarding God's plans for humanity, some participants expressed their belief that God desires human well-being and, therefore, viewed systemic change that redresses chronic social problems as an aspect of God's plan for humanity. Feradi, a founding board member of Case Alpha, expressed this in talking generally about the purpose of SE, saying that it should be 'for human flourishing, for value creation, for solving problems; for letting the light shine in practical ways in how we engage with culture, how we particularly cater to the issues of our society'. He further linked this to his motivation to engage in SE and what he believed was God's plan for humanity:

So, 2 Corinthians 5:17,18 is where, for me, I get my own leading in the way that I engage. It says, 'For He has reconciled us to himself and has given onto us the ministry of reconciliation'. And in Colossians 1:20, He spoke about how God wants to reconcile all things to His Son. So, I see the scope of redemption as not just about the human souls. That is the beginning point. God has come to save the human soul, but why did he do that? There is a bigger plan with redemption—that God is also seeking to restore creation and repossess creation in His Son. So, there is still a part where we are meant to regain culture, regain creation. (INT09_FERADI, Pos. 40)

Feradi's conviction here is that engagement in SE fits within what he believes to be God's overarching redemptive plan, which is to save humanity from the current order of existence marked by prevalent social problems and suffering (resulting from a broken relationship with Him), and to restore them to a creation order characterised by a reconciled and flourishing life with Him through Christ. Adeona also indicated that he was motivated to solve food insecurity in Africa because of his belief that it is God's intention for Africa to feed itself and the world. Implying God's sovereign will and purpose for creation, He opined thus:

We must grow food. Africa must not depend on the rest of the world. I told you the few that work must be identified. For Africa, we have the largest arable land in the world. It is not a mistake that God made it that way. God wants Africa to feed the world. So, I believe in it one hundred per cent and it is part of what is driving me. (INT02_ADEONA, Pos. 155)

Regarding God's plans for the Church, participants indicated that seeking social change that helps lives should be a preoccupation of all Christians. They saw the work of the Church as one that should not be only limited to religious activities led by the clergy within the confines of church buildings, but one that should also be done in communities by ordinary Christians who can help change society for the better. Yewapa, for example, made this point when she said, 'I think that there's something to be said for a lot more of us as Christians doing more and more outside the church; doing more and more to change the society, to change culture'. Tooron opined that churches should realise that 'their main purpose is to be Christlike and put structures in place—and I mean structures to improve the social welfare of the society, to be involved in social development, even to influence policies'.

Indeed, some participants were critical of what they saw as the institutional churches' scarce engagement in spearheading systemic change. With almost prophetic

urgency, they called on churches to do more to redress social problems in collaboration with other societal stakeholders. Adeona, for instance, shared his concern that the mostly 'Christian' Southern states in Nigeria are dependent on outside sources for their food instead of growing their own:

> In my part of the world, they are building church auditoriums with money, while others are taking note of the key. So, it is sad. Last year Dangote bought 420,000 hectares of land for rice, for tomato, for sugar, and dairy production. So, my motivation is Christians are not seeing this. As much as I can, I am warning. And as much as I can I am trying to raise some people who can make us not face what the Israelites faced and then Goshen was built. And for 430 years they were slaves. So that is my major motivation (INT02_ADEONA, Pos. 43).

From the perspective of participants, then, systemic change that brings about wholesome living is both God's will and an aspect of Christian responsibility. Participants were therefore motivated to engage in SE out of the view that the Christian faith, as it engages society with its values, brings about meaningful and lasting transformation of social structures that perpetuate wicked social problems.

5.4.2. Social Consciousness to Give Back to Society

The desire to give back to society, which relates to the community logic of reciprocity, was a refrain heard during the interviews with the founders and many other stakeholders as they explained their motivation for engaging in SE. The analysis revealed that this motivation to give back to society came from participants' gratitude for who they had become through the grace of God, and the efforts and kindness of others. These participants expressed a sense of undeserved privilege for their achievements. They felt their current attainments were an opportunity to look back to the less fortunate and give back to them. Tooron was one founder who made this point several times. For him, his founding of Case Alpha was motivated by several factors, but the fundamental reason was to give back to society by lending a hand to slum children who did not have access to good schools. Tooron expressed his motivation as follows:

> So many people over the past years have been involved in your success—to get to the point where you are. You can also lend that hand to others. So, for me, it was more like giving what I have got all throughout my life from my family, from my parents, from my teachers, from my mentors, from my guardians, from God, you know [...] and I felt it was just time to do something. These kids might not

have the same opportunities you had but you have come this far and you can give back. So, for me it was basically lending that hand and sending back the ladder (INT01_TOORON, Pos. 20).

Given the study's purpose, it was noteworthy finding out from the data that faith was a strong factor underlying this desire to give back to society. An example was Niyode, who gave God the ultimate credit for his achievements, saying, 'If [God] has given me the opportunity I have had in life, then I think, one way or the other, I should give back to others'.

On her part, Yewapa cited Luke 12:48 in the Bible to explain her motivation to give back. She said, 'For me, the phrase that I use to define it is, "To whom much is given, much is expected." I feel like I have been blessed with a lot'. In other words, God brings people to a place of achievement or privilege so that they can act responsibly.

It is worth noting that Tooron and two other participants (i.e., Sanony and Tolsan) contended that their faith was not the crucial factor in their motivations to give back. Tooron attributed his desire to give back to his social consciousness, and Tolsan argued that there are people of faith who do not give much significance to giving back. Sanony, on her part, categorically put her motivation down to human instincts:

> Normally, even as a human being, you always want to help; you always want to give back if you are in the right position to. So, I do not think the fact that I am a Christian has played a major role. (INT15_SANONY, Pos. 21)

However, all three of them did indicate that their faith played a certain role in giving back to society. Like Yewapa, Tooron implied that he gained the value to give back from the Biblical teaching that says, 'The more you give, the more you receive'. Furthermore, in the context of her quote above, Sanony admitted that, as a Christian, the Biblical teaching to love one's neighbour guided her decisions to give back to others. And finally, one of Case Zeta's official documents explained Tolsan's commitment to deprived children as 'a desperate hunger to give back to others what was given to her by God: hope, love, education and life in its fullness'. These examples showed that the Christian scriptures and gratitude to God were aspects of faith that influenced, even if to a limited extent,

participants' drive to give back to society.

5.4.3. Passion to Serve Humanity

Based on participants' accounts of how they became involved in their SEVs, the data revealed that founders, especially, were deeply affected by the social disparities and challenges facing people in communities across the country (Nigeria) and were motivated to respond with passion to serve in humanitarian ways. In this regard, the analysis brought out the compassionate heart with which they attended to conditions of societal problems, as the following quotes illustrate:

> I saw a boy in Kogi. I saw him crawling on the road and Kogi State is in North-Central Nigeria and a very, very hot area. The ground [was] hot. So, I was just trying to imagine what this young man was going through crawling on the road—the tarred road of Lokoja. So, when I saw him, I just felt that I could do something about it (INT08_TOSTAI, Pos. 33).

> I headed a church that was in a very downturned area and very poor and I worked in the upper-class area in finance. So, in the mornings, I come to a place where there is a lot of money. I see that world work; I see it is possible. And in the day, I come to pastor a lot of people, hoping that one day they will get to the other area, but they are struggling—and they have been struggling like for so many years. I said, 'No, I can bridge this gap (INT16_ERIIGH, Pos. 17).

These examples demonstrate that the PSEs in the study took action to alleviate the dire conditions of human lives in their communities, driven by empathy or compassion for the suffering they saw around them.

One term often used in the data to describe such action was 'service/serving', which was construed as a leadership practice done in love, humility, impartiality, and selflessness to improve the well-being of their beneficiaries. Tooron, for instance, opined that his work educating slum children is 'about serving and making a difference'. Talking about her motivation to sponsor beneficiaries of Case Zeta's educational programme, Titash said, 'I never had the opportunity to actually serve, and this was the opportunity to actually serve'. Concerning this, many participants regarded Jesus Christ as the 'perfect example' of someone who served humanity in this manner and was deemed a key source of motivation for starting or engaging in SEVs dedicated to solving social problems. As one participant put it, she and her colleagues were dedicated to serving others 'because that is what Jesus would have done'. This subject is discussed further in the following

section and later in Chapter Six.

5.5. Transcendental Motivations

This theme was so named to represent and reflect participants' explanations of their motivation to engage in SE in terms of their sense that such motivations came out of their Christian faith commitments to God and what they regarded as their Christian obligation to live out or serve His transcendent will and purposes. Expectedly, the vocabularies of motive articulated by participants signifying this theme were exclusively drawn from the logic of the religious institutional order. 'God had a plan for my life', 'the Holy Spirit told me', 'Jesus is the perfect example', and 'God has called me' were some expressions participants used to frame aspects of this theme. Femtai's description of what got him involved in founding an SEV, and subsequently working with Case Gamma, was found to be representative of this theme:

> It is that sense of purpose, that sense of direction, that sense of mission that the scriptures and the Spirit of God stirs up in you that, 'You are here for this, you are here for a time like this, this is your own responsibility, this is your mountain to conquer, this is your darkness to light up, you know; this is a place that is tasteless for you to deploy yourself as salt'. So, for me, that is it (INT25_FEMTAI, Pos. 50).

This and similar statements from other participants indicated that they considered aspects of their Christian faith—such as their sense of God's will and their belief in the Bible to direct their lives—critical to their decisions to engage in SE. In addition, participants considered their Christian faith integral and central to what they viewed as their contribution toward solving social problems and thereby fostering human flourishing or wellbeing (Pallant 2012). As an example, Feradi, who is a founding board member of Case Alpha and runs his own SEV, had the following to say about the role his Christian faith plays in his ordinary course of life and how that relates to his engagement in SE:

> My faith is really core to me. My process of thinking, my decision, how I spend my quality time, how I subscribe to my marriage with my wife…. So, my faith is really woven into all that I do. In running a business, my faith is woven into that; in my politics [my faith is woven into that] (INT25_FEMTAI, Pos. 50).

In this regard, the data analysis revealed religion to function as a meta-institutional logic with flexible mechanisms to not only interrelate across the interinstitutional order

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but also pervade and influence the other institutional orders with its logic (Fathallah et al. 2020; Gümüsay 2020). Participants could, therefore, reasonably employ vocabularies of religious motives to explain SE motivations in terms of business opportunity (market logic) and career opportunity (corporation logic). For instance, Ninwud, founder of Case Gamma, interpreted an SE opportunity she had this way: 'I was in a position where I saw an opportunity, and God laid it on my heart that I should play a role in addressing that opportunity'. Here, the dominant logic for her taking action to exploit the SE opportunity she saw was her belief that God laid it on her heart to do so.

Such notions of the divine as instrumental to entrepreneurial motivation correlate with the concept of self-transcendence in the literature on motivation. This concept has been defined as a level of motivation in which individuals eschew their self-interests to pursue or serve the interests of others, including powers deemed to be higher than themselves (Chairy 2012; Gjorevska 2019; Koltko-Rivera 2006) (Chairy 2012; Gjorevska 2019; Koltko-Rivera 2006). In the context of this study, the Christian God was the 'other' (Guillén et al. 2015) with whom participants believed they had a relationship and whose interest they claimed they were serving by their involvement in SE. The data analysis revealed various mechanisms or channels (Abereijo & Afolabi 2016) through which participants were motivated by aspects of their faith in God to engage in SE. The following sub-sections outline those channels based on how participants in the study framed them.

5.5.1. SE Opportunity as a Calling

As he spoke during his interview about his initial motivations to start Case Epsilon, Eriigh thumped the table with his every word, accentuating his convictions as a Christian about empowering indigent youths towards self-development:

> A true encounter with Christ calls one into service to be light, to be salt, to be just, to work for righteousness…. I discovered that a call to faith is not just enough in itself; that call also drives you to engage in service in community and that calling young people to faith is not sufficient. You must ground them with something. (INT16_ERIIGH, Pos. 29)

In other words, from the viewpoint of Eriigh, anyone who genuinely claims to have had a committed faith experience in Christ will also be intrinsically pulled into service to humanity. He spoke from the perspective of someone with a financial consulting background who had transitioned into SE out of a sense of divine calling to help disadvantaged youth become business owners. For Eriigh, the very call of God that brought him to a place of faith in Jesus Christ is the same call that motivated him to help young people in deprived communities.

Eriigh was just one among many participants in the study who framed their motivation to engage in SE as a call from God to serve the interest of people and communities in need. Ninwud also talked about her calling address social needs this way:

> How can we ensure that people can feed themselves here so that we don't have hunger? How can we unlock the value chain so that it could create employment? So, those types of interventions, I think, are in line with what God called me to do and that is why I do it. If there is any day that I felt God does not want me to do this—that I am not making a difference—I would not do it (INT04_NINWUD, Pos.88)

This and other similar expressions revealed that participants accepted the consciousness of divine calling with such strong conviction that it took on a sense of biblical obligation and finality for them. Ninwud would again say in her interview:

> I have been sent here to fulfil a purpose and a plan that is unique to me—everybody has a purpose and a plan unique to them. God will help me do everything to achieve what he has called me to do. And at times when I feel weakest, I can call on Him for strength. Because He sent me, he has to equip me and provide. And that I have to live a righteous life and give Him the glory for me to really fulfil the purpose. Any day that I feel it is about myself, or I do not give him the glory, or live a holy and righteous life, then I fall out of His will. And I want to be at the centre of His will to fulfil the purpose and plan that he has called me to fulfil (INT04_NINWUD, Pos.36).

Relating Ninwud's beliefs here to others' articulations of their sense of calling to engage in SE, two features of calling, in the context of the study, became apparent from the analysis. First, for many participants, their engagement in SE was a response to what they believed was a demand from God, requiring them to fulfil a specific social mission related to His purposes and plans for humanity. Some participants even understood this 'calling' in terms akin to the biblical commissioning of apostles or disciples to fulfil a divine imperative. For instance, it was discovered from web documents and correspondences with some participants from cases Alpha, Gamma, and Delta that they were associated

with or involved in a Christian organisation called Apostles in the Marketplace. Also, in talking about the volunteers and staff she recruited when she founded Case Gamma, Ninwud noted: 'I think we felt really that we were most like clear apostles who were sent forth, and the people who were pioneer staff felt that way as well'.

These participants construed the opportunities to engage in SE as God calling them to specific assignments and laying a unique 'burden' on their hearts to fulfil that assignment in particular contexts. For example, here is how Ansozo, a volunteer with Case Alpha explained it:

> My motivation comes from one part of the scripture. You know, God said, 'You are the light of the world. Nobody puts on a light and puts it under the bed'. Our light is meant to radiate. If you extrapolate that lesson, what motivates me is the fact that I am existing to be a solution to a challenge. Every one of us has been given the ability to be a solution to the seven spheres of society—you know what I am talking about the seven spheres? When it comes to media, education, art, and entertainment…. So, any problem you see in a nation, there are people that God has called and equipped with the mindset—with the burden—to handle that challenge. So, I belong to the education category—education and technology. That is where my calling is (INT07_ANSOZO, Pos. 23).

Thus, in the context of the study, calling could be explained as the identification and exploitation of an SE opportunity for fulfilling a divine purpose and plan towards advancing human well-being in a particular context or domain of society.

A second feature of 'calling' derived from the data analysis is that participants spoke of their response to it in terms of honouring God. Participants saw the opportunities to engage in SE as avenues created by God for them to serve His agenda for humanity. Most participants talked of what they were doing as carrying out God's 'plan', God's 'purpose', God's 'assignment', God's 'mission', and God's 'instruction'. For participants, then, calling in this sense comes at God's initiative, and they, as faithful Christians, only serve at His behest and privilege. As seen in Ninwud's quote above, the desire is to align with God's will and thereby continue experiencing the privilege of serving Him. This was a factor in motivating participants to engage and persist in their respective SEVs as Ruebet of Case Alpha noted:

> A lot of things aligned, and I didn't even need to struggle to make those things align. It was like divine alignment. So, you have to find out why exactly you are here. You have to look beyond the odds, look beyond whatever it is that is making you doubt why you are here and really, really seek the face of God

for why you are here. Because all of these couldn't have happened for nothing or just by chance. So, yes, that plots me to come back on track (INT10_RUEBET, Pos.27).

What motivated Ruebet to persist in her engagement with Case Alpha, despite challenges and self-doubts, was her belief that Case Alpha was where God wanted her to serve Him. She only needed to know what God intended for her through 'seeking God's face' and aligning with it once she got clarity about what it was.

There was, thus, a sense in which participants projected God as concerned about conditions of human distress in His world. He intervenes to redress those conditions through people like themselves who are called, gifted, and burdened to take unique action on His behalf. Participants explained their founding of or engagement in SEVs as their obedient response to that call. Specific and concrete details of how the call of God happened for participants were largely missing from their references to it. However, a closer examination of the data revealed that participants perceived their calling as, on one hand, a general obligation as Christians to serve humanity. On the other hand, at least for some, they viewed their calling as a special election by God to fulfil the mandates of their respective SEVs. These general and special dimensions of calling were somewhat seen to be held in tension.

5.5.2. Divine Promptings towards Doing Good

Another channel of transcendental motivation in SE is what I refer to here as 'divine prompting'. Participants believed that God personally 'prompted' or 'nudged' them to take specific actions in situations of SE opportunity. This finding was considered important because five of the six founders in the study indicated it as part of the experiences that got them to start their SEVs. The other two participants who indicated it are key decision makers in their respective SEVs. Thus, the reason why it was considered a significant point to make about transcendental motivations.

A distinguishable aspect of divine prompting as a motivation was seen in the way participants expressed notions of it. Most of those who spoke of it used subjective

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expressions like 'feeling led', 'feeling God's hand', 'feeling kind of like', and having a certain sense of 'unrest' within. However, even though divine prompting was expressed in such subjective terms, participants strongly believed that God was the one leading them and therefore took the necessary action in their response to it. Tostai, for instance, shared about an instance when she felt the Holy Spirit 'prompt' her to reach out and help a homeless mother and her two children on the streets of Lagos:

> I went to the [mother], asked her why the kids were not in school. She told me not to worry. So, I left them and went to the bus stop. But I was so, you know ... I had this unrest within me to go back there and meet her and ask some further questions. I was like, it is going to look embarrassing asking her. But I obeyed the Spirit and went back (INT08_TOSTAI, Pos.41)

The mother was eventually helped with accommodation and the children sent to school, marking the actual beginning of Case Delta's mentoring and school programme for street children.

This example indicates that divine promptings happened as spur-of-the-moment occurrences. They were not any special, out-of-the-ordinary events. However, for participants, there seemed to be the understanding that God was the one doing the prompting by His Holy Spirit—leading and motivating them toward making the right decisions regarding aspects of their ventures. Divine Prompting, then, was determined to be an inspirational moment, an immediate experience involving a critical insight or judgment that led to a significant breakthrough, which ended up positively impacting the development of a particular SEV. Adeona, the founder of Case Beta, shared the following story, which illustrates this.

Around 2012, sporadic clashes between herdsmen and farmers in northern Nigeria began to intensify. Those clashes were primarily due to nomadic herdsmen, in search of pasture to graze their cattle, encroaching on croplands owned by farmers. This was at a time when farmers were not making much profit because of the high cost of production. Meanwhile, Adeona's Case Beta was into consulting, trying to help farmers scale up and be more productive. Then, one night, he was watching a CNN documentary on soilless

farming when he felt the Holy Spirit tell him to 'discover it'. So, he went on to study soilless farming, and despite dissuasions from experts in the agriculture sector who thought it would not work in Nigeria, he 'felt led' that soilless farming was a critical solution to the problems faced by herdsmen and farmers in the country. Thereon, Adeona resolved to focus Case Beta's work on training farmers and cattle rearers to produce crops and fodder at low cost, using soilless farming techniques. For Adeona, following that 'divine prompting' profoundly changed the social impact of Case Beta. For instance, concerning how one of his early training programmes impacted cattle owners, he said:

> Fifty people did not only register, about thirty-five came from Sokoto, Maiduguri, and Adamawa. They came from the North. They booked hotels. The training was in Lagos. After the training, some stayed back for two days. So, I said, 'Come, there is something we have cracked here'. All of them now began to talk about the problem they have with their cattle—feeding has always been the issue. The herdsmen do not have a choice than to go and crash a farm because their animals must eat. So, this can help them? They said, 'Yes'. (INT02_ADEONA, Pos.37).

Three years after these events, Adeona won an Ashoka Fellowship for Case Beta's work towards alleviating problems related to food insecurity and its concomitant violence in Nigeria.

In some respects, divine prompting was related to the notion of calling discussed above. The two concepts were expressed by participants within the same context in some coded segments of the data. The difference appears to be that participants expressed calling as a long-term vocational motivation to be involved in SE. In contrast, divine prompting may have to do with motivation to respond to more proximate matters related to that calling.

5.5.3. Special Revelation to Engage in SE

Unlike the previous forms of motivation, which were not well defined in the explanations of participants, this category of motivation was found in narratives relating to momentous and concrete encounters with the divine. Several participants, including five founders, spoke of their motivation to be involved in SE in this sense. They variously shared stories of having vivid dreams, receiving prophecies, experiencing miracles, and having special

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knowledge. It is in this light that 'special revelation' has been chosen as the representative term for this theme. As used here, the term bears undertones of the Christian doctrine of revelation, which asserts God's direct and personal self-disclosure to humans through such means as speech, dreams, visions, and scripture (House 1992:22).

The impact of this 'special revelation' on individual participants varied significantly in terms of motivating their engagement in social entrepreneurship. In some cases, 'special revelation' occurred at some point in their history, such as during childhood, yet it remained profoundly significant, influencing their decisions to pursue SE. Tolsan, for instance, underscored this when she said:

> He [God] revealed Himself to me via dreams, which was like the best way I think He could have gotten across to me. So, even when I could not read, I saw Bible scriptures in my dreams, which was, of course, 'Call upon me in time of trouble and I will show you great and mighty things you know nothing about'. I saw it in my dreams when I was in Primary four. So, yes, that kind of like made me know for sure that there was a God, and He was obviously interested in my cause. (INT_TOLSAN, Pos.25)

Tolsan founded Case Zeta based on this and other similar experiences in her childhood. For other participants, though, special revelation was a more proximate motivation towards engaging in SE. Adeona, for instance, recounted how God supernaturally healed him from debilitating chest pains. According to him, this 'was a personal encounter, and it changed everything. It changed everything!' That experience immediately turned the trajectory of his life around from pursuing his own agenda to seeking God's plans for his life, which included the calling and vision to set up Case Beta.

From these examples, participants' experiences of special revelation could be seen as specific (and in most cases) one-time encounters with the divine, which left deep impressions on them in ways that shaped the course of their actions towards starting or engaging in SE. Indeed, for some participants, the experience in some instances was so profound that it left them emotionally shaken. For instance, before starting Case Gamma, Ninwud had an incident in which she heard God rebuke her for being busy chasing a career with a global firm based in the US, instead of pursuing His will. In recounting the incident, Ninwud remembered being actually stunned by the experience, saying, 'God

has had to shake the foundations of my very existence to get my attention—to realign me to His will'. Similarly, Ruebet had her 'special revelation' moment when looking for directions in life. In her interview, she described an intense encounter with God that led her to volunteer with Case Alpha:

> God was just really, really listening to the silent desires of my heart, that I had not even spoken about or had not even taken the time to pray about. It just felt like a rush that night, and it was so overwhelming; I was so nervous, and I felt like I was in for a really serious exam. That was how nervous I was. I was shaking (INT10_RUEBET, Pos.25).

From such personal experiences that participants shared of what they believed were encounters with God, it was construed that they had deeply held beliefs that God exists and that He also relates with humans and interjects Himself into their affairs to address their problems. It appears that it was this staunch belief in an immanent God, on the part of the PSEs studied, that underlay their motivations to engage in SE.

5.5.4. SE as an Imperative of Personal Salvation

Born-again narratives are a common way Pentecostal Christians explain how they come to faith in Christ (Van Klinken 2012). These narratives are individual accounts of Christian salvation or redemption in which a 'born-again' Christian relates an experience of conversion from a life of nonadherence to the tenets and practices of the Christian faith, to one of committed faith in Jesus, resulting in a relationship with God and and a dramatic change intheir values, beliefs, and outlook on life dramatically changed to align with His (Ackers Preston 1997; Creed et al. 2014; Van Klinken 2012). Thus, typical 'born again' converts usually want to live by what they believe is God's will (Van Klinken 2012).

Analysis of the data corpus revealed stories or statements in which participants attributed their engagement in SE to their coming to faith in Jesus Christ. Across the six cases, participants shared about their salvation experience as the critical turning point in their lives that set them on the path to fulfilling what they believed was God's will for them. As Niyode shared:

> I met Jesus in 2001 and there is always this hunger and desire to do something for the master, to do something for him; to do something because, for me, he has been so, so good to me and opportunities have come my way. And I know one thing here is, we are called to service (INT11_NIYODE, Pos.40).

A common thread that ran through participants' statements in this regard was that, by committing to faith in Christ, they also committed to personal and social responsibility. Participants opined that their relationship with God is the basis for being who they are and what they do. In making the point, Aleayi said, 'I am where I am, and I have done all I have done because of one thing: my relationship, to be honest, with the Trinity—God the Father, God the Son, God the Holy Spirit'. Likewise, Adeona said, 'If I had not actually had a personal relationship with Jesus Christ, I would not be where I am. I was lost, I was gone. I did not value personal development. I did not value impacting people'. Still, another participant, Daneme, stated that the personal relationship he and his colleagues have with God drives their engagement in Case Gamma, even though their venture may not necessarily be considered a faith-based entity (I will return to this notion of a personal relationship with God in Chapter Six).

5.5.5. Guidance from the Christian Scriptures

The Bible is generally considered of central importance to the faith life of Pentecostal Christians (Nwankwo et al. 2012), who usually draw upon its narratives and propositions of the Bible for guidance in the conduct of their everyday lives (Miller & Yamamori 2007). This study found that the Bible played such an important role in the lives of participants in motivating them to engage in SE. Bible passages were widely quoted or referred to by participants to either explain why they were involved in SE or to account for the things their ventures were doing to address social problems. Many participants, including all six founders, had at least one coded segment in the data corpus where they referred to a biblical passage. When asked, for instance, what the sources of motivation were for him in addressing the problem of food insecurity in Nigeria, Adeona said, 'Genesis 47:13-20 is one scripture God showed me'. When asked a similar question, Femtai responded:

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> The Scripture is full of examples of how we are meant to be accepting responsibility for a people. You know, we are a royal priesthood, we are a chosen nation, we are the light of the world, we are the salt of the earth, So, it is full of examples and so for me, those scriptures are alive within me and are driving me (INT25_FEMTAI, Pos. 49)

The study found two ways in which participants drew on the bible as a source of motivation for their engagement in SE.

5.5.5.1. The Bible as a Source of Principles for SE

The study found that many participants regarded the text of the Bible as the literal word of God and, therefore, the repository of His will and the principles by which He desires people to order their lives. Furthermore, participants considered these divine 'principles' and will as the seeds of success for all who choose to use them in their respective endeavours. As Tooron, the founder of Case Alpha put it, the Bible's teachings 'are universal lessons and irrespective of where you come from, [no matter] who you are, if you apply them, you are going to succeed'.

It was these 'principles' that participants in the study were seen to draw on in shaping the contours of the organisations founded to redress chronic social problems. In some instances, these 'principles' formed the basis of the innovative solutions they proposed for social problems. A case in point that was found insightful in this regard was the motivation to tackle food wastage based on Jesus' feeding of the five thousand in the Bible:

> The twelve-basket system is a principle actually gotten from Jesus Christ. After feeding, He said, 'Gather the remnant'. So, there are some principles in the Bible—biblical principles—that we are using here to tackle food wastage. Everybody is producing, but one-third of what is being produced by FAOCs is a waste. So, the twelve-baskets system is a strategy that we say, 'Okay, in Africa, let us find a way of processing our waste—turning our waste into good'. So, right through the Bible, we always find some principles, and the rest, to drive us as an organisation (INT23-24_MICOLA & TOLARE, Pos.68).

From the analysis, such use of biblical texts by participants was particularly related to principles that undergird and galvanise the leadership of the cases studied. This was made clear by a participant like Tooron, who opined that the Bible is a complete leadership course with 'all kinds of examples and all practical examples you could ever learn from. And so, it is a good reference if you want to look at different leadership styles that have

worked and that still work'. Jesus' leadership style and principles were especially referenced as the basis for leadership practice. This is further explained in the next section.

5.5.5.2. Biblical Characters as Examples

The second aspect of the Bible as a source of motivation was seen in the emulation of Biblical personalities as models or examples by participants in their engagement in SE. Biblical characters such as Joseph, Esther, Nehemiah, and Daniel were mentioned in this regard. In the biblical narrative, these characters directly engaged in state affairs, contributing towards nation or empire building. For example, Joseph, Daniel, and Esther were political captives who, through divine appointment and assistance, overcame the odds and actively participated in the administration of the kingdoms where they were held, ultimately rising to save their people. Similarly, Ezra and Nehemiah were directly involved in rebuilding the Jewish state after it had been destroyed by a series of conquests at the hands of more powerful kingdoms. Thus, these Biblical characters inspired participants who saw nation-building as a crucial aspect of their venture's agenda. As Femtai said, 'I was fascinated with people like Nehemiah, Ezra, Daniel, who were literarily nation-builders and were building communities; Josephs that were sent out as emissaries to sustain socio-economic systems'.

What was found important for participants in the study was not just the distinguished services of these biblical personalities but also the character they brought to bear in carrying out their responsibilities, thereby fulfilling God's purposes. In this regard, Jesus Christ was considered the perfect model and motivator by all the participants who spoke on the issue. Participants expressed the influence of Jesus on their lives as PSEs in the following ways:

> It is just you giving of yourself—being selfless is probably a better way to interpret it. So, for me, I think Christ at some point is the perfect example of that—understanding that you can't be there for everybody at every time, but whenever you show up, something needs to happen (INT01_TOORON, Pos.40).

> Yes, as I said, Jesus is the perfect example of all of this. When the people were hungry, he was able to get the little resource around. He saw the need. He did not just go about with the preaching. He saw the needs of the people (INT08_TOSTAI, Pos.234).

> We kept talking about ethics, living right, personal transformation, taking your faith seriously, making a difference in society, being an example, living a Christ-like life. Those were the driving themes and for anybody that really took their faith seriously and was desirous to make an impact (INT06_JOHENE, Pos.30).

> Well, a deep motivation is to see that I am like my father, Jesus, because his word tells us that if you ask me, 'When were you thirsty and I gave you to drink; when were you hungry and I gave you food, where were you?' And he says, 'Whatsoever you do to the least of my brethren, that you do unto me' (INT11_NIYODE, Pos.35).

What became clear from these quotes was that participants desired not only to do the kind of works Jesus did but even more so to be like Him. In His works, He was focused on helping to meet the needs of the vulnerable, and in His life, He epitomised selflessness and humility. Consequently, participants consistently held Him up as a primary motivation for their engagement in SE.

5.6. Discussion and Conclusion

Given the limited understanding of how faith influences the founding and development of SEVs by Christians, this study aimed to explore the role of faith in the founding and development of social entrepreneurial ventures by Pentecostal social entrepreneurs in Lagos, Nigeria. The purpose of this chapter was to explore the mechanisms of faith that motivate PSEs in Lagos to engage and persist in SE. Drawing on the ILP and mixed motivations theories, this chapter aimed to uncover the vocabularies of motive used by PSEs to understand their motivations for engaging in and persisting with their SEVs. In this section, the key findings are first summarised and discussed in the context of existing scholarship. The theological implications of PSEs lived theologies are then discussed before concluding the chapter

5.6.1. Summary of Key Findings

The findings in this chapter provide evidence that, beyond the dual economic-prosociality motives, multiple motivational factors from different logics intersect in various ways to influence an individual's intentions and ultimate decision to undertake and endure in SE. This is consistent with Zahra et al. (2009:521), who posit that '[s]ocial entrepreneurship

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offers the quintessential example of how diverse motives can inspire individuals to conceive, build, and operate organizations that address personally important issues'. This chapter takes seriously and elaborates on religious faith as a key player in this heterogeneity of SE motivations. In so doing, the chapter identifies religion as providing the dominant logic that frames PSEs' vocabularies of motive for engaging in SE, while also revealing religious faith as a prevalent logic flexibly interacting with multiple other institutional logics to influence the motivations of PSEs in the founding and development of SEVs in Lagos, Nigeria. This is the main finding of this chapter which, by explicating religious faith as an important motivation for engaging in SE, contributes knowledge to the emerging scholarship on the intersection between faith and SE. The chapter explicates this main finding along three categories of motivations based on participants' vocabularies of motive in explaining their involvement in SE.

5.6.1.1. Findings Related to Personal Motivations

First, the chapter shows that PSEs are influenced by personal motivations to engage and persist in SE. This category of motivations includes family influences and backgrounds, dissatisfaction with career choices, and inspiration and mentoring from role models. Here, the vocabularies of motive relate to the logics of family, profession, and community, all of which combine with the logic of religious faith to shape PSEs' values and, ultimately, their intentions and decisions to get involved in SE. This finding is important because, while religion is often in the background in this category of motivations, it nonetheless exerts a powerful influence on the other logics and is, thus, a critical factor in PSEs' considerations to embark on vocations in SE. An interesting insight in this regard is that the logic of religion is brought to bear in mitigating negative family experiences and turning around those experiences into positive motivational factors for PSEs' involvement in SE. Still, another insight revealed in this category is that PSEs' religious faith aligns with family values and inspiration from role models, encouraging them to

prioritize prosociality. This alignment helps them separate (Fathallah et al. 2020:654) the professional logic of self-enhancement and the business logic of self-interest in favor of prosocial behaviour. These patterns in the foregoing activities of the religion logic are consistent with Fathallah et al. (2020:654), who characterise it as a fluid logic based on their study of the influence of religion on family firms. Thus, this chapter contributes knowledge to the nascent scholarship on religion logic by extending Fathallah et al.'s (2020:654) fluidity theory to the context of SE and particularising it to the motivations of PSEs in Lagos, Nigeria.

5.6.1.2. Findings Related to Prosocial Motivations

The second category, prosocial motivations, shows that PSEs in Lagos are motivated to engage in SE by what they perceive to be the failures of the Nigerian state to provide social services for its citizenry. The mechanisms by which they are motivated in this regard include the desire for deep social change, social consciousness to give back to society, and passion to serve humanity—Jesus Christ being the inspirational model. In expressing these, participants often infused (Fathallah et al. 2020:654) vocabularies related to state logic with vocabularies of religious motives to explain their motivations to engage in SE. As earlier indicated in the theoretical background for this study in chapter two, prosociality is an essential factor in SE motivations and is the key component that distinguishes it from CE (Austin et al. 2006; Santos 2012). However, while prosociality is usually framed within the concept of blended value, whereby the logic of social welfare combines with the market logic to create social value, what is significant in this study is empirical evidence pointing to the Christian faith as an influential logic in the SE dynamics. This evidence is consistent with what other scholars like Borquist and de Bruin (2016; 2019) have advanced. However, these works often focus on showing how the Christian faith can be a third value blended into the SE dynamics without delving into its motivational significance for SE practice. By taking the discussion on the SE-religion

overlap further into the territory of motivations, this chapter contributes to understanding some of the critical aspects of the faith that animate Christians to pursue that overlap in the first place.

5.6.1.3. Findings Related to Transcendental Motivations

Thirdly, within the category of transcendental motivations, this chapter outlines how participants attribute their motivations for SE to either a sense of direct divine agency or their commitment as Christians to fulfilling what they believe are God's purposes and plans for human wellbeing. This highlights and elaborates findings from Omorede (2014), whose work identifies religion as a critical motivating factor for engaging in SE in the Nigerian context without accounting for the mechanisms by which religion motivates social entrepreneurs. The findings on transcendental motivations, therefore, contribute to knowledge on SE motivations by unveiling mechanisms through which PSEs are motivated to engage and persist in SE. The mechanisms of faith in this regard include divine calling, divine prompting, special revelation, personal salvation, and guidance from scripture (with Christ again being the chief inspirational model). Moreover, findings related to transcendental motivations put into SE perspective propositions by Abeirijo and Afolabi (2016:243–245) that, in the context of Nigeria, the success-orientated strand of Pentecostalism strongly influences motivations to engage in commercial entrepreneurship through mechanisms such as inspirational teachings, a sense of divine mission and purpose, belief in divine revelation, and the cognitive, normative, and regulative dimensions of the Pentecostal faith. While Pentecostal religiosity in Nigeria might drive some adherents to engage in self-interested economic advancement (Diara et al. 2020), this chapter proposes that the religious faith of PSEs motivates them more towards pursuing the common good. Therefore, apart from counterbalancing the notoriety of a 'commercialised Christian religion' (Diara et al.

2020:1) in Nigeria, this chapter contributes knowledge to the still underexplored aspect of Pentecostal engagement in prosocial causes in Nigeria.

5.6.2. Implications for the Potentialities of PSEs' Lived Theologies

Grounded in biblical constructs like calling and revelation, the articulated motivations in this chapter reflect the lived theologies of PSEs and reveal a dialectic between their motivations to engage in SE as a human endeavour aimed at creating social value and as a divine agenda carried out through human agents. While there are scant systematically formulated theologies of SE to speak to this, elements of these narratives regarding PSEs' motivations do resonate with the theologies drawn from the literature reviewed in Chapter Three. For example, participants in the study expressed prosocial motivations to tackle systemic social issues, viewing their ventures as vehicles to drive transformative change not only within specific communities but also in the broader Nigerian polity.

This perspective aligns with the socio-political theologies of SE explored in that chapter, which drew on activism-oriented and revolutionary ideologies in their discussions of faith-related SE as an undertaking to equilibrate structural inequities (Barentsen 2019; Brown 2012; Brown 2021; van den Dool 2012). Such theological undercurrents were, for instance, implicit in Feradi's interview where he said, 'God wanted me to gather young people interested in social innovation projects. So, it was conversations for change, being part of revolutionary thinkers who were shaping the direction of things'. Both Tooron and Tolsan, founders of Cases Alpha and Zeta, were part of those 'revolutionary thinkers' involved in those conversations. And indeed, such other references to their ventures as having the 'mandate to raise change agents that will transform this nation' (Ansozo) and their visions being focused on 'how the system can be transformed' (Chiuzo) resonate with aspects of liberation theology, which believes that '[s]igns of liberation inspire and awaken the belief that things can be changed and must be changed' (van den Dool 2012:61). They also relate to public theology, a

derivative of socio-political theology, which 'engages in advocacy to unmask structures of power and to empower the laity in civic engagement' (Barentsen 2019:248).

Furthermore, these lived theologies of PSEs' motivations have a close affinity with the marketplace theologies discussed in Chapter Three. In that chapter, marketplace theologies were defined as theological explorations reflecting on the intersections between faith, business, and welfare logics in the pursuit and practice of SE, largely based on the lived theologies expressed by participants in empirical studies investigating the faith-SE nexus (Borquist 2021; Borquist & de Bruin 2019; Kimura 2021; Krinks 2016; Norris 2019; Ward 2021). Key features of marketplace theologies, as developed in that chapter, include perspectives of SE practitioners who describe their initiatives as a calling and a biblical imperative to engage in social interventions as forms of Christian ministry, aimed at fulfilling God's Kingdom agenda (Borquist & de Bruin 2019; Illes 2016; Kimura 2021; Ward 2021). These are theological themes which prevail in PSEs articulations of their prosocial and transcendental motivations, and dovetail to broader theological discourses related to such themes as the Kingdom of God (Ward 2021), Christian calling (Smith et al. 2021), and integral or holistic missions (Kimura 2021; Ward 2021).

These various theological themes, as they relate to SE, are still in their nascent stages and the lived theologies of PSEs' motivations as uncovered in this chapter have considerable potential to contribute towards their further development. This study provides an opportunity for a practical theological reflection that considers all of them holistically. Chapter Eight of this dissertation will be the focus of that reflection.

5.6.3. Conclusion

Taken together, the findings in this chapter indicate that the logic of faith runs through the three themes that capture participants' motivations to engage in SE, namely: personal, prosocial, and transcendental motivations. From my interpretation, a particular thread that appears to run through all three themes is participants' belief' in the existence of a

transcendent but immanent God who wills and acts with individuals to advance human flourishing. Furthermore, Jesus Christ is often the inspirational model for PSEs.

In summary, the chapter reveals that (a) the personal faith of PSEs is the metalogic (Gümüsay 2020) that frames their motivations to engage in SE, and (b) this metalogic of faith is sufficiently prevalent and 'flexible' to permeate and combine with logics from other institutional orders (Fathallah et al. 2020; Gümüsay 2020), thereby generating multiple but integrated institutional influences on PSEs' motivations to engage in SE. Thus, these findings contribute to a better of understanding of the significance of faith in the mixed motivations of social entrepreneurs (Zahra et al. 2009) and provide insight into how the logic of the Christian faith interacts with other logics to motivate social entrepreneurial behaviour. The next chapter delves into findings related to the leadership considerations of PSEs in establishing their SEVs.

Chapter Six

Leaders of Faith in Action

6.1. Introduction to the Chapter

Tooron started Case Alpha out of a 'burning desire to do something' about the problem of out-of-school children in one of the worst slum communities in Lagos, Nigeria. The social entrepreneurial venture (SEV) took off as a small but committed initiative on Tooron's part to address the needs of the children without having anything near the vision, goals, structures, and resources that have now made it the largest volunteer organisation in Africa. Before all this, he had visited the slum community and became keenly distressed by the tens of children milling about while their counterparts were in school. So, instead of turning a blind eye (as many of his compatriots do) to what he saw as a looming crisis, Tooron took decisive action to address the problem. Today, with the concerted effort of his leadership team and volunteer force, he has led Case Alpha beyond that one depressed community to tackle the problem of out-of-school children in multiple locations, both nationally and internationally.

The portrait of Tooron that emerges from the above narrative theoretically corresponds with Prabhu's (1999:140) definition of a social entrepreneurial leader (SEL), which states: 'Social entrepreneurial leaders can be defined as persons who create and manage innovative entrepreneurial organisations or ventures whose primary mission is the social change and development of their client group'. Prabhu's definition also exposes a trend among scholars to intertwine descriptions of SELs with the social entrepreneurship (SE) phenomenon, so that the two often appear almost indistinguishable. This implies that SELs are integral to SE (Chang & Jeong 2021). Indeed, as seen in section 2.4 of chapter two, SELs are the social actors responsible for instantiating the various forms and directions that ventures which fall under the SE rubric

ultimately take. Furthermore, because they are defined in terms so closely akin to SE, their essential characteristics may be summarised based on the two composite words in 'social entrepreneurship'.

First, as discussed in chapter two, the 'social' indicates that SELs are primarily motivated to create social value, not personal value. They identify extreme and chronic social problems as opportunities to drive social change efforts that effectively redress those problems for the benefit of society. Secondly, in pursuit of their mission to solve social problems, they act entrepreneurially, intersecting and manoeuvring multiple societal sectors and their logics to mobilise the human, material, and political wherewithal necessary to achieve their social mission through the innovative and sustainable initiatives they create (Alvord et al. 2004). As generally represented in the extant literature, SELs would usually not only have the requisite social skills to build the networks of stakeholders who join them in executing their social missions successfully, but they would usually also have the business acumen to undertake activities that help sustain their ventures financially (Alvord et al. 2004).

Often missing from such theoretical portraits of SELs, as painted above, are brushstrokes from the angle of religious faith. In my interview with him, Tooron stressed: 'Faith for me is extremely key because I understand the importance of, you know, faith in all that we do'. Ansozo, a close friend of Tooron's and a long-time volunteer with Case Alpha, averred, 'Because we are Christians, it is easy to align with what Tooron is doing because he does not joke with God'. Such attributions of the Christian faith as a significant factor in the lives and practices of some SELs warrant greater consideration to enhance our understanding of SE as a multi-stakeholder phenomenon. This need to better understand how unique aspects of the Christian faith influence SE initiatives has motivated this study. This need to better understand how unique aspects of the Christian faith influence SE initiatives has motivated this study. The study aimed to explore the

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role of faith in the founding and development of SEVs by Pentecostal social entrepreneurs in Lagos, Nigeria.

The purpose of this chapter is to present findings related to the second research sub-question: How do PSEs explain their leadership in the founding and development of their SEVs in Lagos, Nigeria? The thrust of this question was to elicit leadership essentials from participants and to distil from their responses those faith aspects deemed significant to the leadership of their respective ventures. Data for the analysis was drawn from the semi-structured interviews, observations, and documentary evidence as related in Chapter Four. Analysis for the chapter mainly followed the approach described in Chapters Four and Five. Moreover, since the metatheoretical framework for the study is the institutional logics perspective, it was again considered necessary to draw on the ideal types of institutional orders and their logics as laid out by Thornton et al. (2012:74). The analysis revealed that PSEs managed the logic of faith, as it interacted with multiple other institutional logics to bring priority and focus to the logics that were central or dominant in the various aspects of their leadership covered in this chapter. After an iterative process of coding and categorising codes into themes, three main dimensions of leadership were identified as crucial to the study: leadership networks, leadership identity, and leadership paradigms. The rest of the chapter reports the finding from the analysis, following the order of these leadership dimensions. Summaries and discussions of the findings will conclude the chapter.

6.2. Leaders Networking to Address Organisational Missions

Evidence from the study revealed that the SEV founders and leaders nurtured and leveraged social capital across multiple institutional orders to mobilise necessary support towards the founding and development of their ventures. Founders and other key leaders interviewed indicated taking intentional action to seek out and build sustained relationships of trust with individuals, groups, and organisations in their quest to advance

the mission and vision of their respective ventures. Moreover, it was observed from the interviews, observation events, and documentary sources that each of the founders had managed to connect their SEVs to a large and diverse network of people and groups who provide various support for their undertakings. The multiple institutional logics at play here include faith, family, and community logics, which interactively shape networking within close bonds to influence the formation of entrepreneurial teams. At a broader level, state, professional, and market logics come into play through bridging or linking social networks, contributing to the growth, stature, and sustainability of the ventures. The following subsections explore aspects of the faith logic, in interaction with the other institutional logics, which SELs brought to bear in developing the social capital needed for advancing their organisational missions.

6.2.1. Bonding Social Networks to Build Leadership Teams

The study found that while individual founders may have originated the visions to start the ventures, the nurturing, shaping, and pursuit of those visions that led to the sustained growth of the SEVs came more from those founders working in consultation and cooperation with individuals and groups in their networks of close relationships. Such close relationships included friends and mates from the university or previous employment, family members, and fellow Christians.

Regarding friends and mates, Tooron, for instance, elaborated on the network he leaned on for support during start-up, saying,

> When we started in 2012, it was just a small team of my friends who[m] I had brought together to say, 'Let's come together and do this'. Those friends were friends I had known for about five years—in some cases longer than that. In some cases, [they were] from the university. In some cases, they were friends who were working with me in the bank (OBS01_TOORON, Pos. 34).

One of Tooron's close friends, Feradi, participated in this study and provided essential background information about the early days of Case Alpha. As Tooron's roommate, Feradi served as a peer mentor during a time when Case Alpha was little more than a vision fueled by Tooron's deep concern for the children in a slum community he cared

about profoundly. Feradi helped him raise initial funding to buy schoolbags for the children, went with him on outreaches to the community, recruited other friends to serve as volunteers, suggested the name the venture now bears, and was deeply involved in the registration process. He became a founding board member when Case Alpha was formally launched and was the one who organised the event where their common friend, Ansozo, felt motivated to be one of the first volunteers for the venture.

Such was the case also with Case Zeta as Tolsan recalled, 'When I started [Case Zeta] as an undergrad, I had some friends; I had some people who had businesses that I needed their services, and I made sure I used that kind of network'. Similarly, at the onset of Case Epsilon, Eriigh said he constituted a coalition of 'partners that got consulted, some board members who provided support, and some friends of mine who supported' to help move the agenda of the venture forward. Furthermore, Emmeda, and Jesdel (participants in this study) shared that they were his protégés in his business and church before joining him in Case Epsilon as the earliest volunteer staff.

Ninwud was the only founder who mentioned the involvement of family members as part of her entrepreneurial team. When asked to describe the network of relationships that have been the most important in setting up her social and commercial ventures, she underscored the importance of trusting relationships, saying, 'For both companies, my husband and I set them up together. So obviously, that relationship with my spouse—a trusting relationship where we complement each other—is really important'. Coming from a background in a global management and finance firm, the significance of trust based on shared values may also have been on her mind when she highlighted her priorities in recruiting board members, advisers, and leadership teams for her ventures. One factor Ninwud gave primacy to in this regard was her faith. So, despite having policies to not recruit based on religious affiliation, she still stressed the importance of having Christians constitute her inner circle of team members: 'There is no religious bent

in how I recruit. I think that we are all children of God. But obviously, my team [leadership] members—all of them are strong Christians. That's very important to me'. Femtai, Ninwud's successor as Executive Director of Case Gamma, referred to this religiously homogenous composition of the leadership team at the venture when he said, 'We have an open human resource policy and everything, but unconsciously we realise we didn't even have a Muslim on our [leadership] team'.

Case Gamma's was not the only venture where, despite claims of open recruitment policies, Christians predominantly or exclusively constituted the core team of those who closely worked with the founders to actualise the mission and vision of the SEVs. Indeed, this was found to be the case in all the SEVs studied. Tooron, for instance, pointed out the Christian slant of his leadership team, saying, 'more would be Christians because from [the] leadership team of about say 45, just about 5 are Muslims while 40 are Christians'. A similar situation obtained in Case Beta, about which Adeona said, 'We have volunteers who are not Christians. But my full-time personal and administrative staff, the only ones we have had are Christians'. Finally, in this last example, Jesdel presented the practice in Case Epsilon:

> We have different levels of engagement with Case Epsilon. We have volunteer staff, we have volunteer members, and then we have those that we call members of Case Epsilon. And then we also have our leaders. So, for you to come on board as a leader, you have to certify that you are a Christian (INT17_JESDEL, Pos. 58).

Apart from the core leadership and staff teams, Christians were also seen to predominate on the boards of the SEVs. For instance, asked about the makeup of their respective boards, similar refrains were heard from Tostai (of Case Delta), who self-consciously whispered, 'They are all Christians' and Tolsan (of Case Zeta), who said, 'I am a Christian. Everybody is a Christian. All seven of us are Christians'. When discussing Case Alpha, Aleayi, the board chair, appeared slightly uncomfortable as she remarked with a laugh, 'I think we are all [Christian] believers on the board'. In two more examples concerning boards, Eriigh stressed that all board members of Case Epsilon are 'people of

[Christian] faith', and Adeona remarked about those he recruits to Case Beta's board: 'I don't bring anybody on the board if you do not have a commitment to a religious base'.

In one sense, such dominance of Christians on the leadership teams and boards was an expected consequence of the founders being Christians. Because of their identification as Christians, they tended to attract, especially at the beginning phases of the ventures, other Christians interested in the causes of the SEVs. In another sense, however, the proclivity towards packing their entrepreneurial teams with people of the same faith appeared to be an intentional strategy to ensure an environment where they work most closely with people they trust and with whom they share the beliefs and values of their Christian faith. Daneme indicated this regarding Case Gamma:

> Ninety per cent of the staff here are Christians. And I believe that as Christians, we have some values and some things that drive our conduct in and out of the office. And I think, to a large extent, it has influenced how we all work and interact with one another. You know, sometimes, we understand that there are some things that we can't do by our strength, and we recognise that God is the only one that can help us at that moment (INT26_DANEME, Pos. 30).

Thus, a second finding explaining the leadership of PSEs in creating their SEVs is that they predominantly recruited Christians from their networks of close relationships, highlighting the significance they attached to shared faith and values in constituting their core entrepreneurial or leadership teams. The next section elaborates on PSEs explanations of how the developed broader networks of support to sustain and grow their ventures.

6.2.2. Bridging and Linking Networks to Harness Broader Support

Evidence from the study also showed that PSEs bridged relationships with individuals, groups, and organisations beyond their social networks of close ties to expand opportunities for material, moral, political, and spiritual support. The data revealed several mechanisms by which this was achieved. One common strategy in this regard involved maximising opportunities to share their visions and stories with new and prospective supporters and stakeholders outside their close social networks. For example,

one participant who was part of the support network of Tostai and Tooron described their networking tactics as follows:

> They are open to share their vision; they are open to share the next level they are going to; they are open to pour out their passion to you. Any time you call them for events, they are willing as far as they are available to be part of it. That, for me, is a critical factor in sharing your story and reaching out to the number of people that you want to reach out to (INT14_CHIUZO, Pos. 12).

In her interview, Tostai spoke of how unrelenting the effort could be trying to get new stakeholders to buy into Case Delta's agenda:

> So, when we come knocking at your door [and] you say, 'No, we don't know you. You are not part of those we can recommend'; we say, 'Fine, no problem'. We go to the next and keep going till we meet those that understand where we are coming from' (INT08_TOSTAI, Pos. 64).

While there were indications that they made connections with people in offices and at meetings and conferences, by and large, the work of expanding their network was mostly via online and digital platforms. For example, Tolsan said, 'You can't give me your email address and you will not get a message from me, you know—text messages, bulk SMSes, social media, Instagram, Facebook, Twitter'. The advantage of utilising such means was that friends of theirs, especially on social media platforms, would sequentially share posts about the SEVs with their friends, thus increasing awareness about the ventures and the potential network of support for them.

A real-life equivalent of the above involved influential societal actors, already collaborating closely with the founders, connecting the SEVs to their own networks of influencers. This was especially important for building legitimacy with influential people embedded in various institutional orders who could help advance the causes of the SEVs. Two examples from cases Gamma and Zeta bear this out:

> There was another member of her board at the time, [name redacted], Senior Advocate of Nigeria now, with whom I had had some interaction at a meeting where he was representing a client, and he hinged discussions with me as Managing Director of [name redacted] at the time. So, I think he might have—when they were thinking of bringing other people to the board—he might have mentioned my name (INT32_NADDEN, Pos. 11).

> What had happened now was that we linked Case Zeta with [name redacted]. We told [name redacted] about them, and they got involved with them. [Name redacted] is a bigger charity. So, it was easy. It was almost like a bridge to a bigger charity that could offer them more than we could (INT33_TITASH, Pos. 24).

In the first example, Nadden, a highly accomplished entrepreneur in Lagos, was invited to join the board to contribute her business and leadership expertise. Her recruitment came through a recommendation from another board member she greatly respected. A similar instance was found in Case Alpha, where Aleayi, who had been an assistant to a Federal Minister of Education, used her connections to bring education professionals to the board and to train and mentor volunteers and staff in providing quality education for the venture's beneficiaries. In the second example, Titash used her influence on the board of a well-endowed charitable organisation to significantly improve the funding opportunities for case Zeta beyond what her church gave to the venture.

PSEs also gained traction in expanding their social networks of support beyond just close relationships by building personal and organisational reputations of integrity and ingenuity in creating social impact. Having such reputations was seen to afford the SEVs and their leadership needed credibility and trust from a broad range of social actors seeking to be active in the SE space. This constituted exceptional social capital for the ventures in a country like Nigeria where, as one participant opined, 'social enterprises are seen as cash cows nowadays to get money'. Eriigh brought this point home when he said concerning Case Epsilon:

> The kind of engagement we are involved in has to do with a lot of trust. We have come this far because people trust us…. We are believable when we say we are going to do what we are doing. I think we've earned a little of that over the years (INT16_ERIIGH, Pos. 83).

Ansozo also narrated an incident which illustrates this point well:

> If you don't have integrity, if you don't have honesty in you, nobody will believe you. So there is a project we always do; we call it Christmas-in-a-Box. And so, I remember going to the Seven Up office at Ijora, and they gave me so many gifts, you know. I brought it home; I took it to Lekki. A woman I did not know called me to this place in Yaba—Ozone Centre in Yaba—and spent N110,000 buying worth of gifts for children she does not even know; she hasn't even met and will not even meet. Because why? Because she knew that Tooron had integrity, and everybody working with Tooron had integrity (INT07_ANSOZO, Pos. 77).

As seen in these examples, building social capital entailed gaining credibility with stakeholders within the target communities where the SEVs work to solve endemic social problems. As positive outcomes are actualised from the work of the SEVs, the founders

gain the approval of community members. As a result, they are given even greater access and allowance to grow their SEVs within those communities. For instance, when I attended a graduation ceremony of the school Case Delta has set up to provide quality but affordable education for out-of-school children, I observed significant support for Tostai from community members who turned out in their numbers to celebrate the occasion. Among the attendees was the 'Bale' (chief/head) of the community, who praised Tostai for the impact Case Delta had in the community and promised to give her more land to expand the school's facilities. Apart from the school, Case Delta had also been funded by a foreign government to establish an ultramodern health centre for the entire local government area (LGA). Tostai's credibility was burnished for successfully implementing that project not only in in Case Delta's beneficiary communities, but also in other nearby communities. She, therefore, received an invitation from a neighbouring local government area to help refurbish their own moribund health centre, for which she got another funding from the same foreign government.

A similar observation was made of Tooron, who was received with widespread acclaim when I went with him on a visit to one of Case Alpha's target communities. The success of the venture in establishing a model school that provides high-quality education and other psycho-social support to children in the slum community had afforded Tooron so much trust and respect with the local authorities that they gave him a plot of land to also build a nursery and day-care centre in the community. Furthermore, because of this model school, even the Lagos State authorities, businesses, and other non-governmental agencies have taken notice and have partnered with him to set up similar model schools in other slum communities in and outside the country.

In a final example, during an observation visit to one of Nigeria's kingdom capital towns, where Case Epsilon was involved in a network of NGOs developing a university campus, I had the privilege of accompanying Eriigh on a visit to the king. The aged

monarch was pleased with the pace of development that was now taking place in the town after several years of neglect and decline. Because of the developments, he assured Eriigh that the palace doors would always be open to him and further revealed that he had assigned his son—the heir apparent—to be the liaison between the palace and the NGOs. Before we departed, he also urged Eriigh to inform the palace of any local needs, pledging his support and commitment to providing any necessary assistance.

6.2.3. Role of Faith Networks in Building Social Capital

Ample evidence emerged from the data indicating that PSEs benefitted significantly, in terms of support, from Christian individuals and faith communities within their close networks of relationships (bonding social capital). As shown above, the SEV founders thought it important, especially in the start-up stages, to have people who identified with their Christian beliefs and values and with whom they had close ties to comprise their leadership and entrepreneurial teams. In addition, those who could not directly join the ventures gave their support in other ways, including material, moral, and prayer support.

Also crucial in those early stages of the ventures was the support received from churches, groups, and organisations—either faith-based or founded by people of faith— with which the founders and their initial teams had close affinities. Regarding this, Johene said about Ninwud that she 'has been close to almost all major pastors in Lagos. One way or the other, they have supported her and her work'. Ninwud herself, in her interview, named several church leaders whom she described as 'pastors I call on for advice or support in the country'. Tooron also appreciated a network of church 'communities that have supported and have been involved in what we do, you know. And I think, in some cases, that has really also encouraged and inspired us to do more'. Indeed, his friend and long-term volunteer for Case Alpha, Ansozo, recalled how crucial some churches were to the venture at start-up, noting that without the 'infrastructural, moral, and prayer support of those faith communities, Case Alpha won't be where it is'. In a final example,

Adeona got a recommendation to serve as a consultant to salvage a failing university farm because he is a member of the church which owns the university. As a result of the consultancy, Adeona gained a new revenue stream for the venture and access to the university's network of students and faculty, some of whom have served as volunteers in Case Beta.

Worthy of note regarding close networks of support for the PSEs are what was identified in the analysis as 'communities of practice' and have been defined as 'a group of people who interact, learn together, build relationships and, in the process, develop a sense of belonging and mutual commitment' (Dabezies & Taks 2021:32). In the study, these were found to be groups or initiatives set up by Christians to support societal change agents through provisions of facilities and services that help them network, incubate, and drive their innovative ideas towards solving critical social problems. Adeona mentioned one such 'community' he set up in his church, saying, 'We meet from time to time to brainstorm how we can further the cause of Christ but in enterprise'. Aleayi is also the founder of an initiative (here codenamed, Aleph), which has served the purpose of a community of practice for founders, leaders, and staff of SEVs in the study. It was at Aleph that Tostai's idea of a school for street children took seed and was nurtured through training, mentorship, and encouragement from a network of other Christian practitioners. Tooron and his staff also had a strong community of practice at Aleph. According to Ansozo, 'The organisation that actually gave structure to case Alpha was Mrs Aleayi's Aleph'. He continued, saying, 'Aleph organised a six-month fellowship for us—I and some other people I can't remember. Mrs Aleayi saw what we were doing, took us and said, "You guys need specified training for what you are doing"'. Both Tostai's Case Delta and Tooron's Case Alpha had liaison offices at Aleph's facilities. The practical benefits of Aleph's work with the two SEVs were highlighted by Chiuzo, who was the Programme Coordinator at Aleph at the time of the study:

> I have to work closely with [these] initiatives and project organisations that have been partners or have been incubated through Aleph's programme. As part of that, I am supposed to liaise with them, draw programmes for them, see how I can further equip them in managing their current initiative and see how they can become effective in driving and achieving the objectives that the organisation has set (INT14_CHIUZO, Pos. 2).

Chiuzo and Aleayi further pointed out that Aleph also had staff dedicated to 'interceding' for organisations with which they were associated.

Another 'community of practice', codenamed Gimmel, was one led by Johene. Set up as a 'network of Christian professionals and leaders in the marketplace who are committed to lasting impact on society', Gimmel was seen to have played a prominent role in the lives of four founders in the study and in shaping the direction of their ventures. Ninwud was one of those founders who felt that 'in providing guidance and support, Gimmel is definitely a community'. Having been a close friend and associate of Ninwud for years, Johene could talk about how Gimmel served as a support 'community' for her and Case Gamma, saying:

> As a Christian who was active in the marketplace, she found the network as a support network because, in her own personal walk, she realised that there are lots of challenges out there. So, she saw the Gimmel network as a platform where people of like-minded faith could come together to back up people who were willing to work in an environment that was in many ways very corrupt and really wanted to live out their faith (INT06_JOHENE, Pos. 30).

Gimmel was, thus, seen to be particularly beneficial in providing a network of moral and spiritual support to help PSEs navigate the challenges of being people of faith in the marketplace. In addition, through Gimmel's various training programmes and public lectures, PSEs in the study benefitted from the professional expertise of other Christians working in domains of society relevant to their organisations. Tooron, Ninwud, Tostai, Tolsan and some of the staff in their SEVs had, at some point, all benefitted from Gimmel's workshops dealing with the issue of working for God in the marketplace.

However, whereas PSEs made faith the dominant logic in developing their close ties of support for building leadership and entrepreneurial teams, they were more egalitarian and pragmatic about bridging social ties and linking to social networks of influence and power to access material, professional, and political support. Hence, based

on the principles of common interests and objectives, PSEs drew on multiple logics, when it came to networking to increase their capacity for organisational sustainability and mission impact. As Sanony put it regarding Case Alpha, 'We have received support from religious organisations, and at the same time, we've also received support from non-religious organisations. So, we maintain an open mind. It's either this or it is that, so far as we are driving towards a common goal'.

Indeed, there was evidence from the interviews, organisational documents, and observations that all the SEVs in the study had partnerships across institutional orders and social sectors to support them in their missions, including banks, international foundations, businesses, faith-based organisations, government agencies, community leaders, and non-governmental organisations. Eriigh gave an excellent example of how such a heterogenous network of support worked together in building case Epsilon:

> There were four major networks: One was my business network which provided funding support. Two, there were the communities where we were working—the CDAs and the Local Government Authorities. I made us work with them. The third was the Student Christian Movement, which is basically my formative, foundational campus group. They are across thirty-six states of the country. They are in universities and secondary schools. They also provide young people who are part of our programmes. Then, the church network where I served. At that point, I was serving as National Superintendent of the [name redacted], which basically made me a member of the PFN structures and also opened access to a number of church leaders within the country, you know. So, those four were networks that I have been part of for quite a while. And they were willing to support this new project (INT16_ERIIGH, Pos. 53).

Therefore, in terms of bridging social capital, PSEs considered actors within their networks of faith important, but only as part of a broader coalition of social networks with the resources of funding and influence to help advance the agenda of their ventures.

6.3. Leadership Identity: Leaders in Relationship with God

One of the interview questions related to understanding PSEs' leadership of their SEVs inquired about perceptions of them as leaders. Defined as how leaders 'see themselves as leaders, how others see them as leaders, and how they act and behave as leaders' (Moorosi 2020:86), leadership identity was considered important for the study because it has been predicted to influence entrepreneurial behaviour in the creation of SEVs (Kimura 2021; Wry & York 2017). Furthermore, it has been noted that different institutional logics

provide the frame through which social actors form identities of themselves (Wry & York 2017). This section focuses on the religious identity salience, highlighting accounts from PSEs regarding their identification with God as Christians and the ramifications of that for their work and leadership roles in their SEVs.

Overall, the key finding regarding this theme is that participants viewed their leadership identity as rooted in their relationship with and faith in God (or Jesus Christ), which they expressed as the most crucial aspect of who they are and as the element of faith that influenced every detail of their personal and vocational lives. From the data analysis, this faith identity in God assumed various expressions in participants' articulations of what it meant to them personally. Some of the language used included references to 'following Jesus', 'meeting the Lord', 'knowing God', 'walking with God', 'aligned with God', 'married to Jesus', 'connection with God', and 'relationship with God'. The last-mentioned expression, 'relationship with God', is used here as the representative terminology for participants' description of their identification with God. This is based on assertions that Pentecostals subscribe to, among other things, a strong belief in having and developing a personal relationship with God (Gbadamosi 2015; Kalu 2008).

While this sense of identity is tied to God, it adopts the family logic in its expression and character. It can, thus, be linked to attachment theory, which is described in terms of believers' perceived experience of a 'relational intimacy with God' (Kimball et al. 2013:184)—one in which the former trustingly depends on the latter for their existential and supportive needs, as obtains in child-parent relationships (Cherniak et al. 2021; Granqvist 2003; Kimball et al. 2013; Kirkpatrick & Shaver 1990).

From the data, participants' references to a relationship with God indicated their Christian conviction that they had a bonding relationship with Him. Participants who spoke of their identity in these terms conceived of their relationship with God as going

beyond identification with an institutional church or the nominal observance of religious practices. For instance, in describing himself as a person of faith, Tooron said, 'I believe in God. I am not religious, you know. I am not the kind of person.… So, for me, it's beyond being in church; it's more about having a relationship with God'. Using a strikingly similar tone, Tolsan also remarked about her Christian faith, saying, 'It's not about church, it's not about my pastor. I have never been (laughs) a "my pastor" kind of person. It's more about the personal relationship that I have [with God]'.

By the tenor of those expressions, they indicated that the spheres of their lives of faith were not limited to the domain of the institutional church or religion. In other words, these PSEs saw the sacred as no longer the sole preserve of traditional religion and the church. Instead, they viewed the sacred as now personal. Feradi particularly underscored this in talking about his relationship with God:

> What I have understood is I am a dwelling place for God, and He lives in me, and I am unique as a person of God to my world in a way that God enjoys being with me. God is not tolerating me; God cherishes me, God loves me, God cares deeply about me. God, ultimately, has completely redeemed me and has allowed for me to partake in Him and partake in Christ of the things that He has laid down for us (INT09 _FERADI, Pos. 64).

Put side by side contentions from Tooron and Tolsan that their Christian identity has anything to do with religion or church, Feradi's statement brings participants' personalisation of their faith into sharp focus. Here the inner sphere of the individual's life is evocative of a temple and replaces the church building as the sanctuary of God's dwelling and presence. The individual's personal life is, thus, sacralised and construed as the locus of encounter and experience of the divine. The 'dwelling place' language used here conjures the biblical concept of the *oikos* (house or household) of God, again highlighting a vocabulary within the fold of family logic. In this instance, religion's logic is re-ordered (Fathallah et al. 2020) so that the family logic becomes the dominant logic by which leadership identity is defined and lived out. For, the sacred now inhabits the profane and is this-worldly—God immanent in and sacralising the ordinary places and people of this world (Thornton et al. 2012). This conflicts with the logic of 'temple' or

'church' as hideaways from the world. Later, this is taken to its logical conclusion when some of these participants talk of 'working for God in the marketplace' or about their SEVs as their 'Kingdom of God'. Considered along with the rest of the data, this highlights the following two interrelated subthemes from the analysis that help explain how perceptions of a relationship with God shape the identity framework from which PSEs in Lagos approach the leadership of their SEVs.

6.3.1. Relationship with God as a Life-Changing Experience

Several PSEs shared about critical inflexion points in their lives at which specific moment they came to a committed faith in Jesus Christ and, as a result, began a relationship with God. Narratives of why and how they arrived at this point differed from participant to participant. It was, for instance, a miraculous healing from a debilitating back pain that led Adeona to a firm faith commitment. Tolsan, on the other hand, came to such a faith moment during her search for release from a curse of death pronounced on her by a local priest. And whereas it was students in a university Christian fellowship who evangelised Ninwud, Tostai on the other hand came to a place of committed faith in Jesus Christ through the routine teachings of her pastor-parents. An excerpt from a young leader in one of the ventures exemplifies the narratives participants constructed around this concept of coming into a relationship with God:

> So, when I knew I truly gave my life to Christ was in 2017, in Anambra State. Then, that was 15 September—on my birthday. I think I celebrated it alone. So, that day I sat down and thought, and the thought that came to my mind that day was, 'I have given myself for the past years to the devil and looking around, I have achieved nothing; nothing to lay hands on and say, "The day I pass on, this is what I left behind"'. I said, 'I think I need to give Christ a try—to roll in a relationship with Him'. He has been faithful thus far (INT34_JOHUNA, Pos. 69).

He followed up the above account about coming to faith in Christ with the following description of the life-change he experienced:

> I understood that Christ has paid the price for me to live a free life guided by the scriptures. So, I have nothing to do with annoyance, anger and fighting. I just have to be a peacemaker and a reconciler, which is a ministry Christ calls us into. It has shaped me; it has helped me. My sister accommodated me because she saw that I have a good spirit and we could stay together. If not, we cannot. So, it has really helped me… If not that I had that upbringing and my decision, I would have done some certain things that would have not given me the opportunity to even be in [this venture] (INT34_JOHUNA, Pos. 71).

It became clear from this, and other such conversion stories from participants that coming into a relationship with God was both salvific and transformative for them. Despite the different journeys that led them to that decisive moment, common to their narratives were testimonies of them experiencing pivotal shifts in their lives upon coming to committed faith in Jesus Christ. Associated with born-again narratives discussed in Chapter Five, these accounts of life changes usually entailed a turnaround from a former life estranged from God and His will, towards a new life living wholly for Him. Adeona's was another pertinent example in this regard:

> If I had not actually had a personal relationship with Jesus Christ, I wouldn't be where I am. I can tell you that I was lost. I was gone. I did not value personal development. I did not value impacting people. I only cared about making money anyhow. But now, I have learnt that to make money, create value (INT02_ADEONA, Pos. 106).

Indications from participants regarding this were that their relationship with God saved them from lives of spiritual, moral, and social bankruptcy and transformed them into individuals with the potential to normally live out the will, character, and purposes of God as guided by the Bible and as empowered by His Holy Spirit. Going by the *oikos* imagery used above, God now becomes 'father' or master of the house; he is now in charge of their lives.

The analysis revealed that participants saw their new life of faith in Christ as having a critical bearing on their involvement in SE. As shown in Chapter Five, many participants explained their motivation to engage in SE based on this spiritual transformation. Beyond this, and more importantly for this chapter, was the expectation from participants that their new, transformed life ought to be an integrated aspect of their social and vocational lives. They saw their involvement in the SEVs as opportunities to live out the character and will of God in the marketplace and, in so doing, catalyse societal change. As Johene opined, 'Only transformed people can transform society and transform organisations'. One middle-level leader in Case Alpha explained how this works out for her in the context of her workplace:

I have already given my life to Christ, so by virtue of that, I am an outflow and expression of redemption, right? I am an outflow of someone who has been redeemed by God's grace. And it means that in my interactions, it means in my leadership, it means that the words I speak, it means that the ideas I bring— it is more than just common sense but something that should be inspired by the Holy Spirit…. So, this is how my faith comes in and it should be obvious. My stance about a number of things should be clear. I should be a person of integrity. I should show unconditional love. I should be unbiased in my decisions. I should not do anything out of selfish ambition, but as I am led by the Spirit of God. I should seek God first and acknowledge His way above any other thing (INT10_RUEBET, Pos. 34).

Another young leader in Case Gamma made a similar remark:

I would say even in my work with my colleagues, my attitude, and our work, I try to infuse the lessons like the fruit of the Spirit into like my daily interactions, try to infuse the definition of love as first Corinthians 13 in the work that I'm doing. And even in my leadership, I try to be patient, try to be loving (INT27_YEWAPA, Pos. 32).

As these examples indicate, the transformed life is not merely a momentous event and private experience but also an ongoing and intentional demonstration of the Christian life in the presence of God and in relationship with others. With the understanding on the part of some participants like Ninwud that Christians ought to live 'holy and righteous' lives to maintain fellowship with God and glorify Him in the context of the workplace, the transformed life could be related to what van Klinken (2012:223) has referred to as the 'ideal of holiness'. In this sense, the transformed life, as an experience of a relationship with God, is to be understood as a lifestyle of imitating and bearing witness to what participants saw as the 'perfect' life of Christ.

In this respect, some PSEs saw their engagement in SE as being countercultural, exemplifying the sort of moral conduct that pushes against the notoriety of corruption in the Nigerian workplace. As Ninwud said, 'As Christians, we have to commit to go against the tide'. According to Johene, 'It is all about ethics: living right, personal transformation, taking your faith seriously, making a difference in society, being an example, living a Christ-like life'. It is such frame of mind and attitude that PSEs were seen to bring to their engagement in and leadership of their various SEVs.

6.3.2. Relationship with God as an Intimate Walk with Him

Another aspect of a relationship with God, closely related to living a transformed Christian life, is intimacy with God. In talking about their faith as an integral part of their lives and their involvement in SE, it was found that participants often talked about God

in terms of a supernatural being with whom they live in close and loving fellowship. A good example of how participants saw this relationship was again found in Feradi's description of his relationship with God:

> I know God, and not just know Him, I know Him intimately. So I can pray to Him and hear Him. And in my best decisions, I can seek advice and lean on Him, not on my own understanding. So, that for me has kept me (INT09_FERADI, Pos. 58).

Feradi underscored the quality and character of his intimacy with God. Here, knowing God is not merely intellectual but experiential as well. He speaks confidently about God as someone to whom he lives in personal proximity and whom he can easily access for consultation and help regarding important matters of life.

Based on this and similar statements in the data, intimacy with God could be defined as living in loving communion and 'cooperation' with God as a way of life. It is a language borrowed again from the family logic's vocabulary—'romantic intimacy'. One expression I saw as a succinct and graphic portrayal of this was where Johene talked of intimacy with God as 'just walking with God every day. So, everyday Christianity'. The figurative 'walking with God' and the attributive 'everyday' conjure an image of a mundane camaraderie or romance in which two people are having a harmonious and mutually pleasing time together. Another interviewee even compared this relationship between God and the believer to a 'tango of two—a spirit man relating with a spirit God', indicating that the two must be in lockstep, like lovers on a dancefloor, cooperating with each other for the relationship to work.

An inference from this is that the 'walk' or 'tango' can only work based on agreed terms. In this regard, the analysis showed that even though this intimate relationship is based on mutually agreed-upon terms, it is also one in which God is the one who sets the terms. As the previous section shows, these terms are based on His will and character, as detailed in the Bible. Thus, an intimate walk with God is one in which the PSE bears the responsibility to abide by those disciplines, values, and conduct that conform to God's will and character, or else court His displeasure and cause a breach in the intimate

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fellowship with Him. As an example, in talking about her work as a PSE, Ninwud remarked,

> So, for me, the concept of serving Christ: if I cut corners, not only does it make Him very sad, it distances me from Him because He hates sin. But more than that, He can't take the glory for any success, you know, because I have cut corners, I've bent the rules, I've done it by the world's rules not His rules (INT04_NINWUD, Pos. 76).

A statement like the above unveils a further aspect of an intimate walk with God as described by participants. In this second aspect, participants presented themselves as loyal servants in a 'transactional' relationship with God, who generally came across in the analysis as a benevolent king. On their part, as commonly indicated in the interviews, participants viewed themselves on duty to please Him by faithfully and honourably pursuing and fulfilling His kingdom agenda in their personal and vocational lives. So, Adeona, for instance, described his walk with God as 'when you love God, and you run after the things of God. What I have been able to define is seek ye first the kingdom of God'. They believe that, in return, God reciprocates or rewards their faithful life and service in the kingdom by being intimately present with them and faithfully meeting their needs. An example of this mindset was seen in the following statement by Olaade, a key societal leader heavily invested in the work of Case Beta. When asked about how the Christian faith and spirituality were integrated into Case Beta, his response was in alignment with Adeona's statement above:

> If you look at Matthew 6:33, it says, 'Seek ye first the kingdom of God and his righteousness, every other thing—every other thing—will be added to you'. So, in an organisation like that, everything lands on the platform of Matthew 6:33. When you seek God first, you will not want to dupe your customer. You will give your best to what you are doing, knowing that every other thing will be added. In other words, if you don't seek God first, then the corollary is that nothing will be added unto you. That is zero. Every other thing is all other things. And so, in faith-based organisations, spirituality is core. I believe that is what is also playing out in Case Beta (INT29_OLAADE, Pos. 41)

The concept of the Kingdom of God is a common biblical theme, especially with Jesus Christ. Ward (2021:1) defines it as 'God's people in God's place under God's rule'. This brings in the logic of state sovereignty. Routinely, some participants identified themselves as 'Kingdom' people in contrast to 'church' people. Aleayi, for instance, remarked that she is 'a kingdom-minded person' in response to a question about her

church. This Kingdom of God was seen as a sovereign realm with a logic in paradox with that of the Nigerian nation-state, to which they believed God had sent them as agents of systemic change. Femtai expressed it this way:

> So, whether I am approaching it as a social entrepreneur, or I am approaching it as a career person, I am approaching it as an entrepreneur or as a public sector worker, we are change agents deployed, you know; transformative leaders deployed to solve problems; […] to take on mountains for the Kingdom of God and just rule and reign and exercise justice. Our Kingdom is all about justice—truth and justice, you know. (INT25_FEMTAI, Pos. 50)

Here the logics of the two realms conflict, and in the mind of Femtai and other participants, the Kingdom logic transcends and dominates (Fathallah et al. 2020) that of the nation-state logic.

Drawing on attachment theory, it was observed that participants viewed both the above family 'cooperative' and Kingdom 'transactional' aspects of their intimate walk with God to be of benefit to their work as PSEs. They indicated such a strong sense of security and assurance in their relationship with God that they felt confident to call on Him in times of challenges and distress, knowing He cares enough to address their problems. Thus, God was a 'safe haven' (Kimball et al. 2013:178), a strong attachment figure in their lives to whom they resort in prayer when they face critical issues in their SEVs that are beyond their abilities to handle. The important matter of prayer is discussed in greater detail in the next chapter. For now, a sample statement from Tooron indicating how participants felt about the effects of this aspect of intimacy with God on their work should suffice:

> As I said, it is all about a relationship with God and for me, He is God. Some people would say He is a supernatural being. Because if there is a bottleneck, I pray, and it opens; if there is a limitation, I pray and it opens; if there is a challenge, I go in knowing that He is ahead of me. I do not know; I don't have the power to fix it. I'm going for a community meeting that could swing the direction of things in different directions, you know, and I just know that I just have to speak to [God], and definitely those moments make a whole lot of difference—a whole lot of difference. I have seen trajectories being changed just within seconds after a simple word is made (INT01_TOORON, Pos. 128).

In this example, an intimate relationship with God is strongly believed to be an advantage based on tangible experiences of God being reliably there to solve difficult problems related to the work. So, when PSEs had problems related to their SEVs, they did not give up. Instead, they spent time praying and 'waiting on God' for the situation to change.

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Secondly, and related to the above, the analysis showed that PSEs perceived their intimate relationship with God as a 'secure base' (Kimball et al. 2013:178), wherein they have a strong sense of latitude to step out, in total dependence on a powerful and trustworthy God, and implement bold and ground-breaking initiatives towards fulfilling their organisational mission and vision. Moreover, this helps them sustain their commitment to their ventures, knowing that no matter the difficulty they might encounter in taking God-inspired initiatives, He will be there to pull them through. Following are two examples of participants' articulations of this perspective:

> There is that faith that comes in daring, you know—daring in the direction of God's will and the direction of our goals. There is that seeking divine direction and help from God for strength, for wisdom, you know, and in all that we do. Yeah, and there's that understanding that we are walking with God in this work and through His work (INT25_FEMTAI, Pos. 47).

> If you are more aligned with God, He almost kind of walks you through the path. He can say, 'I want you to do X'. It's not going to happen right now. You have to maybe wait for five years but you know it's coming. So, that gives you a kind of peace in the wilderness experience—that it is coming, that there will be alignment (INT04_NINWUD, Pos. 82).

Given such sentiments, the point could be made that PSEs saw an intimate relationship with God as the critical factor for the success of their SEVs. Indeed, this was the view expressed by some participants like Aleayi, who indicated such in pinpointing intimacy with God as the key to catalysing societal change through undertakings like SE:

> And this has come with what I'll say is key—an intimate walk with God. I think intimacy is important, and as I'm speaking to you now, I'm sensing that even some of the reformers that I work with, I'm sensing that there has to be an emphasis on that. I'm finding that the most productive, the most impactful are those that have an intimate walk with God. And they make time, so they protect the time that they have with God (INT05_ALEAYI, Pos. 29)

Thus, for participants like Aleayi, intimacy with God was considered so crucial to personal focus and organisational success that they felt the utmost must be done to protect and maintain those disciplines, practices, and values of the Christian faith that facilitate it. Disciplines, practices, and values variously mentioned in this regard included personal 'quiet times' with God, 'waiting on God' in prayer and fasting, 'reflections on Scripture', 'having integrity', 'living by faith', and 'obedience to God'.

6.4. Leadership Paradigms

In Chapter Five, the study revealed the desire to serve others as an important motivation for participants' engagement in SE. This motivational factor, underscored by recurrent references to terms related to the word 'service', was also a consistent theme woven through participants' explanations of their approaches to leadership. In this respect, concepts related to servant leadership (Doğru 2019; Chang & Jeong 2021) were found to be the dominant paradigm from which PSEs in the study operated as leaders of their ventures. For example, in responding to questions related to how they defined themselves as leaders, key leaders in the ventures typically described their leadership thus:

> I'm a servant leader. That is just one thing I'd say (laughing), and I still call myself a chief volunteer because this is what any other person could have done if they had the time. What I tell my people then is that 'I know that some of you don't have the time, but trust me, I have time. Just bring your resources, and we will help you to distribute them. We will help you to give those that need'. So, I serve—we are serving these kids. I'd want to ensure that every child is served (INT08_TOSTAI, Pos. 97).

> In everywhere I lead, it is that I am a shepherd and servant first. I do as much as possible to hold the hands of those that I work with—to encourage and strengthen them when there is a need. So, leadership is service and that is service to the cause in which you believe. It is service to others around you, even if to your own disadvantage. But ultimately, you are impacting life with that service. So, that's what it is: leadership is ultimately service (INT09_FERADI, Pos. 52).

These examples and similar statements from the data provide a window into participants' perspectives on servant leadership, often expressed in vocabularies of practice that reflect logics from multiple institutional orders. The following explains these key perspectives revealed by the study.

6.4.1. Servant Leadership as Selfless Service

The first relates to the community prosocial logic, where servant leadership is defined as service in the interest of others. Participants viewed it as a style of leadership that is simple and self-giving rather than self-seeking, the object being to 'increase community good' (Thornton et al. 2012:73) by contributing solutions that improve the circumstances and trajectories of people's lives. Participants expressed this to mean giving of themselves to social causes that help make a difference for a better life in the world without expecting or demanding material benefits and conveniences for themselves.

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For many PSEs like Tostai cited above, their work with their ventures was regarded as a voluntary service in which they found fulfilment in giving up their youth, time, comfort, and potentially lucrative careers for the flourishing of those they considered less privileged in society. An example of this mindset was seen in Ansozo's description of his work as a volunteer leader during the founding phase of case Alpha:

> We gave our all—undiluted. Even in the rain, when we were doing enrolment, people would walk inside the community, rain beating them. You can't find that thing in paid employment. It was because we loved the children and didn't like what we saw. We wanted to change it. Even now, this team, if they say there is a meeting, even if I don't have money, I will go (INT07_ANSOZO, Pos. 77).

Indeed, there was evidence from the interview data and observations that the SEV leaders were passionate about championing the efforts of their ventures to redress social problems regardless of whether they were paid. For instance, all the founders who were heads of their SEVs at the time of the study were not drawing direct salaries from those ventures and preferred to be content living modest lives to fulfil their social mission. Tooron opined concerning this to a group of emerging leaders of commercial and social enterprises who had come to receive coaching from him on leadership:

> Two things that folks ask me are, 'What's going to be of more importance to you: getting a million—being the richest person in the world—or being the greatest servant?' You know, for me, it is service. Because I know that I haven't found myself in the past seven years lacking any basic thing, and when I mean basic, like any basic thing that would make my life easier. I am not talking about being extravagant, you know, but about what basically we all need to go on in life (OBS01_TOORON, Pos. 83).

A similar perspective towards serving others to create social value, and not personal value, was seen in one of Case Zeta's documents describing how their founder, Tolsan, viewed success in life:

> Her definition of success is not the amount of money possessed in her bank account but the amount of lives she influences positively. To her, success is not measured by tangible things, but the intangible such as love, almsgiving, positive change, care, giving attention to others and more. Life to her isn't in receiving but in giving. Life holds no truth in her view except one that helps others achieve what they thought was impossible (DOC04_TOLSAN, Pos.2:821).

Thus, as these excerpts show, the portrait of leadership that PSEs presented was viewed through the lens of a servant's service to the beneficiaries of their social interventions. In many cases, these beneficiaries were people on the margins of life, outside the purview of government services, and often lacking the means to pay for

commercial services businesses offered. They were mostly people—from the slums, the streets, and remote communities—that many of the key leaders in the study seemed to have gladly and sacrificially dedicated their lives to serving and, in so doing, eschewing personal wealth in the belief that it is all for the greater and common good. It could thus be said that the prosocial logic of self-transcendence trumps the market logic of self-interest. As Adeona metaphorically expressed it, 'A candle does not lose anything by lighting several places'.

6.4.2. Servant Leadership as Empowerment of Others

Corollary to the notion of servant leadership as selfless service, there was the perspective among PSEs that it is also about helping subordinates or followers rise to responsible leadership in their organisations and life. The interviews and observations indicated that SEV founders and leaders in the study worked closely with people on their teams, personally investing time, training, and resources into developing their capacities and competencies so that they are empowered and challenged to step into personal, organisational, and societal leadership. A good example was seen in Case Epsilon, where, as Jesdel noted,

> For all of our volunteers, we want to first ensure that they themselves are developed as a leader; that you know what you need to know about your life and then you know what obtains within your community, within your country, and then also outside the world (INT17_JESDEL, Pos. 24).

On this same point, Eriigh said of his staff and volunteers: 'I want to see those I work with become better skilled, more able to engage with the issues, and do far better than I have done'. Emmeda, who was the first staff to work with Eriigh in Case Epsilon, said, 'He is always concerned about one thing or the other. When he sees you, he asks about your life. So, because of that, he's a man I also took as a mentor'. A similar situation was observed in Case Beta, where participants working with Adeona shared that he takes time to listen and talk to them about ways to improve their lives. Micola described his experience working with him, saying, 'Ever since I have been with him, I have been enjoying the coaching and mentorship also together'. Titbel also remarked about Adeona,

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'He is somebody that out of no time, he creates time by listening to you. Out of no time, he creates time by giving you advice on what and what to do on your own'. For a final example, Feradi made the following remark about those to whom he gives leadership:

> Mentorship has been coming into the way I lead. I am always looking out for what they will read, what programme they could go for, what kind of thing they should apply for to help themselves grow. So, that's what it's been for me. And it's also about making deliberate efforts to be interested in people in the way that it's not just about what they do for you or what you can get from them. But it is to be interested in them in knowing that these ones, indeed, are valuable and they have something to add to the table (INT09_FERADI, Pos. 54).

Feradi's view that subordinates are 'valuable' and therefore deserve a place at the table was found to be a commonly held perspective among other founders/leaders, premised on the value of equality of persons (to be discussed further in chapter seven). The founders and leaders I interacted with believe that, since all humans are equal in worth and dignity in the eyes of God, leadership should not be about positions or exercising authority and power over others. Instead, they saw leadership as making oneself available to serve subordinates by giving them dignity and significance and empowering them to become leaders who can take responsible actions for themselves and others. Servant leadership in this sense was described as:

> not putting yourself first, you know. You are putting yourself last in some cases. So, understanding everybody is also as important as you are, and if you are not there, it does not mean that things are going to pause or be paused or stopped…. So, creating some form of empowering others to be as strong as you are so the ball doesn't always have to be in your own court. Everybody has the opportunity and the power to kick the ball whenever they find themselves (INT01_TOORON, Pos. 44).

It was further observed that the posture for this kind of leadership was proper self-estimation and humility. For instance, after screening a promotional video about case Alpha at a meeting with up-and-coming leaders he was coaching, Tooron called attention to the fact that he was nowhere in the picture. He used that to pass on the lesson that leaders who serve are not about hugging the limelight. He shared his experience that, as a leader, he has had to intentionally make himself 'faceless' and instead bring others into the picture, so they have a sense of ownership of Case Alpha and feel empowered to be actively involved in its leadership. Coming from a similar stance, Ninwud noted, 'It is what you do that makes you a leader and not the fact that you are an MD or CEO or

whatever'. One of the things she has done in this respect has been to turn over the leadership of Case Gamma, which she founded, to younger people who were beneficiaries of the venture's intervention programmes. Tolsan, who also had relinquished her leadership of Case Zeta to former beneficiaries expressed confidence in the new team, saying, 'Those who have graduated from the university also come back and teach and run the administrative part of the organisation. The capacity to fundraise is just where they are a bit lacking but the rest of it is covered'.

6.4.3. Servant Leadership as a Model of Christlike Ministry

A significant finding of the study was that PSEs viewed and practised leadership, as described in the previous subsection, through the prism of their Christian faith. This was where the Christian faith logic came to the fore as, consistently, participants referred to servant leadership as the leadership principle and practice of Jesus Christ—one that He originated, taught, and modelled during His earthly ministry. It was therefore explained as a biblical or Christian concept typified by Jesus Christ. Below are two examples of founders' descriptions of servant leadership as a biblical concept:

> Servant leadership comes from the Christian concept, you know, of Jesus saying that it is sufficient that the servant is as the master; that outside secular leadership is about dictatorship, you know, while Christian leadership is about service and being servant-like. And the idea about being servant-like is about the attitude of heart; it is about the willingness to go an extra mile; it is about acting in such a manner or serving in such a manner that beneficiaries are […] left in a much better condition than you met them, because of their engagement with you, you know (INT16_ERIIGH, Pos. 35).

> One of the greatest values of leadership is service, and there is no greater servant that I know of than the one on high about whom the Bible teaches. So, definitely, that has been a great influence, realising that the truth about life is living a simple life…. So, the key word is service, and service doesn't also mean you need to give billions—it's just you giving of yourself. Being selfless, that's probably a better way to interpret it. So, for me, I think Christ at some point is the perfect example of that—understanding that you can't be there for everybody every time, but whenever you show up, something needs to happen (INT01_TOORON, Pos. 40).

Selflessly 'serving' others to improve the conditions of their lives while maintaining a humble servant posture were the key aspects PSEs kept in focus when discussing the influence of their faith on their leadership. These were the features of servant leadership they touted Jesus Christ as exemplifying, basing their assertions on Bible passages like Matthew 20:25-28, which reads:

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Jesus called them together and said, 'You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many' (NIV).

One participant commented that 'the core of what Jesus did during His time on earth was contrarian leadership', meaning that He modelled a brand of leadership that went against the grain of cultural practices of His day, where leaders tended towards an authoritarian exercise of power over subjects and subordinates. Quite the opposite, Jesus selflessly gave his life to alleviate human suffering and demonstrated service to subordinates 'by washing His disciples' feet' (a reference to John 13:1-17). This was a view held among other leaders, some of whom indicated that emulating Jesus' servant leadership model is counterintuitive and potentially transformative in the Nigerian context, where positional leadership, as the dominant approach to leadership, has been the cause of many of the social problems confronting the nation (Akanji et al. 2020; Folarin 2013). Tooron captured this perspective in talking about servant leadership vis-à-vis the corruption and jostle for power commonly associated with leadership in Nigeria:

[Jesus] served, and if we can all learn to serve, our leaders will also learn to be servants. Why would I pay you to serve you? Why would I have to bribe you to serve you? Why do I want to kill people to be able to serve them? That is no longer service. If I have to get security and fight and block doors and get vans and kill people because I want to serve them, then that is having a hidden agenda. So, I think if we all could learn to serve in the real sense of the word 'service', I think we would have gone way farther than where we are today (INT01_TOORON, Pos. 120).

While PSEs indicated that their servant leadership was targeted at making life better for others, it was apparent from the analysis that they considered themselves as, ultimately, in the service of God doing that. As seen in Chapter Five, leaders saw their work with their SEVs as a response to the call of God on their lives to serve humanity. So, SE was viewed in various respects as an aspect of Christian ministry or mission outside the walls of the institutional Church. Adeona, also a pastor, made this point concerning his work with Case Beta: 'Serving God is not just what we do in the church; I am serving God where I am'. In like fashion, Case Alpha founder, Tooron, remarked concerning what he believed was his service to God, saying, 'It's not about being a worker

in the church, it's more about being a servant of God…. And that's why I tell people that what I am doing is also God's work'. In the case of Ninwud, she expressed her conviction that the SEVs she has founded 'are vehicles for social change, and God wants His people to serve, give, and care for the poor. That is the mandate'. One of her protégés serving as a middle-level leader in Gamma was more forthcoming in linking that mandate to the biblical imperative in Matthew 28:18-20 to make disciples:

> So, we go into the world and make disciples of all nations, baptising them in the name of the Father, and the Son and the Holy Spirit. There's that aspect. And when you think about what does it mean to be a disciple of Jesus, how should you conduct your life, how should you live? I think that's entirely what Gamma stands for—it is serving wherever you are; it is loving. And when you even look at Jesus Christ, the way he lived his life while on earth with us, you know—dining with sinners, making people feel loved, bringing healing, bringing hope, calling people to order, helping people to find their purpose and passion according to it—I think it fits very well. (INT27_YEWAPA, Pos. 57)

Eriigh also drew on Jesus' commission 'to make disciples and to teach people' to confidently assert that, in Case Epsilon, 'this is what we do directly and indirectly with all our engagements'.

PSEs expressed views about what they thought were the leadership roles of Christlike leaders. Generally, four themes underline their views on the roles of a Christlike leadership. First was what Eriigh referred to as the 'priesthood of believers', connoting the Christian leaders' responsibility to do the needful that pertains to God 'on behalf of the people so they may come to a position before God where He can bless them'. The second had to do with the Christian leader's challenge to help bring about wholeness to humanity. This was based on the belief that God desires to move people from brokenness to wholeness and human flourishing. Third, there was the underlying notion among PSEs that they could draw on the Bible and yield to the Holy Spirit for guidance and inspiration in decision-making and creativity towards fulfilling their social responsibilities. Added to this was the priority of prayer to tackle difficult decisions and situations that confront the SEVs. Last was the reliance on the faithfulness and justice of God to reward labour or selfless service done for Him. PSEs could make personal

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sacrifices to fulfil their social missions because they believed God would faithfully meet all their needs.

Thus, the prosocial logic of SE to solve social problems and the faith logic of Christ as the perfect example of selfless service align and therefore combine (Fathallah et al. 2020) to inform participants' material practice as servant leaders in 'ministry'. However, despite the assertions, PSEs expressed different opinions about how they combined the typically spiritual and proselytising aspects of Christian ministry and missions, such as evangelism and discipleship, with the more humanitarian and socially responsible practices of SE. Eriigh and his team, in Case Epsilon, viewed evangelism and discipleship as the primary task of Christian missions and therefore, aside from their SE work, make it a priority to engage in programmes directly aimed at converting people to the Christian faith. Participants in the other cases either prioritised their SE work over overt engagement in evangelism and discipleship or blurred the boundaries between the two

6.5. Discussion and Conclusion

Informed by the ILP, this study aimed to explore the role of faith in the founding and development of SEVs by PSEs in Lagos, Nigeria. This chapter sought to explicate how PSEs in the study explained the leadership of their SEVs, with the view to uncovering the influence of faith on their leadership principles and practices in the process. Taken together, the findings related to this objective as explicated in the various sections of the chapter can be summarised into three main points, which I outline and discuss below.

6.5.1. Summary of Findings on Networking

The section explored PSEs' leadership practices in networking to form their core entrepreneurial teams and develop their support base when creating and growing their social ventures. To summarise, the findings in this section indicate that, on the one hand, PSEs prioritise shared Christian faith and values in building their entrepreneurial teams and human capacity, as evidenced by their recruitment of predominantly Christian

individuals from their networks of close relationships. On the other hand, leveraging perceptions of integrity and trust and utilising digital media and person-to-person contacts, they bridge and link with broader networks to expand opportunities for material, moral, political, and spiritual support. From an institutional logics perspective, the first part of this finding suggests that the Christian faith logic significantly influences PSEs' social entrepreneurial practices and is the dominant or transcending logic (Fathallah et al. 2020) in exploiting bonding social capital for team development, particularly during the start-up stages of the SEVs when shared faith and values can be instrumental in fostering team spirit and cohesion.

The above is significant for a few reasons. First, though it is established in the extant literature that Nigerian Pentecostalism is a rich source of social capital for commercial entrepreneurship (Abereijo & Afolabi 2016; Gbadamosi 2015; Ojo 2015), this chapter sheds new light on how PSEs mobilise and maximise such capital in launching and sustaining social entrepreneurial initiatives, particularly in the context of Nigeria. Also, while other researchers may have already hinted at the significance of shared faith in SE (e.g., Lee & Rundle 2021:6), this chapter takes the issue further, specifically providing a better understanding of how PSEs leverage it for team building in SE founding and development. Lastly, and consonant with prior academic research (Denning 2021; Forbes & Zampelli 2014), accounts from the data of young Christian men and women giving up lucrative careers to serve as volunteers in SEVs provides evidence that a commitment to Christian faith and values is vital for attracting willing volunteers to social causes.

Interestingly, while this finding shows the Christian faith logic as dominant in building entrepreneurial teams, PSEs avoid constraining themselves to it. Instead, they adopt and operate multiple institutional logics to draw on different resources and networks as they pursue the broader agenda of ensuring sustainability and success in prosecuting their social mission. Apart from affirming that the religious faith logic is fluid

or flexible (Fathallah et al. 2020), this demonstrates the agency of PSEs, in the face of institutional pressures, to take decisions and actions that shape the development of their ventures (Corbett et al. 2018). This portrays them as adaptive leaders (Alvord et al. 2004; Haskell et al. 2009; Maseno & Wanyoike 2022) who navigate the complex institutional arrangements, challenges, and stakeholder relationships in the SE environment to access and sustain the diverse range of resources critical to achieving their goals and the ultimate success of their social missions.

It further implies that they are pragmatic leaders who understand the limitations of relying on the logic of religious faith alone to advance their social mission in a context where access to resources for achieving sustainability are few, competitive, and prone to severe economic vulnerabilities. To my knowledge in this regard, this study contributes an emergent understanding of how PSEs as SELs develop networks to build leadership teams and to resource their ventures.

6.5.2. Summary of Findings on Leadership Identity

The summary of findings in this section shows that PSEs' leadership identity is deeply rooted in their intimate relationship with God which stems from their belief in Jesus Christ. This relationship profoundly influences and guides all aspects of their lives, including their engagement in SE. Specifically, two central imperatives arise from this relationship with God which throw new light on PSEs' leadership of their SEVs, namely, the responsibility to live out the transformative experiences of their conversions as agents of societal change and the need to nurture their relationship with God through a way of life that honours Him and fosters goodwill towards themselves and their ventures.

However, while the notion of a relationship with God underscores 'association with deity' (Thornton et al. 2012:73) as a strong element in PSEs' identity salience, it re-orders the significance usually given to religious 'membership of [a church] congregation' (Thornton et al. 2012:73). In its place, a relationship with God prioritises family

'membership of [God's] household' (Thornton et al. 2012:73)—household here being the life of the individual Christian. This latter norm personalises the 'sacred' and liberalises it so that individual Christians can carry and live out the sacred in their respective institutional domains.

All this means that PSEs' relationship with God provides the frame through which they conceptualise the mission mandate of their respective SEVs and the guiding ethics with which they fulfil that mission. An outcome of this is PSEs' unique approach to SE, which infuses the traditional thrusts of Christian missions with civic concern for national/social transformation and is unaffiliated with any church or denomination. The significance of such characterisation of PSEs is that it provides important insights into the understanding the role of religious experiences to the formation of leadership identity. Furthermore, during this study, one was hard-pressed to come across studies particularly focused on Pentecostal leadership identity and how it possibly influences engagement in SE. This finding therefore contributes emergent knowledge towards understanding how Pentecostal religious experiences and leader identity intersect to influence involvement in SE.

6.5.3. Summary of Findings on Leadership Paradigms

The summary finding in this final section shows that PSEs operate their ventures predominantly from a servant leadership perspective, which involves service to humanity as, ultimately, service to God. This aspect of the summary finding indicates that prosocial and religious logics align and combine to shape PSEs leadership paradigm. Specifically, their perspective is rooted in Christ as an inspirational model who selflessly served humanity, and this belief intertwines with their altruistic considerations to address social problems. As the study shows, blending their prosocial inclinations with Christ's example to inform their leadership mindset bears significance for understanding how they perceive

and relate to subordinates, and why they make decisions to prioritise the vulnerable and marginalised as beneficiaries of their change initiatives.

This finding on PSEs' leadership paradigm complements previous scholarship related to Christian leadership, which has linked altruistic behaviour with servant leadership (Sosik et al. 2009; Gjorevska 2019) and, based on Jesus' teaching and leadership practice, has extensively represented it as the favoured model of Christian leadership (Dodd & Dyck 2015; Kimura 2021). However, specifically related to SE, Haskell et al. (2009:532) have called for local servant leadership models who 'are strategically positioned to promote and innovate social development in their native context'. This finding follows this call and expands knowledge concerning servant leadership by particularising a representation of it in the context of Pentecostal Christian practice of SE in Nigeria.

6.5.4. Implications for a Practical Theology of SE

The findings in this chapter get to the heart of SE practice as SELs navigate different aspects of the founding and development of their SEVs in pursuit of their social mission. The theology of leadership in the context of the Christian faith has been extensively researched in the extant literature, although how the various aspects of its dynamics unfold in the context of SE is still unfolding (Barentsen 2019; Norris 2019). In the wider literature on Christian leadership, the focus mostly centres on leadership effectiveness (Dobrotka 2020), leadership models or patterns (Merkle & Schreiner 2014), leadership strategies (Hybels 2002), and leadership values (Gemechu 2022) in the context of the Church or ministry.

This chapter has offered insight into PSEs' theological perspectives on leadership and how those perspectives shape the way they approach their leadership roles and responsibilities in SE. As previously discussed, key among the issues here include perceptions of their identity in relation to God, the church, and their initiatives. In terms

of theological orthodoxy and orthopraxy, themes related to salvation (soteriology) and its implications for how individual leaders think and act feature prominently in their narratives. This has significance for understanding Christian leadership in SE, as the findings and Pentecostal theologies usually suggest that the concept of 'personal salvation' fundamentally shapes the Christian faith and life in the Spirit, influencing their relationship with God, His Kingdom, and their service in both the Church and the world (Laurito 2023). Ward hints at this when he says that 'the expression of the of the kingdom of God is through redemption—a people created for worship and good works' (Ward 2021:8). A practical theology of SE, therefore, ought to focus Christian soteriology as an important area for reflection.

Another aspect of the lived theologies of PSEs that is important for a practical theological reflection on SE is their theology of the Church (ecclesiology). It was surprising from the lived theologies of the PSEs that many expressed a detached or condescending attitude toward the institutional Church, despite expecting and often receiving moral and financial support from it.[10] In this context, a practical theology of SE, could include reflections on both the nature of the Church in Christ and its roles in the eschatological vision of God. Relevant biblical and theological themes that could be important in this regard include the Church as a communion ('koinonia') of believers (Kariatlis 2012) and as the household ('oikos') of God (Comradie 2000).

Perhaps the most critical aspect of a potential practical theology drawn from the lived theologies of PSEs' is the person and works of Jesus Christ. Throughout this chapter

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[10] This attitude appears rooted in the PSEs' perception that, despite possessing enormous resources and influence that could be leveraged to more effectively address pressing social issues, the institutional church in Nigeria prioritises a primarily spiritual agenda over a holistic approach that integrates social, economic, and community concerns. Tolsan, for instance, indicated this when she said, 'The churches, obviously, can do better—much more better. It is not about the billboards and telling people to come and accept Christ for the afterlife when in this current life, you have not shown them what Jesus can do (INT22_TOLSAN, Pos. 63). Consequently, many PSEs see their ventures as filling the gap left by the church's perceived failure to engage comprehensively with societal problems.

Furthermore, this attitude may be informed by the PSEs belief that their faith is more about their relationship with God/Christ than it is about being part of an organised church. This was revealed and discussed in Section 6.3.1. and its subsections.

and the previous one, PSEs indicated that Jesus Christ serves as the model for their Christian lives, leadership, and practice of SE. This aligns with the claims made by SE practitioners in their marketplace theologies discussed in Chapter Three (Borquist & de Bruin 2019; Kimura 2021; Ward 2021). Biblical and theological concepts from the PSEs' views on leadership that could warrant reflection here include redemptive leadership and servant leadership. Most importantly, though, a practical theology of SE, particularly in the African context, must be grounded in a Christological hermeneutic (Olorunnisola 2015). Mugambi and Magesa (1998, as cited in Olorunnisola, 2015:68) underscore the importance of Christology to African theologising when they state:

> Christology is, in the final analysis, the most basic and central issue of Christian theology. The faith, the hope and the praxis of love that Christian theology attempts to explicate, and which Christians endeavour to witness to by their life, must have Christ as their foundation and goal. Without Jesus Christ as the cornerstone and final aim, nothing in Christology counts; nothing in theological thought is any significance from the Christian point of view. In fact, to be precise, theology is not Christian at all when it does not offer Jesus Christ of Nazareth as the answer to the human quest.

This study will earnestly engage with this Christological task in Chapter Eight through the lens of a Christopraxis hermeneutic.[11]

6.5.5. Conclusion

This chapter explored how faith influences the leadership of PSEs in founding and developing their SEVs. Specifically, it highlights three areas of leadership which PSEs consider crucial for actualising the missions of their SEVs, all of which indicate profound religious faith influence. The areas are Leadership networking, leadership identity and leadership paradigms. With the help of the ILP, the chapter reveals the various logics at play in PSE leadership, their interactions in these three areas, and how PSEs juggle their competing interests and demands as they lead their SEVs. Overall, the logic of faith is prevalent, at times dominant, but always fluid enough to be re-organised or combined

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[11] Unlike the pure Christology advocated by Mugambi and Magesa (1998) here, the Christopraxis hermeneutic brings a more explicitly Trinitarian perspective to understanding the lived theologies of PSEs. This approach not only emphasises the person, teachings, and ministry of Christ but also situates them within the broader redemptive work of the Triune God, making it particularly suitable for analysing the multifaceted faith beliefs, practices and experiences of PSEs.

with the other logics in the effectuation of the PSEs' leadership. The next chapter explicates findings related to how PSEs organise their SEVs.

Chapter Seven

Faith in Organisational Forms and Values

7.1. Introduction

This study aimed to explore the role of faith in the founding and development of social entrepreneurial ventures by Pentecostal social entrepreneurs (PSEs) in Lagos, Nigeria. Toward this end, the study focused on explicating the motivations and leadership approaches of the individual PSEs in the previous two chapters. This chapter turns attention to the 'social-organisational' (Jepperson & Meyer 2011:54) aspects of the study. The focus here shifts beyond the single individual actor and instead takes a closer look at the coalescing of multiple individuals into what has been referred to as the 'collective actor' (Jepperson & Meyer 2011:63) operating in the context of organisations (Bacq & Janssen 2011; Haack et al. 2019; Jepperson & Meyer 2011; Thornton et al. 2012). The aim is to elaborate on how PSEs combine the logic of religion with other institutional logics to organise their ventures for creating social value, with consideration given to the forms. identities, missions, values, and governance cultures of the ventures they develop.

In this vein, the chapter presents findings related to the third research sub-question: •How do Pentecostal social entrepreneurs integrate elements of their faith in organising their ventures for sustainability and impact? The research methods used for gathering the data for the chapter has been explained in Chapter Four and the analysis followed the method used in the previous two chapters. Four key areas of findings related to venture organising emerged from the analysis and they are as follows: organisational forms, organisational identity, organisational values, and organisational structures and governance. The chapter follows these themes in reporting the findings related to the research question.

7.2. Organisational Forms

The analysis found that state regulatory policies exerted isomorphic pressures on the SEVs to prioritise social welfare logics in self-identifying as particular organisational forms. Foreman and Whetten (2002:622) have argued that 'the legitimacy of an organisational form is partly a function of the degree to which that form's key identifying characteristics are congruent with its surrounding institutional environment and the associated norms and expectations of its constituents'. For the SEVs in the study, the institutional environment in which they are embedded is one where the Nigerian Government requires intending ventures to file their names, objectives, and other bona fides with its regulatory agency, the Corporate Affairs Commission (CAC), to be incorporated and certified as particular organisational types with legal legitimacy to operate in the country (The Federal Government of Nigeria 1990).

The legislative framework that CAC operated during the period that all the cases in this study were formed and incorporated was the Companies and Allied Matters Act of 2004 (CAMA 2004). The framework mainly provided intending social ventures or civil society organisations the option to incorporate as either nonprofit organisations (NPOs) and not-for-profit organisations (NFPOs) that benefit society (Owolabi & Awoniyi 2020; The Federal Government of Nigeria 1990), or as commercial businesses that generate profit for the benefit of shareholders (The Federal Government of Nigeria 1990). The difference between NPOs and NFPOs was that the former could not profit from their activities. In contrast, the latter could profit for the benefit of the organisation and its social agenda rather than for sharing among its members (Hinton & Maclurcan 2017). NPOs officially registered under the 'Incorporated Trustee(s)' (IT(s)) category, while NFPOs registered as 'Companies Limited by Guarantee' (CLGs) (The Federal Government of Nigeria 1990).

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One key finding from the analysis was that the founders of the SEVs in the study faced constraints when selecting a legal form for their ventures, as their choices were limited by the existing legislative framework. They opted for organisational types they felt remained true to their respective motivation and mission to address critical social problems, vis-à-vis government-stipulated legal forms available at the time of incorporation. As discussed in Chapter Five, a primary motivation of the founders in starting their SEVs was to create social value by embarking on undertakings that could help ameliorate intractable social problems. Profit-making toward personal benefit was not found to be a significant motivation among founders. Thus, given what seemed to be a binary choice between incorporating their ventures as organisations oriented toward benefiting society on the one hand and toward benefiting shareholders on the other hand, most founders in the study chose the former. In that regard, four of the cases were incorporated as ITs, indicating that founders generally saw this legal form as the one most appropriate for ventures primarily founded to fulfil a social purpose. Here was how Tostai explained her reason for registering Case Delta as an Incorporated Trustees organisational form:

> We registered as incorporated trustees because we understood that to be the option available for charitable organisations. We were opening a school to help the underprivileged—for charitable reasons. So, we felt that would be the best option for us. We consulted with some of our stakeholders, and they recommended that we register as incorporated trustees. I have a friend who just registered her charity as limited by guarantee because of options to do some other things. For me, charity was primary. So, I went for that (2NDINT_TOSTAI, Pos. 3).

As in the case of Tostai, Eriigh's social and institutional context made him assume that the IT category was the logical organisational form under which he could incorporate Case Epsilon. His choice in this regard was further encouraged by fact that the registration process governing IT organisations was found to be easier and more cost effective than that of other incorporated forms. Eriigh explained the decision thus:

> The process was much easier, you know. I wasn't expecting it. So, it was the ease of the process and the cost that made that choice preferential for us. Then, we did not know much about limited by guarantee. But we knew much more incorporated trustee. All around us, our circle of networks was largely incorporated trustees. So, we did not investigate alternatives (2NDINT_ERIIGH, Pos. 7).

Eriigh and Tostai mentioned CLG in their statements above, indicating that, given how its provisions were outlined in CAMA 2004, it was seen as another option for incorporating social-purpose organisations. Indeed, that was Ninwud's thinking when she incorporated Case Gamma. The venture was registered as a CLG which, according to her, 'was preferred given our status as a non-profit organisation and the limited risks associated with the form. We are not a membership organisation, and this matches more with the requirements of 501C3'.

Even though Case Gamma was incorporated as a CLG, Ninwud's framing of it as a non-profit was found to be in common with what various participants professed about ventures also registered as ITs. NPO, in this sense, assumed a broader meaning and was used synonymously with NFPO and non-governmental organisations (NGOs) as a general reference to social purpose organisations engaged in development or humanitarian work in Nigeria.

Such blurriness in the usage of terms to identify the organisational types of the respective SEVs in the study was found to be partly due to the absence of a clear legal framework for establishing organisations in Nigeria specifically defined or categorised as SEVs (Iyortsuun 2015; Mejabi & Walker 2016). This was a concern expressed by Adeona, the only founder in the study who registered his SEV as a for-profit business:

> Case Beta moved to LTD. We were a business name before, but we are now LTD. We are a for-profit, and that is because the country does not have provisions for hybrid. We operate a hybrid—a social enterprise organisation. (2NDINT_ADEONA, Pos. 9)

Like the other founders in the study, all of whom self-identified as social entrepreneurs and operated their organisations as such, Adeona felt the only choice he had to incorporate Case Beta was to pick between the for-profit and non-profit options. In his case, he chose the for-profit business option even though, according to him, the organisation's primary mission is to help solve a critical social problem.

Given the hybrid composition of SEVs and their unique sustainability needs, some participants saw the need for provisions within the current legislative framework that

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would govern the incorporation of SEVs under their own distinct and clearly defined organisational form. With the existing framework, the not-for-profit CLG has been considered the organisational type best suited for incorporating SEVs in Nigeria since its legal provisions pertain to establishing social purpose ventures which can earn income from commercial activities to further the objectives of the organisation. This was the recommendation of a lawyer at a 2020 workshop for social entrepreneurs, where I and participants from three of the cases in this study were in attendance. Additionally, it has been suggested that the CLG option affords socially oriented organisations the flexibility to be 'business-like' without compromising their social purpose. As expressed by Nadden, who sat on the board of Case Gamma, 'Limited by Guarantee has a board, more accountability, and more flexibility. They are structured like a corporate entity or business. You have to run like a business'.

The foregoing brought out from the analysis that the institutional logic of the state, through its regulative structure, was the transcending and dominant logic determining the form that the organisations could take. By delineating the legal categories of organisations and constraining would-be organisations to incorporate under its rules, it brought coercive forces to bear in shaping the 'individual preferences, organisational interests, and the categories and repertoires of actions to attain [their] interests and preferences' (Thornton et al. 2012:77). So, when it came down to explaining the form of their respective SEVs, participants in the study referred to the legal status as their starting point. They were more confident about using expressions like 'we are a charitable organisation' or 'we are a non-profit NGO' in categorising their organisations than referring to their organisations as SEVs.

As seen in the incorporation of Case Beta, the market logic was an essential consideration in the forms the organisations ultimately take. Case Beta capitalised on the business advantage of markets and the prospect of increasing profit efficiency to become

a sustainable SEV. Adeona shared an example of how the market logic played a part during the formative stages of his venture:

> [Case Beta] is like a hybrid thing. We have to do some things free of charge, especially to get some of these ideas to sink in, and we needed people to fund it. We could not, so we had to sell to plough the proceeds back. It was not really easy. In fact, I had to sell twenty-five per cent shares of my company to a Moslem, and I used the money to do some of the things we are now doing (INT02_ADEONA, Pos. 51).

In this example, Adeona undertook economic sustainability strategies to ensure Case Beta remains economically viable and can fulfil its mission and vision. He indicates that His SEV is a hybrid that combines the logics of business and charity as an organisational strategy to achieve his objectives.

Based on information shared in the interviews and from observations, the research found that even the other SEVs registered as NPOs/NFPOs evidenced commercial business activities to ensure they remain sustainable and achieve their social goals. Despite their legal types, these ventures found it necessary to operate in the form of CLGs so that they could navigate the financial constraints usually stacked against SEVs in Nigeria, including limited access to funds, the high cost of operations, and the high volume of financial capital often required to address social problems. Case Alpha, for instance, has a fourfold strategy for ensuring economic sustainability, which Tooron described as follows:

> First is friends and family, which is primarily important. Crowd funding, social media fundraising and all of that we do, you know—that's friends and family. Secondly, it's through corporate partnerships with corporate organisations and all of those kinds of organisations. Thirdly, is social enterprise, where we sell merchandise and stuff and all of those kinds of things as well. Fourthly, it's through investments which is another pillar we are developing (INT01_TOORON, Pos. 88).

Thus, even though Case Alpha considers itself a nonprofit NGO, it hybridises strategies to generate funds, including sourcing for government assistance and partnerships, which Tooron did not mention.

Apart from the fourth point Tooron mentioned, all the other SEVs in the study operated similar strategies to generate sustainable income. According to Ninwud, Case Gamma (registered as a CLG) generates much of its funding from donations by

individuals, churches, corporate organisations, and from merchandising books and other materials. They also have an endowment established very early on to ensure the long-term viability of the venture. Like Case Alpha, Case Delta uses online platforms extensively to develop funds from friends but also solicits funds from corporations and has received local and foreign government assistance. The venture also levies pupils attending its school a small fee. Tostai explained why: 'They pay the development fee, which is more like a commitment fee to augment our expenses because running a school is capital intensive…really! We are paying teachers' salaries, so we get that to pay some bills'. In their case, along with donations, Case Epsilon included renting facilities, selling books, and subvention from Eriigh's business as its repertoire of income earning avenues. In Zeta's case, the venture has been donor-driven for several years. However, as the venture has struggled financially, Tolsan has had to adopt income-earning strategies, including setting up a private business (like Eriigh's) to subsidise it.

In all this, faith was seen to play a mixed role. As seen in chapter seven on networking, faith communities gave tremendous support to the ventures at start-up. As the ventures grew, however, that support dwindled. Generally, the PSEs averred that the biggest and most consistent portion of donations come from Christian individuals. However, it was noted that churches often have their own social programmes that require funding, so they only give occasionally. Thus, PSEs straddle religion, market, community, and state logics to stay sustainable while pursuing their social missions.

7.3. Organisational Identity

Identity is considered crucial to the life of an organisation (Albert & Whetten 1985). Without a well framed and managed identity, an organisation may stand in danger of not only jeopardising that which fundamentally characterises it, but its legitimacy and raison d'être as well (Elsbach & Kramer 1996; Stensaker 2015). This is because organisations often develop and operate within complex and unstable environments. To succeed over

time, they must be able to maintain the core of who they are and the purpose for which they are established, even while possessing the nimbleness to quickly adapt to environmental complexities and changes (Albert & Whetten 1985; Gioia et al. 2000). Organisations, therefore, instinctively give attention to constructing their identity as a strategy toward self-perpetuation (Gioia et al. 2000). Organisational identity has to do with perceptions of what organisations stand for and relates to two questions organisations ask as collectives: Who are we and what do we do as an organisation? The concept has been approached from diverse dimensions and fields of study. In this section, the focus is on key findings from the data related to corporate identity and organisational mission.

7.3.1. Corporate Mission and Identity

This section explores how the six cases were identified in terms of members' perceptions and claims about who they were as organisations and what they were set up to achieve. According to Miller and Wesley (2010:708), 'An organisational mission embodies the most fundamental signs of an organisation's identity and its ultimate goal—who it will serve and how'. Based on the interviews and reviews of organisational documents and promotional instruments (e.g., brochures, newsletters, annual reports, and websites), the study revealed that the organisations were predominantly projected to external stakeholders to (a) reflect their legal types and mission to address critical social problems, as well as (b) present a business-like image of efficiency and good standing in the marketplace.

In terms of projecting their identities as organisations engaged in combating perennial social problems, each of the cases had this explicitly articulated in their 'about us' and vision/mission statements. Even Case Beta—incorporated as a for-profit business—was particular to project the image of an SEV primarily engaged in

ameliorating an issue of serious social concern. Examples of mission statements from

organisational documents and website can be seen in Table 7.1.

Table 7.1: Samples of 'About Us' and mission statements[12]

Who they are (About Us)	What they do (Mission Statement)
We are Nigeria's No. 1 hydroponics company.	We solve Africa's agrobusiness problems and raise agrobusiness role models.
…a faith-based non-profit organisation established…in response to the perceived need to provide sustainable indigenous platforms for community transformation in Africa.	To be at the forefront of community transformation in Africa through the utilisation of indigenous human and material resources.
…a volunteer-driven developmental organisation transforming the society by empowering underserved children in slums and remote communities….	Providing quality education for underserved children across developing communities using innovative technology while promoting community ownership and volunteer service.
A youth-focused leadership development organisation committed to raising leaders that will transform Africa.	To inspire, empower and equip a new cadre of African leaders by providing the tools for personal, organisational, and community transformation
We are a not-for-profit, youth-led organisation which provides access to quality learning for out of school, street children and marginalized kids in Nigeria.	…aims to sponsor the education programs of disadvantaged, out of school children and street kids in under-served communities in Nigeria.
…a registered charity organisation that caters to the physiological, social, educational, psychological, medical, and emotional needs of street kids and vulnerable children.	Our goal is for all vulnerable children to have access to the basic human needs, particularly for children in the slum communities across the country.

As these self-descriptions in the table indicate, all six SEVs in the study emphasised

the nominal aspects of their organisational identities (Albert & Whetten 1985). That is,

they claimed to be about pursuing goals aimed at strategically redressing specific social

problems that disadvantage individuals, communities, and society at large. Three main

areas of social concern were identified as the focus of attention for the SEVs, viz.: solving

food insecurity, providing quality education for children from indigent communities, and

developing the next generation of business and societal leaders. In each instance,

prosociality, framed around the combined logics of welfare and increase of community

good (Thornton et al. 2012), was seen to be the central character of the ventures.

Another area where the cases in the study were seen to identify themselves as

prosocial organisations was in their chosen names and logos. All of them bore names that

spelt out their social agenda or value. It was for instance obvious from the names of cases

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[12] The code names of the cases have been left out in this instance so that their identities are not easily traced.

Alpha and Delta that they were primarily involved in providing education for children from destitute backgrounds. Similarly, Case Beta's name branded it as an organisation engaged in innovating food production, and Case Zeta's revealed that it was engaged in humanitarian work. In addition to having prosocial names, the SEVs also used logos to visually represent their prosocial identities. Case Epsilon had the rising sun as its logo, which, according to the founder, represented the organisation's drive to lead community renewal and transformation. Case Alpha's logo depicted the founder's call for 'lending a hand and sending back the ladder' to deprived children, while Case Beta's was a stem of grains, symbolising its mission to help improve food sustainability.

While framing themselves in a prosocial light, the SEVs in the study were also keen to represent themselves to external stakeholders as having business-like distinctives, which marked them apart from traditional organisations with prosocial agenda. 'Business-like' is used here to indicate that the SEVs were not only engaged in side activities to earn additional income, they were also seen to profess and project practices and values more commonly associated with for-profit entities (Dart 2004). An area where this was noticeable was in the extensive use of multimedia strategies by the ventures to market their social benefit programmes to would-be financiers and other stakeholders. In a resource constrained environment with a plethora of social ventures which must be highly competitive to attract funding, marketing was considered an indispensable strategy for the growth and sustainability of the SEVs in the study. An example of this posture was highlighted by Feradi in talking about his contributions to the development of Case Alpha:

> I support more in terms of strategy—in terms of marketing strategy, engagement strategy, and also some aspect of mobilisation. There is always something called donor fatigue, where those who give, after a while have other responsibility. So, we just have to keep fresh and creative to ensure that we don't run out of resources (INT09_FERADI, Pos. 30).

As seen here with Case Alpha, marketing was considered such a crucial factor towards sustaining the SEVs that personnel and resources were dedicated to it. The result

was that all the ventures had highly developed websites and widespread social media presence where they promoted their organisational profiles and advertised their social benefit programmes in ways akin to the marketing of products by commercial businesses. The previous chapter showed how this was used to develop support networks for the SEVs. One venture even had a television advertisement which I observed playing in a couple of outlets belonging to a major restaurant chain. From at least four of the cases, I received high-quality brochures, magazines, and annual reports which detailed stories of their organisational accomplishments and touted their credentials as leading agents in solving their respective social problems.

Part of the marketing strategy used in several instances on these various platforms involved references to well-known business brands, media outfits, state agencies, and other established NGOs as key partners with the respective ventures. The names of board members, mostly with business and management background or reputation, were also often highlighted. These strategies were intended to not only present the SEVs as providers of high-quality services, but also as credible and professional organisations which interested stakeholders could trust and 'do business' with.

Such strategies also highlighted how PSEs utilise different logics to shape the public identities and images of their ventures. The findings here reveal the combining of market and prosocial logics to create public identities that would sway and attract a broad and diverse swathe of partners and donors. The faith logic is noticeably absent in these identity-making strategies, an issue that is addressed in the next section.

7.3.2. The Faith Identities of the SEVs

Concerning how religious logics were an integrated feature of the organisational forms and identities of the SEVS, the study found that most PSEs were reticent about tying their religious faith too closely with the public identity of their SEVs. Only Case Epsilon was explicitly acknowledged as a faith-based organisation and was projected as such in its

organisational and promotional documents. The following interview excerpt from one of the venture's leaders underscored the significance of faith to their organisational identity:

> So, all those that we work with—in fact, including non-Christians—we try as much to show our faith. In fact, we put our faith in all our publications. It is always our faith. We are a faith-based organisation; we are not just an NGO. So, we are working toward carefully selecting our partners, people we work with, [and] the programmes (INT17_JESDEL, Pos. 68).

From this statement, it was seen that Case Epsilon's participants prioritised the logic of religious faith in defining the organisation's identity, not only in terms of what they internally understood the organisation to be about, but also in terms of how they wanted it to be perceived externally by prospective stakeholders. For them, their Christian faith was the distinctive of the venture, one they considered important enough to project over and above (but not exclusive of) the venture's legal form and perceived identity as an NGO.

As seen in the previous section, the other five ventures in the study were not as direct as Case Epsilon in their espousal and portrayal of faith as part of their ventures' public identity. This, even while most participants from these ventures acknowledged that their Christian faith was the key factor undergirding the vision, values, and practices of their ventures. An interesting instance of this was observed in Case Beta whose name was said to have been revealed by God to the founder, Adeona, and which included a phrase referencing service to Jesus Christ. However, in registering the organisation, the phrase about Christ was intentionally abbreviated down to its initials to give the venture a veneer of religious anonymity or neutrality. As such, Adeona thought it sensible to re-order the Christian faith logic so that Muslims wanting to benefit from His service would not be deterred from participating in his programmes. He explained in his interview:

> So, it's a name that was inspired by God. But because I have always known that we live in a diverse world, some things may actually limit your impact. Some people are unnecessarily sensitive, especially in a country like Nigeria where we have misappropriated religion. So, when you say you are Christ whatever, people see it in a different way…. So, we are using [name redacted] (INT02_ADEONA, Pos. 18).

The strategy of re-ordering and, in some cases, segregating the logic of faith to limit its influence on the public identities of the SEVs was found to be typical among the other

cases. The research did find a minimal reference to 'faith-inspired' on Case Zeta's logo and a few scattered indications of partnerships with religious entities on the promotional documents of some of the other ventures. By and large, however, as seen in the Case of Adeona, the PSEs in these cases were keen to mitigate the prominence of their Christian faith in how they presented their ventures to the public. Indeed, participants in these cases resisted any perceptions of their SEVs as faith-based organisations (FBOs). Tolsan, who founded Case Zeta (which had 'faith-inspired' in its logo) insisted in her interview, saying, 'My organisation is not faith-based'. Speaking about the venture she was involved in, Ruebet said, 'I recognise that as Case Alpha, we are not a faith-based organisation'. On his part, Femtai clarified regarding Case Gamma which he led: 'We are a faith-driven organisation, but we are not a faith-based organisation'.

Considered within their contexts, there were pragmatic reasons for such re-ordering of the Christian faith logic vis-à-vis how participants wanted external stakeholders to perceive the organisational forms and identities of their respective ventures. One such reason, as seen in the case of Adeona above, was for the ventures to be seen as faith-neutral so that they could have wider societal appeal and thereby expand their scope of operations and funding beyond just Christian communities of faith. Nadden's explanation of why Case Gamma preferred to brand itself as faith-neutral was found to be a good illustration of this:

> So, Case Gamma is not branded as a faith-based organisation, neither is it one. And so, it is open to everyone and it can also work with faith-based organisations. There is no challenge with that. I also know that my sister-in-law, for instance, started an NGO. I can't remember the name now but obviously the name that was given to it at first, it was obvious that it was a Christian NGO. And that posed challenges because, you know, like the corporate and all, they want to be seen to be neutral. So, in funding or in supporting a faith-based organisation, it becomes difficult. So, I think Case Gamma's strategy of being neutral pays off in so many respects (INT32_NADDEN, Pos. 63).

Johene emphasised the funding aspect in suggesting a reason why one of the cases did not want public perceptions of it to include any affiliation to religion:

> It depends on how the venture is funded. I know that most funders of organisations like that, if it is not local, if he has people that are involved with him internationally, I know that many of them would frown on faith. They would not want to put their money on a faith-based project. So, there is a conflict between what is going on in this part of the world and the West (INT06_JOHENA, Pos. 44).

Such limits on faith in establishing the corporate identities of the ventures were part of the hybrid organising strategies PSEs employed to manage the multiple institutional logics at play in their SEVs. Here, it was noted that while the PSEs in Case Epsilon combined the logic of their Christian faith with the logics of welfare and market, PSEs in the other five SEVs, on the contrary, either re-ordered their Christian faith (so it is less prominent) or segregated it from the welfare and market logics as strategies to position their SEVs for greater funding and mission impact.

7.4. Organisational Values

The consensus among scholars is that values play a vital role in determining the culture an organisation develops and provide the shared purpose around which organisational teams can rally to pursue organisational vision and mission (McDonald & Gandz 1992; Ortega-Parra & Sastre-Castillo 2013; van Der Wal 2011). According to van Der Wal, organisational values serve as 'guidelines for action and decision-making'. In what follows, this section outlines three categories of values derived from the data analysis: Mission-focused values, venture-focused values, and faith-focused values.

7.4.1. Mission-Focused Values with Heart for Humanity

Being social entrepreneurs, the founders were all motivated by and dedicated to social causes aimed at solving intransigent social problems. This was highlighted in Chapter Five, where it was seen that the prosocial logics of welfare and community good was an important factor in motivating the study's participants to engage in social entrepreneurship. Indeed, all the founders and many other participants shared that they had experiences in humanitarian or charitable work prior to working with SEVs in the study. Such orientation toward social mission, on the part of the SEV founders and other key leaders, was seen to have been driven by the high regard they had for the individual human life. This regard for human life was reflected in a set of three interrelated values.

The first value has to do with the dignity of every human being. This was expressed using vocabularies such as 'the sanctity of human life', 'respect for the human being' and 'everyone is important'. Here, the analysis revealed obvious Christian theological undertones. Several participants expressed the perspective that human beings are God's children, created by Him in His image and likeness. Humans, therefore, have special worth deserving of love, respect, and dignified living. As Feradi put it, 'When I see humans, I believe the best of humans these days. I'm like, "These people carry the image of God, and I am sure God is at work perfecting Himself in us—in all of them"'.

There seemed to be an understanding among participants that there is a moral imperative for each person to accord dignity and worth to others, and to facilitate the grounds for them to live dignified, flourishing lives, especially where people are deprived of such due to the socio-economic circumstances of their lives. Again, Feradi articulated this need thus: 'Our society is in need of people who have a very strong sense of vision, a very strong sense of values; [who] value the sanctity of human life and are very committed to the flourishing of the human society'. In this light, Tostai made the following remark with respect to the work she does with street children:

> I see that in every human, there is this dignity attached irrespective of the circumstance. So, there is that respect that I still give to every child I come across, even if the child is from the poorest home…. So, that respect for me also plays it, and that is why I am ready to advocate, because everyone deserves equal chances (INT08_TOSTAI, Pos. 113).

Tostai's statement above ties in to the second theme, which has to do with the equality of persons.

Secondly, also common among participants in the study was the high value given to the principle that all human beings are equal and therefore ought to be treated with equality. As will be shown later, this high value for the equality of persons was a significant consideration in both how organisational leaders related to their subordinates in the workplace and how the respective SEVs viewed and related to their clients and the communities they served. One area where this was critical concerned criteria for selecting

beneficiaries for their social programmes. Representatives of all the ventures in the study claimed 'equality of persons' as the basis on which they select individuals and communities to benefit from their programme offerings. As Tolsan opined, 'We are all one, to start with. There is no different race, there is no different religion. The things that unify all human beings as human beings is almost more than what differentiates us as individuals'.

Here, again, the Christian creation view of participants seemed to have underpinned their espousal and application of this value. In this regard, Tostai again presented a theological viewpoint when she said:

> The Bible that I read actually made me to realize that God made men in his own image and, it is expected of us to actually live out this image. The soul—I was thinking about the soul. Yes, we are living souls…. We are all equal in the eyes of God. So that should bring about respect to everyone, whether it is a child or an adult. So, I see the soul, I don't look at the attachment (INT08_TOSTAI, Pos. 116).

On his part, Adeona saw himself 'as being sent to everybody because they are all God's children'. He went on to say, 'That has actually moulded my life. That is why I could work with Muslims too without any prejudice'. Ninwud made a similar remark saying she would not discriminate against others because 'we are all children of God'. Finally, Tooron, whose venture has 'equality' as an organisational value, provided a fuller view on the matter:

> We do not believe in discriminating against anybody based on religious backgrounds or ethnic origins or gender or any of those kinds of divisions. We give everybody the same opportunity based on the fact that we are all from the same creator. So, in answering your question, I believe that in our own view—in my own point of view—our faith makes us understand that everybody deserves the same opportunity, everybody deserves our love, everyone deserves our support, everybody is important and is the same in the eyes of our creator, and one person isn't more important (INT01_TOORON, Pos. 26).

In some instances, participants opined that Jesus Christ has already set the benchmark regarding this value of 'equality of persons' by the way He treated the vulnerable from all backgrounds during His earthly ministry. Tostai gave an instance where Christ was her inspirational model in selecting a Moslem boy as the beneficiary of an educational opportunity:

> Baskam is a Moslem. So, I just felt like, 'Let me do this'. I mean, this is what Jesus would have done regardless of, you know, the religious affiliation, or the gender, and all that. So, I felt, 'Come on, let's see how we could impact the boy (INT08_TOSTAI, Pos. 44).

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Tolsan also set Jesus Christ as the standard for this value in expressing criticism of churches which build schools that only upper-class children can attend:

> We keep saying that with Christ, nobody is better than the other. We are all equal before Christ. The reality right now is not the same though. If we say Christ cares about us all, no matter the social class, and you do not care about my everyday needs, it's not the same (INT22_TOLSAN, Pos. 65).

Ironically, this Christian faith logic of 'equality of persons' was one of the main reasons all the founders (excepting Eriigh of case Epsilon) disavowed the label 'faith-based organisation' for their ventures. They did not want their SEV to be seen as associated with and partial to any one religion. In doing so, they re-ordered/segregated the logic of faith, instead placing greater emphasis on the logic of community. This approach served as a form of impression management, to help them effectively fulfil their social missions.

In one of the interviews, a participant did note that the values and beliefs of leaders do 'one way or the other shed light on what they do as an organisation'. Indeed, the value for every human life, shaped by the founders' Christian beliefs, was found to significantly influence the internal life and workings of the ventures. It was seen to be a primary value focusing the visions and driving the missions of the PSEs, one around which they invited interested stakeholders to organise with them into forces for social good.

A significant finding from the analysis relates to the third value essential to the organisational mission of the PSEs. This value is love, which participants articulated in three interrelated aspects: the love of God (or Christ) for humanity, participants' love for others, and the mutual love between God and participants. Participants often expressed these three aspects of love as providing both a strong impetus and a foundation for their engagement in their respective missions to solve social problems that impact people negatively.

Concerning God's love for humanity, participants spoke of it as arising from a central attribute of God and as the basis on which He and Christians act in love towards others. Tostai, for instance, put it this way: 'The Scriptures taught us to love; to show

love and, yes, because God is love'. This love of God for humanity has its inspirational model in Jesus Christ, as indicated, for instance, by Feradi:

> My true centre of inspiration is Christ… I see His heart and His passion all through Scriptures. I see what He did with the broken and the lost, and I saw how He acted toward the Pharisees and the Sadducees. So, every day, I look at Christ and I'm challenged—how He loved, how He lived, how He forgave, and I'm asking myself, can I be this guy? (INT09_FERADI, Pos. 56)

Thus, participants saw their social mission as the mission of God's love to humanity. Ninwud, for instance described the thrust of her social enterprises this way:

> God loves his people. He loves the poor. He cares for them, and He gives you His will to fulfil. My own understanding is, God gives you His will only for His good work on earth, not for your own personal enrichment. This is at the forefront of what I do. Already for example, [name redacted] is not yet 10 years old. We have a scholarship program, we go to schools to teach young people, we give scholarships to children who have lost parents, motherless babies… So, it's really about you are investing in God's people. (INT04_NINWUD, Pos. 88)

Ninwud's example in the foregoing, indicating selflessness in showing God's love, reflects a shared perspective among participants and relates to the second aspect of love as a critical value for fulfilling their social mission.

The analysis revealed that, in following God or Christ's example, PSEs saw the engagement in SE as a demonstration of their selfless love for the individual and communities their SEVs served. Regarding this, Tostai was emphatic that 'there are some things you cannot do without having genuine love because this is not about the money. Ah, it is not about the money'. Tolsan's take on this was that 'love is the greatest of all. If you do not love the people you intend to serve, once you hit a brick wall, you just turn back from what you decided to do'. On her part, Ruebet explained it as 'lov[ing] people as we love ourselves. There is a quote I use during our campaigns which says, "What the best parents want for their child, we should want for every other child." It is first the heart of selflessness'. In other words, participants saw selfless love as a value that gave them 'staying power' to continue doing good even in bad times and situations.

Concerning mutual love between God and participants, the findings in Chapters Five and Six indicated that PSEs saw their engagement in SE as due to their relationship with God. This mutual relationship, for participants, entailed a commitment to

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cooperating with God in extending his love to humanity in demonstrable ways and as an aspect of their calling and identity as Christians. This was the point made, for instance, by Yewapa in the form of rhetorical questions:

> What does it mean to be a disciple of Christ? Is it that, yes, I can fast and pray for twenty-one days or I can do that, but it influences the way I live my life, the way I show love to other people? I do not write people off, you know. I help people grow, I discover who they are, who God created them to be (INT_YEWAPA, Pos.27).

Niyode boiled this down to the Biblical call to Christian service, saying, 'Bible says, "Love your God and love neighbour as yourself". So, it is not about you alone; there are so many others that need one thing or the other'.

From the perspectives outlined above, the study revealed that love is central to both God and the PSEs and, therefore, lies at the heart of the social missions of the SEVs. Indeed, given that participants refer to love as a foremost value, it could be construed as core to the other mission-focused values described previously. In the literature on the ILP, love is associated with the family logic (Friedland 2002). Here though, the critical logic involved in shaping participants' perceptions of it is the religion logic, which combines with the community logic to focus PSEs' social missions.

7.4.2. Venture-Focused Values with Business-Like Mindset

An interesting discovery made during the study was that all the founders and several key leaders of the ventures came to SE from business, corporate, or professional backgrounds. Ninwud, for instance, graduated in economics and strategic management from ivory league schools in the US and then worked for a top multinational firm as a business analyst before coming to Nigeria to found Case Gamma. She has gone on to establish other viable social and commercial enterprises apart from Case Gamma. Tostai and Tooron, as previously mentioned, worked for business entities prior to setting up their SEVs. Eriigh ran his own successful business firm and was a finance consultant for years before starting Epsilon. Before launching their respective SEVs, Tolsan of Case Zeta

made her living as a businesswoman and Case Beta's Adeona worked with an agribusiness firm.

Apart from this, organisational documents and websites indicated that many of those recruited as board members and key leaders were people with pedigrees in the business or corporate world. As an example, Aleayi noted regarding Case Alpha's board members and volunteers, saying, 'Many of them are competent people, who are doing important work in corporate Nigeria and different parts. So, they are bringing their knowledge and their experience and their capabilities and all that to help Case Alpha'.

Such business and corporate backgrounds appear to have influenced the organisational cultures of the ventures, as indicated by participants' responses to interview questions about values they deemed critical to the running of their respective ventures. In this regard, the study identified two interrelated categories of corporate and business values emphasised by participants. The first category relates to values that participants indicated they bring to the operational and managerial aspects of their organisations. Key terms representative of this category included integrity, accountability, stewardship, trustworthiness, and transparency. The second category of values relates to performance in service delivery as indicated by synonymous terms like competence, efficiency, excellence, effectiveness, quality, productivity, and professionalism.

Certainly, the values listed in both categories may be applicable to other institutional orders, which is understandable since the orders are interdependent and their logics are sometimes complementary (Thornton et al. 2012). Accountability and transparency, for instance, have been identified as public sector values based on the logic of 'democratic citizenship' (Gabel-Shemueli & Capell 2013:591). However, the general weight of relevant scholarship tends to lean towards categorising these values as 'business-like' and associating them with the market institutional order or the private

sector (Dart 2004; King 2017; Maier et al. 2016; Sanders et al. 2015; Sanders & McClellan 2014; van Thiel & van der Wal 2010). For example, in their study of leaders in various NPOs, Sanders et al. (2015:5) found business-like orientation to critically involve adopting 'the frame of business' in terms of professionalism and competence on the one hand, and financial responsibility and stewardship on the other hand. It is in this vein that this study adopts Dart's (2004:294) definition of 'business-like' to mean 'the use of managerial and organisation design tools developed in for-profit business settings, and broadly framed business thinking to structure and organise [nonprofit] activity'.

In the context of Nigeria, where corruption scandalously permeates every sector and strata of society (Anugwom 2020; Smith 2007), the study showed PSEs as keen on their SEVs being above board when it comes to managing the resources and programmes meant for fulfilling their organisational goals and mission. For instance, a common narrative that participants from the SEVs shared was about outside parties approaching founder-leaders with propositions to cut corners on projects or to have monies laundered through their ventures, with the promise of financial benefits accruing to the ventures from such schemes. Tolsan, founder of Case Zeta described one such incident:

> So, one of the things that happened during election was, I got a call saying that some institution wants to pay money into the office account and then I will transfer it to somebody else's account, and then they will give us commission for that. I just smiled because I just realised, of course, we know that is money laundering (laughs). I do not subscribe to that. (INT22_TOLSAN, Pos. 105)

Seeing such a scheme as an opportunity to fight against greed, Tolsan's response was to say, 'We won't be able to explain this to our auditors. I am so sorry we won't be able to do that'.

Like her, when the Tostai, founder of Case Delta, was targeted with such a get-rich-quick scheme, she staunchly stood on her values. She was adamant about this during her interview when she said, 'It helps in taking a stand. In Nigeria, I have seen that it takes somebody with values to be able to say no. And that is actually why we are here today'. In Ninwud's case, when she came under pressure to behave like her competitors whom

she claimed cheated on their products, she resolutely asserted, 'We are here to say we are going to be above board in what we sell. We are not going to compromise'. These examples indicate a fierce determination on the part of especially the founders to buck the trend and be change agents by pushing back against the sleaze that is all too common even in the non-profit sector.

In terms of the proper stewardship of resources, participants often talked of accountability and transparency, which indicated having robust financial structures and responsible practices that not only comply with government regulations but also ultimately facilitate organisational growth and sustainability. Adeona, for example, said regarding Case Beta:

> We have accountants and staff who manage our monies too. We try to run a financial process of at least being accountable and all that. Like, I have three offices [in] Lagos, Abuja, Abeokuta. If you look at this (pointing to documents), the people here, I am trying to look at their pay, their tax when government comes around for people in the Lagos office. So, as much as possible, we try to follow the operational structures that help a company to get established and then move to the next level. (INT02_ADEONA, Pos. 130)

Common structures and practices seen to have been in place to safeguard against mismanagement of funds include having qualified people managing the accounts, and procedures requiring multiple checks and balances in executing financial transactions. For instance, one accountant at Case Epsilon said, 'I am a professional. So, being in a spiritual-based organisation, you are mindful of so many things, you know, and you try as much as possible not to be involved in anything fraudulent. [In] this place, you just cannot compromise'. Moreover, to ensure proper standards in the responsible management of their finances, the SEVs recruit people with experience and distinction in the financial sector to their boards who help provide oversight and guidance in such matters.

Given that the SEVs operate mostly with limited and restricted funds, evidence of frugality as a way of stewarding their finances to achieve organisational goals emerged from the data analysis. As one participant noted concerning Case Alpha, 'We also manage

our cash flow carefully because, again as a small company, you cannot take care of every immediate need. You just have to address what is urgent, what is important, and what can wait'. Tostai also shared how they thriftily use limited resources that come to the organisation to achieve significant results. She said, 'There is a way we are able to utilise every little thing given to us…. Well, that little one has been of great help as well because we have been able to take those to make giants steps forward'.

It was further found from the analysis that the PSEs leverage these espoused values and practices related to the responsible stewardship of resources as mechanisms for gaining legitimacy and credibility with partners or stakeholders who might be interested in supporting the ventures in one capacity or another. In this respect, the data showed PSEs' commitment to regularly providing regular reports about the state of their ventures to existing and potential stakeholders. One way this was done is through the conduct of annual audits of accounts and the reporting of such at annual general meetings as required by the government. Two of the SEVs in the study had their annual reports published on their websites for the public, and another two gave me access to their records which showed evidence of such reports.

Often though, reporting to stakeholders is done routinely by way of newsletters, emails, and social media posts. A common feature of these is their transparency whereby, as was noted by participants, stakeholders get unvarnished portrayals of the general situations at the ventures. This was, for instance, the expectation in Case Epsilon as Jesdel pointed out: 'Rev would always tell you, just say it as it is. Apart from we are a corporate organisation, we are a faith-based organisation. So, don't try to make up your report, don't try to say what is not'. A participant who has worked extensively with both cases Alpha and Delta observed the following about their reporting:

> One of their core values is transparency, especially with the key stakeholders that are involved in the organisations. They would give you the breakdown down to the barest minimum of what you need to know about how much you have put in their initiative. So, they can tell you that to take a child from point A to point B is five Naira and at the end of the day they can show you that it is actually five Naira (INT14_CHIUZO, Pos. 12).

Niyode, confirmed this about Case Delta, sharing that he could trust the founder and support her cause given how transparency and accountability are 'very hard to find in these parts'. He shared his impressions about Tostai in the following:

> She shows Christian values of being accountable, being open. I don't know how to put it but, you know, a foundation could be a honey pot for the owner of the foundation also and I have never seen her like that. And she's always clear: 'This is what I want to do; this I've gotten from this'. It's very rare for you to hear someone tell you, 'I have gotten support from this embassy, I have gotten support from here' (INT11_NIYODE, Pos. 33).

What is clear here is that by holding steadfastly to such values as accountability and transparency and having such guide their reporting, even when doing so might jeopardise possible funding, PSEs gain trust and good standing with stakeholders who give their support to the ventures because they espouse or admire those values.

The second category of values revealed from the analysis relates to how participants approach their work and the ethics they bring to the workplace to ensure professional and sustainable service delivery. Here, as indicated earlier, participants emphasised their organisations' pursuit of values such as competence, excellence, and quality, among others. For instance, having been both a beneficiary and facilitator of one of Case Beta's training programmes, Olaade averred that the venture is keen on 'competence, especially in the area of entrepreneurship'. Eriigh said that at Epsilon, they 'ensure that you are excellent in what you do—that you do quality work, and you try to be the best you can'. Speaking about Case Gamma, Femtai said, 'We are trying to be very effective, you know—to drive cost effectiveness, drive programmatic effectiveness; always trying, you know, to strive for excellence in everything that we do'.

From the analysis, these quoted values were seen to be akin to categorical elements associated with the market and profession institutional orders (Thornton et al. 2012), which together comprise an aspect of the business-like logics PSEs bring to bear in the running of their ventures toward growth and sustainability. Some participants even indicated that it is the incorporation of such business-like values and their concomitant practices in their organisations that sets them apart from other traditional NGOs/NPOs as

social enterprises. Femtai, the Managing Director of Case Gamma, underscored this distinction when he said, 'Some people feel nonprofit should not be as professional as a private sector organisation, but that is something that we do not. We believe in professionalism. So, we are always constantly striving, you know, for professionalism'. In another example, having provided development and strategy training for social ventures like Cases Alpha and Delta, Chiuzo could attest that it is by 'sticking to the principles of entrepreneurship that allows [the SEVs] to be excellent and also generate revenue for the organisation to continue to fulfil its mandate'. Aleayi buttressed this point with respect to Case Alpha when she noted that the venture's founder, Tooron, would not have been successful in attracting, managing, and retaining its large and growing pool of volunteers 'if he was not as competent, if he did not have the quality to manage large volunteers'.

7.4.3. Faith-Focused Values Bridging to God

As revealed in Chapter Six, participants considered their faith as foundational to the values and practices that they bring to their ventures. Related to this, the data revealed a shared perception among participants that both the mission-focused (prosocial) and venture-focused (business-like) values discussed above are congruent with their Christian beliefs and mores and are essentially Christian values. The connection between the PSEs faith and the mission-focused values have already been explained in section 7.3.1. The following will now explain the link between PSEs faith and the business-like values before going on to report faith-specific values PSEs considered vital to their organisations.

Regarding the venture-focused values, the analysis consistently revealed that participants related these values to their Christian faith. Many suggested that the business-oriented values associated with their ventures were either rooted in Christian beliefs or heavily influenced by them. The following quotes provide examples of such viewpoints:

> You could see that the values that are exhibited in these various movements speaks to love, speaks to integrity, speaks to accountability, speaks to stewardship. All of these factors that have been continually passed on in their Christian faith and are being expressed in—quote and unquote—the marketplace (INT14_CHIUZO, Pos. 14).

> God is a god of excellence and professionalism, and the Bible just says one thing: 'Whatever your hands find to do, do it with all your might', and 'Seest thou a diligent man, he shall not stand before mere men; he shall stand before kings'. So, these two scriptures are like a cliché in the present things that we do. But if you are a shoe polisher, and you polish your shoe very well; if you master that craft, you can visit the President to shine his shoes. So, what it means is that whatever I was doing I gave my all (INT07_ANSOZO, Pos. 79).

As these quotes illustrate, participants understood such values as accountability, transparency, excellence, and professionalism to be influenced by their faith in God and His biblical precepts, which obligate them to be value-driven in their various undertakings. Being Christians, they saw themselves as being in the service of God and, therefore, believed it their Christian duty to uphold and manifest values in the workplace that represent and honour God. This has the additional benefit (to the PSEs and their ventures) of gaining legitimacy and leverage with key stakeholders and policymakers at the societal or national level. Aleayi captured this thinking when she said, 'As Christians, we have to be competent. So, we can have faith but if we are not competent, we will not be invited to sit where decisions are made concerning nations'.

It is in the light of such ethical considerations that some participants talked of 'working for God in the marketplace' or of being 'apostles in the marketplace'. For many of the founders and leaders, their leadership of the SEVs was seen as providing them the opportunity to establish organisations that stand apart as representatives of their Christian faith by modelling ethical leadership based on biblical values. As Johene remarked regarding cases Alpha and Gamma, these are 'organisations that believe in ethics, that believe in the right values, that really want to practice the Christian faith in the marketplace'.

For someone like Johene, who had by the start of this study served as a spiritual mentor to the founders of both ventures, the expectation was for Christian leaders to rise above the squalor of corruption that characterises much of the political and business arena

in Nigeria. Unfortunately, the fact of a bourgeoning Christian faith and the prominence of professing Christians as government and business leaders has not alleviated the problem of corruption in the country. PSEs in the study saw this situation as requiring them to step up to the challenge and demonstrate leadership, driven by a strong conviction to live out godly values in the marketplace through exemplary ethical practices that contribute toward societal change. This was the call Adeona of Case Beta made when he said,

> Christianity is getting a bad name because of some people in the front burner of Christianity in Africa. Somehow it is as if there is a different motivation…. So, personally, myself, I tell friends that we need to repair this. And we should be the change. Don't preach it. Let's do it. When they mention us, when they talk about us, let them say, 'Ah, that person!' So, let our faith find us out (INT02_ADEONA, Pos. 154).

According to Adeona and other participants, this imperative to be uncompromising in upholding Christian values in the marketplace can only be realised when Christians revere God and trust in Him no matter the circumstances of their lives. In this respect, Adeona cited a critical incident wherein he rejected a proposal that would have fetched him millions of Naira and salvaged his struggling venture at the time, but which would have brought discredit to him and possibly killed the vision of his venture. He noted that such resistance to corruption 'only happens when you have a hundred percent fear of God'.

The notion of fear of or reverence for God was at times associated with integrity, which the analysis revealed as the critical value which encompassed the other values. Participants often spoke of it in the context of integrating their professions of faith with their practices of faith so that there is no conflict between the two, no matter the circumstance or cost. Daneme, for instance, described integrity as 'standing on your faith irrespective of opposition and everything'. On his part, Faradi spoke of integrity in terms of godly character when he said, 'My faith is that if my God is holier than holy, I should therefore be a man of integrity and honour. My word should be my walk'.

One incident that helped crystalise participants' perceptions about integrity for me was when I innocuously informed a board chairwoman that the founder the SEV whose

board she chaired had not been picking my telephone calls. To my surprise, the chairwoman became evidently disturbed by the information, noting that she knew the founder to be 'a person of value—integrity'. She further went on to say,

> And that's why I'm this concerned about his not answering phone calls. Now, you are the second person and if you are the second person in two weeks that is telling me, it means God is trying to say, 'I don't like this. Warn my son'. Mm mm mm mm! Because behaviour—your behaviour and what you do—is so important. The fragrance you leave is important (INT05_ALEAYI, Pos. 32).

The inference from this and other similar statements is that integrity relates to the demonstrative aspects of faith whereby one's claim of personal devotion to God should translate into a lifestyle and character evidenced by godly values. Thus, from the perspective of participants, integrity is both the result of and testament to a credible experience of faith that is transformative in terms of a person's obligation and commitment to upholding values that align with God's will and character. It is persons with this sort of integrity, borne out of reverence for God, who were reckoned by participants as having the credibility of character and the trust of others to lead societal change. This was indicated to be the character value that marked especially the founders of SEVs in the study.

Another value frequently mentioned by participants was 'faith'. In this regard, participants used the term faith, in one sense, to connote their personal adherence to the Christian tenets and teachings about God and his will for humans. Used in this sense, participants viewed the teachings of their Christian faith as the primary factor in providing the moral basis for their work as PSEs. They saw their faith not only as the source of the moral consciousness that activates them to act virtuously by helping others and society, but also as establishing God's ethical standards that serve as guide in all matters of life, including the values by which they live out their personal lives and run their organisations. This was, for instance, what a middle-level leader of Case Gamma implied when she talked of faith as a core value in the organisation: 'I would say faith really

comes out very strongly and that's because for each of us, our faith is also a very core component of who we are and that comes into our work as well'.

In another sense, faith was used to refer to a strong belief or trust in God to achieve the impossible on behalf of the PSEs and their ventures. This especially came up in the data where participants talked about difficult challenges that they and their ventures faced which they considered humanly impossible to solve. In this sense, it was one of those values found to be influential in sustaining participants' involvement in their SEVs in the face of extreme difficulties. A good example of this was found in Ansozo's interview when he said,

> I practice faith because I believe that faith is the substance of things not seen; or the evidence of what we believe. So, I believe that the community will get better, and rather than sitting back and wishing that this thing will get better, we roll our sleeves and get back to the community. As a matter of fact, I have fallen into that Lagoon one or two times trying to rescue a child that was supposed to drown. And the reason why faith is very important is because faith gives you the strength to move on even when things are not working physically (INT07_ANSOZO, Pos. 19).

Connected to faith in God, particularly as trust in Him during challenging times, was the Christian discipline of prayer, which participants identified as a vital value. Several participants saw prayer as conversing with God about personal and organisational matters based on their relationship with Him. They portrayed prayer as the essential spiritual practice guiding decision-making and undergirding every activity and achievement of the ventures. Concerning Case Gamma, for instance, Nadden said, 'I have no doubt about it that it is upheld by prayer'. Jesdel expressed similar sentiments about Case Epsilon, saying, 'One of our values is prayer. In Case Epsilon, we do not embark on any project until we have really prayed about it'. Ansozo remarked concerning Case Alpha that 'whenever we want to do anything, there is this part where we have to pray'.

For the PSEs, prayer was particularly valuable in overcoming the impossible challenges the SEVs faced in pursuing their mission. Tostai, for instance, faced a hurdle when a government official demanded a cut of a foreign-government funding Case Delta

had received to resuscitate a primary health clinic. Tostai's refusal to go along stalled the project, so she turned to prayer. She explained what happened next:

> Was it not the following week they sacked the woman? Just got the information. She insisted she wasn't releasing the letter; that there was nowhere I would go to that they would release it (laughing). So, the following week, we just heard that she had been sacked. Some days after she was removed, somebody called us—a man from their head office—that we should come and collect our letter, that it was ready. It was like (laughing), 'O God!' (INT08_TOSTAI, Pos. 127)

As this incident revealed, prayer provided PSEs with the mechanism to exercise faith in God in addressing challenges beyond their ability to handle. Because of their strong belief in God's supernatural power to solve every problem, they could go on, against the odds, to pursue their social mission and agenda, believing that God will ultimately turn things around in their favour.

7.5. Organisational Structure and Governance

The study revealed that many of the SEVs sought to balance their governance mechanisms between what was seen as the hierarchical-bureaucratic logics of the corporation order on the one hand, and 'democratic representation' (Friedland 2002:382) and 'common boundary' (Thornton et al 2012:73) logics of the state and community orders on the other hand. Regarding the hierarchical-bureaucratic structure, it was deemed to have been utilised by the ventures for organisational efficiency, and in compliance with the rules and norms usually associated with properly established organisations. Thus, from the point of incorporation, all the NPO/NFPOs in the study followed government regulations by registering boards of trustees, of which the founders were a part and to which they were formerly accountable. As regards Case Beta, which was incorporated as a business, the founder and his wife were the registered owners of the business and therefore had ultimate control of its affairs.

Some participants shared with me that boards of trustees were minimally involved in the direct governance of their SEVs. For a more meaningful, high-level engagement in the governance of the ventures, each SEV had a second tier in their governance structure consisting of either a board of directors or advisors. It was observed from organisational

documents and websites that some of these boards were expanded versions of the trustees comprising key stakeholders with vested interest in the success of the ventures, including founders, trustees, and organisational heads. Strategic directional plans for the SEVs were mostly established with the advice and help of board members at this level. For example, Aleayi remarked concerning her role as the board chairperson of Case Alpha, 'What we've done in our role—as that role—is that we are shaping the strategy…sometimes individually, sometimes with the board'.

For the day-to-day running of the ventures, the study found that each of the SEVs had an administration with a reporting relationship to the boards. Usually seen at the helm of these administrative structures were the founders of the ventures (or their successors) with titles such as 'Executive Director' (Cases Alpha, Gamma, Delta, and Zeta), 'Managing Director' (Case Beta), and 'International/Country Director' (Case Epsilon). As seen from these titles, these organisational heads were responsible for steering the ventures in the routine execution of their strategic plans and programmes. Typically, working under these directors were various departmental and branch heads or directors who managed smaller units of staff and volunteers.

It became clear from interviews, organisational documents, and observations that while operating based on such bureaucratic-hierarchical structures, the ventures tended to be democratic in their workplace relationships and power dynamics. In talking to staff concerning how they felt about working in the ventures, a common thread in their responses was an emphasis on teamwork. For instance, Daneme described the work environment in Case Gamma as one where 'there is synergy of the team. It is very fantastic'. Similarly, Emmeda felt heartened working at Case Epsilon because, according to him, 'there is trust and there is love. We work as team and there is no negative person amongst us. If there is, we have not seen any, anyway. So, it encourages me to work with them'. Even the leaders of the ventures often referred to staff they worked with as their

'team', as seen for instance in this remark from a founder/leader about his management staff: 'I have a team of about [xx] leaders and managers. We are all in one community'.

Another theme that was emphasised by participants had to do with the empowerment of the rank and file of organisational staff by the founder/leaders of the ventures. Staff expressed the view that they had something to contribute towards the growth of their respective organisations, because their leaders often sought their input and carried them along in matters critical to the mission of their organisations. Instead of the high-power distance noted between leadership and the rank and file in work environments within the local culture (Hofstede et al. 2010; Oruh & Dibia 2020), there appeared to be a democratic and participative governance culture in all the SEVs. This helped efface boundary lines between staff and facilitated a congenial work environment. During interview and observation visits to the offices and activities of the various ventures, I noticed a generally high level of camaraderie and commingling among staff. The following were how two participants conveyed their views of the governance culture in their organisations:

> [Our leader is] not really dictating down but just taking everyone by the hand. I am very close to my oga. I sleep in his house anytime I am in Lagos. We move together, we travel, we talk, and then we make decisions together…So, by this he brings everyone onboard leadership position, even without having a title, having a separate office, or things like that (INT17_JESDEL, Pos. 30).

> It is about a community, and I believe in that. The leaders in this place are incredible—right from board members, to volunteers, to beneficiaries. The team leaders here are extremely passionate people who are inspiring and are friends and are family, you know. It keeps me going, seeing their passion, seeing their compassion, seeing how genuine they are, seeing how we embrace each other not just as colleagues but as family—it really keeps me going (INT10_RUEBET, Pos. 32).

This democratic approach to governance and leadership was not limited to staff in the workplace. It was also extended to beneficiaries of the SEV programmes. Being organisations established to solve social problems, each of the SEVs maintained field facilities that gave them a physical presence within target communities and kept them in proximity to and in engagement with the people whose problems they sought to address. For instance, during my first visit to Case Delta to interview Tostai, I met her huddled together with a group of pupils in her small office. Once the children were ushered out,

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she explained that it was the last day of term, and the children were sad to be having a break from school. 'Many of these children think of me as their mother', she said. 'Most of them dread going home because there is no one there. In fact, there is nothing home. This is where we feed them and attempt to give them a semblance of a home'.

In another instance at Case Zeta, a local youth wandered into the meeting room where I was interviewing the administrator, Aarsol. Exhausted and hungry, the young man sagged to the floor and took out a pack of food to eat. At a point during the interview when Aarsol was asked about the values of the venture, he redirected the question to the young man, who listed them off the top of his head. Aarsol leaned over and whispered to me that the young man was a beneficiary being prepared for a possible role in the venture. Aarsol would later indicate that he was in a similar place as the young man before Case Zeta helped him finish university and eventually appointed him to the role of administrator.

Such critical incidents described above brought to life statements by participants which highlighted the values and assumptions that undergirded the organisational life and culture of the SEVs. Specifically, the values of the dignity of all human beings, the equality of all persons, and the ethic of love were seen to take on practical dimensions here. As discussed earlier, PSEs related these values to their Christian beliefs that all humans are created with equal dignity and worth in the image of God, and to the example of Jesus' love and humanity in His dealings with His followers and the marginalised. Similar sentiments were expressed here regarding the camaraderie and democratic governance approach that characterised the SEVs. For example, Chiuzo attributed the camaraderie in the workplace to love, saying, 'When we speak, we speak workplace values that are rooted in Christianity. So, when we relate with them, it is obvious that love is love. Love in Christianity translated to love in the workplace'.

In some other instances, participants attributed the camaraderie and democratic leadership to the shared Christian faith of team members as discussed in Chapter Six, where Christians were seen to be predominant on the entrepreneurial and leadership teams. Regarding Case Epsilon, for instance, Emmeda said, 'When you are working with a team and you have the same passion, and the fear of God is there, that encourages me to work with them because there is no way we will not start with God'. Titbel felt she was working in an amiable atmosphere at Case Beta because of the faith of her immediate boss, Adeona:

> I have peace in the company. I don't know whether it's because he is a Christian or because he is a pastor but, in some organisations, you will be there and you are like, 'Ah! I am eager to move to another opportunity in another company'. But here, I have peace in my mind. (INT03_TITBEL, Pos. 38)

In a final example, Aleayi posited concerning what should characterise Christian relationships in the workplace, saying, 'There are certain qualities that undergird true collaboration and teamwork, and all those qualities are what we are meant to execute as Christians: love, sacrifice, humility, unity'. Thus, the faith logic was seen to be significantly at play here—its values, beliefs, and sensemaking, in combination with the logics of community and democracy, shaping the mindset and cultures of these organisations into unique hybrid forms.

7.6. Discussion and Conclusion

This study aimed to explore how faith is integrated into the founding and development of SEVs by PSEs in Lagos, Nigeria. This chapter focused on reporting findings related to understanding how PSEs integrate their Christian faith into the organisational aspects of the ventures they create and develop. Explored through the ILP framework, the findings highlight the complex institutional contexts PSEs operate in and the intricate interplay between the religion logic and multiple other institutional logics to shape the identities, values, forms, and governance of their ventures. The following subsections present

summaries of the study's findings and insights related to these four areas of venture organising outlined in this chapter.

7.6.1. Summary of Findings on Organisational Forms

With the goal of understanding how PSEs integrate their faith into forming their ventures, this chapter unveils the institutional dynamics usually involved in SE formation in Nigeria. In this regard, this section showed what social entrepreneurs face in choosing appropriate legal forms for their ventures due to limited options provided by the government. Many of the founders registered their SEVs as NPOs because they thought that was their best option, given the social objectives of their undertakings. Nonetheless, all the ventures, including the NPOs, hybridised funding mechanisms by combining commercial business activities with various other funding sources to achieve their social goals. The section also highlighted the minimal role of religion in the legal forms of SEVs but also revealed that individual Christians provide the most support to PSEs through financial or material donations.

The implications of these findings for SE in Nigeria are significant. SE scholarship is still in its early stages in the country and crucial aspects such as legal types and organisational forms still underexplored. However, this study joins a small cadre of emerging Nigerian SE scholars, such as Adelekan (2021), Iyortsuun (2015), and Mejabi (2016) to draw attention to policy gaps hindering the development of SE in Nigeria as a legitimate organisational form. To address these gaps, policymakers must engage critical stakeholders in the SE space, including practitioners, scholars, funders, beneficiaries, FBOs, and NGOs, to formulate a contextually relevant framework that will support the growth of this burgeoning enterprise in Nigeria. A further contribution of this section to SE scholarship is its illumining of hybrid organising mechanisms of the SEVs in Nigeria and highlighting the significant role faith plays in that. Up and coming PSEs can borrow a leaf from this to navigate the funding challenges SEVs face in Nigeria.

7.6.2. Summary of Findings on Organisational Identity

This section presents the findings on the corporate identities developed by PSEs to convey who they are and what they are about to their members and the wider society. The findings shows that PSEs prioritise a combination of prosocial and business-like logics to project their public image, blending aspects of their ventures' legal forms and social missions with an emphasis on efficiency and credibility in the marketplace. Although they assert that faith is central to their identity, they deliberately avoid overtly associating their ventures with religion in public for pragmatic reasons

These findings are consistent with Daniel and Galasso's (2019:104) work which theorises that institutional 'embeddedness matters, and has implications for an organisation's identity'. Furthermore, the findings are also consistent with prior scholarship, which have indicated that social actors operating hybrid organisations often are confronted with competing and complementary demands from multiple institutional order and their identities (Battilana et al. 2018; Besharov & Brickson 2015; Onishi 2019). This section's findings highlight a paradox that social entrepreneurs deeply embedded in the religion institutional order (PSEs in this case) often face, namely, managing their religious logics in identity creation and projection within the context of the marketplace. Religious social entrepreneurs face unique challenges and opportunities in bringing their faith logic to bear in marketplace organisational identity formation—a subject often underexplored in SE scholarship. The findings in this chapter contribute to a better understanding of identity formation and management for faith-related SEVs. It also provides practical information social entrepreneurs of faith can draw on in making decisions concerning how they blend their faith with their social mission in establishing their organisations' identities in the marketplace.

7.6.3. Summary of Findings on Organisational Values

This section highlighted the values prioritized by PSEs when developing their ventures. Three sets of values were identified: the first set related to the social mission of the ventures, the second had to do with their business-like approach to organisational management and service delivery, and the third set concerned values related to their faith in the workplace. PSEs consider ethical practices as critical to effecting positive societal change, and values like transparency and accountability help gain credibility and legitimacy with stakeholders. Reverence for God, associated with Integrity, is crucial for integrating faith with work, upholding godly values in the marketplace, and instilling trust in God to intervene in difficult circumstances. The religion logic is the transcendent logic informing the values that shape the organisations.

These findings are consistent with academic literature that has focused on 'ethical fibre' or integrity as the credibility and legitimacy factor for social entrepreneurs (Drayton 2002; Haskell et al. 2009). However, the research needs to go beyond values that shape the individual to those that pervade organisational cultures. In SE studies, much has been written about creating economic and social values (Martin & Osberg 2007) and about the individual social entrepreneur's personal values (Drayton 2002). Comparably, however, there is little scholarship that delves deep into organisational values and how they set the tone for the mission and performance of SEVs. Theoretically, therefore, this study contributes knowledge to an area of SE scholarship calling for greater academic engagement. This is particularly significant to Nigeria, where, despite the country's notoriety for corruption across all sectors and at every level of society, organisational values are still an unexplored subject in SE scholarship.

7.6.4. Summary of Findings on Organisational Governance

This section discussed the governance mechanisms of SEVs, where hybrid tensions arise as PSEs attempt to balance the hierarchical-bureaucratic structures of corporations with

the democratic and common-boundary structures of state and community orders. PSEs use hierarchical-bureaucratic structures for efficiency but maintain camaraderie and a democratic approach to governance. In this regard, democratic values which emphasise equality, human dignity, and love are attributed to the example of Christ and to the Christian scriptures.

This final section is consistent with prior work done by Mair and Lutz (2015) who demonstrate hybrid organising as a form of organisational governance using the ILP. However, with my study seeking to unveil the integration of religion with the logics of SE in the context of Nigeria, it transcends the usual economic-social dynamic that Mair and Lutz (2015) (2015) follow. In this vein, the study contributes to emerging scholarship (Borquist 2021; Kimura 2021; Zhao & Lounsbury 2016) that draws on ILP knowledge base to provide new insights into how the logic of religion intermingles with other institutional logics to influence SE governance.

7.6.5. Implications for a Practical Theology of SE

This chapter has unveiled how PSEs bring their religiosity to bear in organising their respective SEVs. As seen here and in the previous empirical chapters, in their drive to achieve their social mission, PSEs weave various aspects of their Christian faith and spirituality into the dynamics of the ventures they set up. The findings in this regard have some significant implications for a practical theological reflection on SE based on their lived and expressed theologies. First, the findings relate to both the socio-political and marketplace theologies discussed in Chapter Three. Concerning the first, issues related to social justice and God's preferential option for the oppressed (Irvine 2010; Joseph 2014) come to the fore for theological reflection in view of the ventures organising to address the social inequities and human indignities around them through the prism of faith. Concerning marketplace theologies, the lived theologies and practices of the PSEs become crucial for exploring theological themes related to matters such as the

stewardship of resources, faith in the workplace, business as mission, and stakeholder trust.

Importantly, what is at stake in this chapter is moral theology, which has been defined in Christological terms as a 'discipline intended to guide Christians toward a deeper understanding of what it means to imitate Christ' (Cahalan 2004:18) . Put simply, 'moral theology is ethics; but it is ethics done from and in view of the [Christian] community's understanding of and response to Jesus' (Odozor 2013:28). As noted in the previous chapter, PSEs regard Christ as the primary model for their actions and decisions. Consequently, His teachings, values, and way of life shape their moral framework. Within the context of their lived theologies, two related values or virtues merit brief attention. First is the value of human life, understood as made in the image of God ('imago Dei'), and thus deserving of dignity and equal treatment. Second is the virtue of love, expressed through compassion and empathy for others. These two virtues underpin the moral values of the PSEs in relation to their social mission. A third crucial value is integrity, which forms the foundation of their managerial ethics. A practical theology of SE should thoughtfully consider these values, ensuring that elements of moral theology are woven into aspects of its formulation.

7.6.6. Conclusion

Religion exerts a significant influence on both personal and professional aspects of people's lives. Responding to the third research sub-question, this chapter utilised the ILP to explore how PSEs in the study integrate their Christian religious faith into the organisational life of the ventures they establish and develop. The chapter revealed that in the PSEs' venture organising strategies, the Christian faith logics interacted with other institutional logics to shape the organisational forms, identities, values, and governance of the SEVs represented in this study.

In some of the cases, the PSEs segregated the religion logic in aspects of organising their ventures related to public perception, organisational forms, and identities. However, in most cases, the Christian faith logic either combined with other logics or was the dominant logic in influencing the internal dynamics of the organisations. This is highlighted in the funding of ventures by predominantly Christian individuals, in the values that underpin the ventures' social missions, and in the integrity with which they manage and conduct their businesses. When faced with difficult situations, PSEs turned to prayer for divine intervention in their SEVs and considered Christ and biblical values as providing the guidelines for their workplace relationships and approaches to organisational governance.

Overall, the religion logic was seen to be both prevalent and fluid, interweaving with other institutional logics to shape the different aspects of PSEs' venture organising. This has both practical and theological implications for advancing knowledge about the role of the Christian faith in shaping SE, and for understanding the nuances of its practice in a religiously fervent context like Nigeria. The next chapter takes a theological turn to deeply reflect on SE as a potentially valuable endeavour of faith, which can inform and propose faithful forms of Christian ministry engagement that takes social value creation seriously.

Chapter Eight

Putting Faith to Work: A Theological Discussion

8.1. Introduction

This case-study research aimed to explore the role of faith in the founding and development of six social entrepreneurial ventures (SEVs) by Pentecostal Social Entrepreneurs (PSEs) in Lagos, Nigeria. As expressed in Chapter One, when embarking on this research, I presumed that the focus on faith would lead to the discovery of the PSEs' lived theologies in the study—ones that could offer insights for a reflection on Christian engagement in social entrepreneurship (SE) as a form of ministry practice. As anticipated, the research findings did reveal these lived theologies, highlighting the significant influence of the Christian faith on the PSEs' motivational, leadership, and venture-organising aspects of the social ventures they founded and developed. To take the insights from the findings further for an enhanced understanding of SE that integrates faith and practice, the study needed to include a reflection that takes theological perspectives on the interplay between faith and SE seriously. Hence, the fourth research sub-question is: What practical theological insights can be drawn from the motivations, leadership, and venture organising strategies of SEVs established by Pentecostal social entrepreneurs, and how can these insights guide Christian engagement in social entrepreneurship?

In this chapter, I address that final research question, utilising Swinton and Mowat's (2016:89–91) four-stage methodological framework for integrating social science research with theology. The chapter specifically focused on stages three and four of the framework, which entail a more 'formal' and 'overt' theological engagement with the 'explicit and implicit theological dimensions of the situation' (Swinton and Mowat 2016:91) in stage one (i.e. Chapters 1-3), and the cultural/contextual investigation in stage

two (i.e. Chapters 5-7) (Swinton and Mowat 2016:90-92). The strategy was to engage the lived theologies and experiences of the PSEs in the study in 'conversation' (Swinton and Mowat 2016:87) with relevant Christian biblical, theological, and historical perspectives. The aim was to enhance the understanding of social entrepreneurship as a potential Christian ministry practice and to propose a model for its 'faithful practice' (Swinton and Mowat 2016:90).

8.2. A Review of the Lived Theologies of PSEs

From the data analysis in chapters five through seven, it became clear that the PSEs in the study hold a range of explicit theologies that are fundamental to their self-perceptions and that shape their understanding of how and why they live their lives in pursuit of opportunities to create social value. The findings across all three chapters revealed that central to the wide-ranging vocabularies of motives and practices captured in the analysis was the overall sense that participants in the study espoused a worldview that regarded the Christian God as the starting point and endpoint of their engagement in SE. Throughout the study, several insights related to this overarching frame emerged in their expressed, enacted, and experienced theologies that need to be synthesised and theologically reflected on to better understand how, as Christians, they 'interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world' (Swinton and Mowat 2016:6)—in this case, specifically in the context of SE. In Figure 8.1, I have attempted to summarise the theological insights gleaned from the PSEs studied into three important dimensions of theology: doctrinal, practical, and moral. The following subsections provide more details of these dimensions.

8.2.1. The Doctrinal Dimension of PSEs Lived Theologies

The doctrinal dimension relates to the confessional aspects of the faith, derived from teachings rooted in scripture, church traditions and established theologies—what are

Figure 8.1: An emergent model of PSEs' lived Theologies
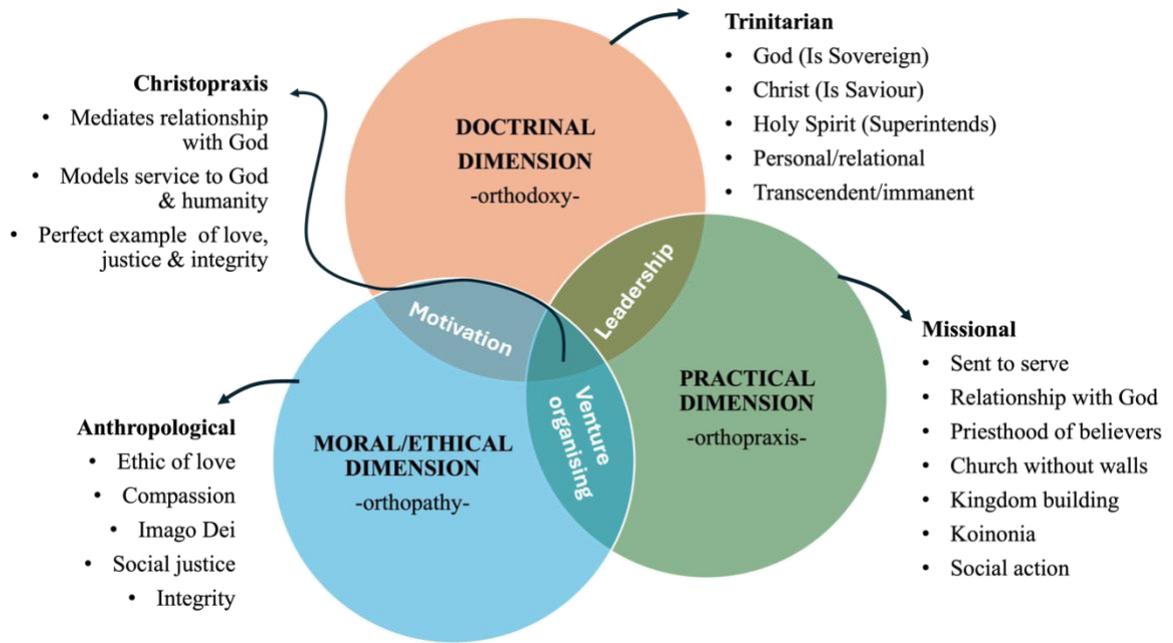
SOURCE: Researcher

usually referred to as Christian orthodoxies (i.e. right beliefs) (Afaradi 2023; Woodbridge 2010). The espoused tenets in this regard mostly centre on the divine Godhead and are labelled Trinitarian because several of the PSEs in the study made references to God in terms that align with the established Christian teaching that three distinct persons (God the Father, Son and Holy Spirit) constitute the Godhead and yet all three are one God (Grudem 1994:226). A few participants, like Aleayi, even made explicit references to the concept, saying, for instance, that her achievements in life are due to her relationship 'with the Trinity: God the Father, God the Son, God the Holy Spirit'. A metaphor I have used for God the Father here is 'Sovereign' because, as seen in Chapter Five, He is the transcendent but personal God who calls and wills PSEs to undertake ventures that will alleviate human suffering arising from chronic social problems. In Chapter Seven, the study revealed that PSEs believed they have a personal relationship with God the Father through His Son, Jesus Christ, who is here is designated 'Saviour' given His salvific and redemptive ministry to humanity on behalf of God the Father (Grudem 1994; Cf. Ephesians. 2:8,9; Titus 2:11-14).

While this ministry has both spiritual/eternal (Galatians 1:4) and physical/temporal (Matthew 14:30-31) connotations, participants mostly spoke about it in terms of how it relates to their social missions. Talking about the pragmatic aspects of the work he does as a social entrepreneur, Eriigh said, 'So, while you're dealing with the personal salvation thing, [also ensure] the person has skills, the person has savings, and the young people and young communities are also helped'. Tooron was even more sceptical, saying that 'you cannot preach salvation to someone who does not even have hope for the next day'. In other words, spiritual salvation may not be relevant to someone who has pressing physical needs. Such statements would seem to be theologically problematic from a biblical perspective. With respect to fulfilling material needs at the expense of spiritual ones, did Jesus not ask, 'What shall it profit a man to gain the whole world and lose his soul?' (Mark 8:38; Luke 12:18-28).

Finally, in this dimension is the Holy Spirit, revealed in the empirical chapters as the active and continuing presence of Jesus Christ with the PSEs. The metaphor I ascribed to Him is that of 'Superintendent', based on the PSEs' articulated theologies concerning Him and His role in their Christian lives and vocation as social entrepreneurs. Here are some sample quotes from the data that bear this out:

- The ideas I bring are more than just common sense but something that should be inspired by the Holy Spirit (Ruebet, Case Alpha)

- Farm without soil? How can that be possible? I now know when the Holy Spirit talks to me—Discover it (Adeona, Case Beta).

- I can't force the work of change. I feel the Holy Spirit does the work of change; God does that (Yawepa, Case Gamma).

- When I saw the boy, I felt, what was I going to tell the mum? But the Spirit said, 'Go back there, ask the woman why are the children not in school'. So I went. (Tostai, Case Delta)

- There is a gifting, there is a skill, there is a calling upon one's life, and the Holy Spirit will help direct to those places. (Eriigh, Case Epsilon)

- You cannot separate being a believer—being a disciple of Christ—and the character that the Holy Spirit needs to help mature in you (Eriigh, Case Epsilon).

Thus, as the data shows, PSEs believed the Holy Spirit to be the overseeing, directing, inspiring, maturing, and transforming divine agent in their personal lives and their SEVs. An implicit theology that emerges from this concerns the immanence of God. By His presence and activities, the Holy Spirit bridges God's transcendence and power so that His continued work through Christ becomes proximate and accessible to believers (Lynch 2022; Magezi & Magezi 2016).

8.2.2. The Moral/Ethical Dimension of PSEs Lived Theologies

Theological insights from the PSEs in this dimension highlight aspects of their lived theologies which deal with the ethical fibre and emotional intelligence needed to mediate their relationships with others (Afaradi 2023), especially the 'moral cognition and affect' (Malle & Cheutz 2014) needed to connect with stakeholders, empower teams, and dignify beneficiaries in fulfilling their social missions. In this regard, I have deemed the theologies articulated in this dimension as related to Christian orthopathy (right affections or values), which denotes having a heart of compassion, love, care, and concern for others (Afaradi 2023; Woodbridge 2010).

This was revealed in Chapter Three to be a key characteristic of religiously committed social entrepreneurs and in Chapters Five to Seven as a critical attribute of PSEs in the study. Hence, the theologies in this regard could be said to be anthropological in the sense that they are grounded in the PSEs' Christian worldview concerning the ontology of human beings as created in the image of God (imago Dei) and worthy of dignity, respect, equal rights and justice. As depicted in Figure 8.1, I have, therefore, domiciled the motivations to engage in SE in the overlap between belief (with elements

like salvation, scripture, divine calling, the Spirit's promptings, etc.) and heart (with prosocial elements like compassion, love, desire for justice, social change, etc). Most significantly, however, many participants acknowledged that Christ exemplifies for them the ethical and emotional attributes emphasised in this dimension of lived theologies.

8.2.3. The Practical Dimension of PSEs' Lived Theologies

The final dimension of PSEs' lived theologies pertains to the practical aspects of the SE-faith nexus and their roles as spiritual leaders engaged in social entrepreneurship. This was particularly highlighted in Chapter Six, where the leadership identities of the PSEs and their relationship with God were shown to be crucial in cultivating the mindset and heart necessary to pursue their vision of creating social value. For the PSEs, leadership derives its mandate, mission, and grounding from the divine Trinity, existing at the intersection of orthodoxy (right beliefs) and orthopraxis (right practice). As leaders, they create and organise ventures that operate with compassion to address social issues, making it reasonable to place venture organising within the boundaries of orthopraxis and orthopathy.

I have also characterised the theologies in this dimension as missional, based on the PSEs' firm belief that God has sent them to serve vulnerable communities through their respective SEVs. Biblical allusions used to articulate their leadership roles in God's divine imperative for His Church to be missional in spreading the gospel and the ministry of the Kingdom include terms like 'apostle', 'prophet', 'shepherd', and 'priest'—all of which resonate with the spirit and ethos of service in fulfilling God's mission as described in the Bible (e.g., Isaiah 58:1-11; Luke 4:18-19). In this regard, the supreme model for leadership in addressing social problems for the benefit of the vulnerable and disadvantaged is Jesus Christ.

A theologically problematic issue emerging from the practical dimension of the model is the tendency among many PSEs to conflate biblical imperatives for evangelism

and gospel kerygma with acts of service to others. While their emphasis on social action reflects a laudable commitment to addressing human suffering, it risks reducing the gospel message to moral or humanitarian efforts, potentially neglecting its proclamation as the good news of salvation in Christ. This conflation calls for a deeper theological reflection to ensure that acts of service are understood not merely as expressions of faith but as complementary to the distinct mandate for evangelism.

8.2.4. Christopraxis: An Explanatory Model for PSEs Lived Theologies

A common thread in the preceding review and synthesis of the PSEs' lived theologies is that Jesus Christ is central to all the theological dimensions. Within the dimension of confessional theology, Jesus Christ typifies the perfect relationship with God and is essential in mediating their relationship with Him. In the dimension of moral-ethical theology, He perfectly exemplifies love, compassion, and concern for the well-being of others. Lastly, in the practical aspects of their lived theologies, He is viewed as the ultimate servant leader and the exemplar of God's Kingdom and mission agenda. Thus, in their lived theologies, PSEs position Jesus Christ as the ultimate model after whom they pattern their way of life and engagement in social entrepreneurship, as affirmed by the voices of the six founders in Table 8.1.

Table 8.1: PSEs' Perceptions of Jesus Christ

SEV Founders	Sample Perceptions of Jesus Christ
Tooron **Founder, Case Alpha)**	I think Christ at some point is the perfect example of that—understanding that you cannot be there for everybody at every time, but whenever you show up, something needs to happen.
Adeona **(Founder, Case Beta)**	Everything we still do, Christ is actually the inspiration. We are actually doing Christ's work.
Ninwud, **Founder, Case Gamma)**	How can you profess Christ and be this type of person? So, for me, the concept of serving Christ, if I cut corners, not only does it make Him very sad, it distances me from Him.
Tostai **(Founder, Case Delta)**	We are doing what we have to do because this is what Christ would have done to those around like the needy, and especially to the children whose future seems bleak
Eriigh **(Founder, Case Epsilon)**	God is in the business of bringing wholeness, God is interested in peace—Jesus Christ is called the Prince of Peace
Tolsan **(Founder, Case Zeta)**	We must get to the point where we are like Jesus, love being the principal thing. Love one another is the key. It is like when Jesus said, 'How will people know that you are my disciples?'

As seen in the table above, the PSEs' depictions of Christ across the theological dimensions discussed earlier indicate a holistic theology of Christ. Furthermore, as MacNamara (1975:41) points out, 'all theology is practical in the sense that it has implications for Christian life'. Thus, these theological depictions of Jesus Christ by the PSEs possess practical theological utility, as they make reflecting on Christ's practices central to understanding their own practices as Christian social entrepreneurs. Consequently, the practice of Christ (Christopraxis) becomes the most suitable explanatory model for reconciling their practice of social entrepreneurship through practical theological reflection. I will now introduce Christopraxis before employing it for my practical theological reflection and discussion.

8.3. Understanding Christopraxis for Reflective Practice

8.3.1. Theoretical Considerations: A Trinitarian Reflective Practice

Christopraxis is defined as 'the divine act of God consummated in Jesus Christ and continued through the power and presence of the Holy Spirit in the body of Christ' (Anderson 2001:53). By such a definition, Christopraxis shifts the core of practical reflective practice from that of the actions of Christians in the Church to that of God's actions in Christ (Anderson 1993; Anderson 2001; Dames 2018; Root 2007; Root 2014). The basis for such a shift is God's self-revelation to the world by taking on the form of humanity in Jesus Christ, which is itself the divine action that informs the Church's reflective practice. Proponents of Christopraxis, therefore, argue that while the practical theological task validly sets out to reflect on the practices of a community of faith, that task is incomplete without it being foremostly grounded in and reflective of God's action and being as revealed in and through Jesus Christ (Anderson 2001; Root 2014). Christopraxis then, as an aspect of the practical theological task, involves reflecting on how the continuing presence and ministry of Jesus Christ, in the power of the Holy Spirit,

intersects with the concrete experiences of His followers within the contexts of their concrete or lived realities (Dames 2017).

8.3.2. Ethical Considerations: Way of Life Presence in the World

Practical theology's focus on the encounter between humanity and the Triune God of the Christian faith assumes particular significance and relevance for the Church. Just as God has drawn close and specially ministered to humanity through His incarnation in Jesus Christ, so does Jesus' mission and ministry to the world uniquely continue in the power of His Holy Spirit through His body, the Church (Anderson 1993; Anderson 2001).The primary task of the Church then is to carry out the mission and mandate of the gospel of Jesus Christ in such a way that it communicates and demonstrates His life and ministry to the world. Moltmann (1990:41) argues that knowledge about Christ from the doctrinal and confessional aspects of the faith in Him must be in synergy with following Him in the ethical and practical matters of the faith established in His name. The Christian faith is not merely a 'view of life' but also a 'way of life' (Arens 2005:373), one in which Christology (knowledge about Christ) and Christopraxis (the way of Christ) are integrated components of that which comprise the whole living experiences of Christians as a community of Christ.

This way of life can be discerned through what Root (2007:18) calls the 'zone of Christopraxis' involving two brackets, First, is the bracket of a social/community experience. In this bracket, the hermeneutic of Christopraxis concerns itself with human connections to one another in the context of communities, with the standard being to 'uphold the humanity of all expressed in local responsibility for the Other we encounter' (Root 2007:20). The call of Christopraxis in this regard is to a lifestyle of relating and ministering as a neighbour to neighbour(s). The second the bracket of biblical/theological norms. This aspect of the hermeneutic proceeds on the premise of God's historical self-disclosure to humanity in Christ as documented in the Bible. The Christian interpreter

seeking to discern Christopraxis therefore must adopt the posture that '[t]here is continuity between the present action and work of Christ in the world and the recorded history of God's self-revelation found in the biblical text', especially as it advances the ethics of love.

8.3.3. Practical Considerations: Demonstrable Ministerial Action

Moltmann (1990:43–44) reasoned that Christopraxis should be historically affirmed by Scripture and, at the same time, be effectively and demonstrably salvific in existing situations of human misery. This means that in Christopraxis, Christ's followers do not merely believe the Word but act the Word. For example, because Christopraxis enters and walks in the way of Jesus Christ as revealed in the Bible, the Church must (as guided, for instance, by Jesus' sermon on the mount) prioritise the poor and hopeless in fulfilling its messianic ministry through proclamation and demonstration of the gospel of Christ's Kingdom. The Church's ministry is, therefore, God's ministry—true to form and prioritising those who are most hurt, disadvantaged, and dehumanized by the disequilibria of life.

This is of significance to this study, especially as it relates to social value creation in SE and considering calls by African Christopraxis scholars for the African Church to give greater emphasis to societal transformation in fulfilling its mission and ministry. Pointing out the paradox of a burgeoning Christian faith in Africa, vis-a-vis the continued decline in the quality of life for many on the continent, Olorunnisola (2015:69–71) proposes Christopraxis as the Church's approach to fulfilling its mission of being a living witness to the person and works of Jesus Christ. Christopraxis in this regard entails a theologically informed combination of ecclesial and political action to effectively tackle the plethora of endemic problems affecting communities in which Christians are embedded. To achieve this, the Church can both leverage its increasing influence and

resources and draw on its historical antecedents of mission practice involving social and culturally transformative engagement.

Dames (2018:4) takes the call further by proposing an 'African Christopraxis', which he defines as a 'reconstructive reflection and action to promote sustainable systems and society through concrete, informed, and innovative processes of reconstruction and liberation.' Such a proposal places Christopraxis along a theological path with reconstruction theology, proposed as the way forward for African Christian theology and ministry by a significant cadre of African theologians. In laying out the biblical basis for reconstruction theology, these theologians, notably Mugambi, depict Jesus' ministry and teaching as reconstructive in the mode of Nehemiah. Here, the reference point for such a call to social action is social reconstruction theory which Mugambi (2012:26) defines as a 'process in which all sectors of the population are invited to participate in a new social order.' This call for Christian ministry to take action regarding the human and social conditions on the continent has likewise been increasingly made by African theologians on the platforms of political theology (Obiezu 2008), public theology (Agang 2020), contextual theology (Mana 2002), and missions theology (Isaak 2019). It is a call that correlates with concerns for social justice in the face of a continued and pervasive decline in the human condition on the continent (Dames 2017). It is, thus, a call that opens the possibility of a nexus between Christopraxis and SE—given their common emphasis on social value creation and structural change—and, therefore, obliges one to consider SE as a legitimate form of Christopraxis deserving practical theological reflection. In the next section, I undertake that reflection seeking to advance understanding of SE 'from the perspective of critical faithfulness' (Swinton & Mowat 2016:90).

8.4. An Exploration of SE as Christopraxis

8.4.1. Christopraxis from the Practical Ministry Situation

The hermeneutic of practical theology usually begins with a reflection on the concrete

situation where ministry is either taking place or where there is an opportunity for one (Osmer 2011; Swinton & Mowat 2016). In Chapters One to Three, I described the general background within which SE has emerged as an intervention towards creating social value and solving chronic social problems. I also explored the literature on faith and SE to gain an initial understanding of the practice of SE. Here, I now take a reflective look at the specific situations in which PSEs in Lagos are working to fulfil the social missions of their SEVs, as reported in the Chapters Five to Seven. The goal is to come to a better understanding of the existential situations in which they carry out their missions and to thereby discern Christopraxis in what they do.

In taking this approach, I follow Root (2007:11) who says, 'Any hermeneutic that seeks to be helpful in discerning God's action and our call to join it must be anchored in reality, a reality of time and space.' The section draws on Root's (2007) vocabulary in explaining the hermeneutical situation in Christopraxis, a vocabulary that I found useful to reflect the concrete situations in which the cases in my study pursue their organisational missions. Here is a sample situation of one of the cases, which I will return to in the subsections that follow:

> On our way to the site where he is building Case Alpha's nursery school, Tooron's welcome in the community came into full display. Children shouted out his name as we made our way through the heedless congestion. He had the patience to stop by to return the greetings of women smoking fish, cooking food, or selling assorted vegetables in stalls scattered along the crammed thoroughfare toward the lagoon front where the project is going on. Sometimes, he would stop at a house to enquire about pupils faithfully attending Case Alpha's school, encourage truants, and plead special Cases with parents for those who had shown good promise in school not to drop out. Some of the children followed us singing songs probably learnt in school. 'You see all these children?' He at one point turned to ask me, with concern and conviction in his eyes. 'If we can educate all of these children', he continued, 'it will change the trajectory of this community.'
>
> The trajectory Tooron spoke about runs through the odorous alleyways, backyards, and front yards of fisherfolk and lumbermen in what is one of the largest of 43 'blighted slums' in Lagos. As Tooron spoke to me, I could only imagine a trajectory where, without some well-reasoned and urgent intervention to salvage the present situation, the splurge of scum and sewage in the Lagoon continues to thicken and deepen beneath this sprawling ghetto of stilted wooden shacks, further exacerbating the undignified and meagre existence of its teeming poor. In my seventeen years living in Lagos, I have never seen squalor on such a sickeningly massive scale as I did today in this single community.
>
> Tooron's Case Alpha and a few other agencies or organisations are making the effort to implement long-term solutions to the problems that ail [redacted place name] but it is an uphill task. Who else is helping? Where are all the businesses with big money? As for the government, signs of its negligence and nonchalance towards this indigent community were everywhere naked to the eye. One thing that caught my attention though was that there are three churches within the neighbourhood of the site where Case Alpha's nursery is being built. Their structures were some of the better ones I saw—built with concrete. To me, they all seemed deeply embedded in [redacted place name] and appeared to form part

of the landscape of its history. I however observed that, on this busy day, the doors of all three churches were closed (Journal on 30th August 2019).

8.4.1.1. PSEs Serving on the Line of Tragedy and Death

The above vignette is an excerpt from a journal I wrote after I visited one of Case Alpha's target communities. One reason I have included it here is that it is representative of some of the hard places in which the PSEs in the study have mainly pitched the work of their SEVs. In a similar example, when Tolsan was setting up her SEV, she wanted it located in the dirtiest place possible and, today, Case Zeta is domiciled in and primarily serves a slum community many of whose inhabitants eke out their living from one of Lagos' biggest dump sites.

Comparably, Cases Beta, Delta, and Epsilon do not work in communities that are as manifestly depressing as those of Alpha and Zeta. Nevertheless, the social problems and needs of the communities they serve are no less acute. For instance, Tostai's Case Delta is embedded in a community where children are forced to hawk or beg on the streets to help sustain families which are too poor to send them to school. In her interview, Tostai shared the tragic story of losing one of the pupils in the school Delta has for educating street children.

> Okay, about the health centre, we lost a child—a seven-year-old girl and before then, she came to school that day and she was okay. And they told me she was running temperature. So I called her, I told her to sleep in the sick bay. She slept. But before she slept, I asked her, 'Have you eaten?' Because that is the first thing. Most of them do not eat to school. So, I said, 'Have you eaten?' She said, 'No'. So, I got her food. She ate and she slept. Not knowing that because of funding or because of some other…I don't know… I guess from the… (tears up, clears her throat). Ah! It is well.
> She was the last girl to leave school that day. The parent did not come to pick her on time. Their family is another thing, because some of these children, I mean, I do not know if you have seen beautiful houses but there are no beautiful houses from where these kids come. Things are so terribly bad. We have to build houses for some—as in not really build but renovate and make that place so that at least you will know that somebody is living in this place and not even an animal. O God! I do not want to go deep into that but (tears up)….
> So, the child was there, and we said, okay. The mom came very late around five to pick her up. We waited for her, she picked her, took her home. We didn't hear about her until after some time she came. Before we knew it, the condition had deteriorated. What happened? By then she had swollen legs, and the tummy was—seven-year-old girl! She was taken to the church. She died in the church (INT08_TOSTAI, Pos. 73-74).

The girl died because there was no health facility within the local government area (LGA) to give her immediate medical care when she took ill. Besides, the parents did not have money to seek medical help elsewhere. Their recourse was to take the girl to church.

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The picture that unfolds from these descriptions depicts extremely tough places with tough problems in tough times. These are some of the concrete situations that give a face to the growing despair among many who think Nigeria, as a nation-state, is a lost cause (Hill 2012; Oko et al. 2018). As an interpreter of such concrete situations, theologically asking the question, 'what is going on here?' and looking for Christopraxis (Christ at work), I can only but agree with Root (2007:12) that these situations epitomise the 'existential line of tragedy and death' in which all humanity is embedded. According to Root (2007:12), the hermeneutic of Christopraxis starts with acknowledging this lived reality—a reality in which I and the PSEs share in common with the community. For, as depressing as these conditions described above are, they are—theologically speaking—fractured pieces of the larger mosaic of brokenness that is the human condition in being and time.

From a biblical perspective, this condition of brokenness that exists on a timeline of tragedy and death was not the original state of being for humanity. Instead, God created us at the dawn of time in His image and likeness, with a telos towards a full and dignified life that was to be, first and foremost, rooted in a relationship with Him, and then experienced in a harmonious relationship with one another and the rest of creation (Genesis 1:26-28; 2:15-24. Cf. John 10:10; 2 Peter 1:3). In other words, God's purpose was for us to be both partakers in His glorious and abundant life and, like Him, to be transmitters of that life to the world He entrusted to us as His stewards (Genesis 1:28; 2:15).

Humanity, however, fell on the hard lines of tragedy and death after we, seeking selfish interests, infringed God's provisions for being in a relationship with Him (Genesis 2:17; 3:1-7), thereby cutting ourselves off from Him who is the source of the abundant and dignified life we had with Him at the beginning (Genesis 3:8-24). As a result of that infringement, humanity's line of being and time—everywhere and throughout—has been

drawn under the shadows and the echoes of judgment that says, 'the day that you eat of it you shall surely die' (Genesis 2:13. Cf. Genesis 5; Romans 6:23). And wherever we have lived our brief lives along that line, the devastating consequences of that infringement have been most profoundly felt in our ruptured relationships. It is in this light, for instance, that Myers (Myers 1999) sees the endemic problem of poverty as a 'result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable'.

Even as the theological lenses unveil the reality of humanity embedded in concrete situations of tragedy and death, they also unveil the action of God/Christ in these situations. For one thing, the world remains God's creation and He still loves and cares for humanity (John 3:16). The biblical narratives point to this reality of God in Jesus Christ sharing in our humanity and suffering through His incarnation and substitutionary death on our behalf. To say that 'God suffers this existential reality of tragedy and death' is to say that He not only identifies with us in our concrete situations of life but is also acting in and through Christ to save us from the predicaments that constitute this existential reality. This is Christopraxis: 'the sharing of Godself to us by acting for us, which is action in ministry' (Root 2014:96). It takes the form of human ministerial action only when such action keys into and reflects God's ministerial action.

In this sense and as seen in Chapter Five, one can venture to say that SEV founders in the study engaged in Christopraxis. When motivated by concrete experiences of God's prompting and calling, they deserted potentially lucrative careers to follow in 'the way of Christ' along the existential line of tragedy and death. Participants shared stories of encountering God's call to help mitigate the suffering of others at moments of struggle and dissatisfaction with the status quo. There were stories of tears over the death of a beneficiary; of enduring the scorn of family and friends who could not understand why they chose not to have a 'proper job'; of travails chasing government officials who would

not approve projects unless they were given bribes; of traveling hundreds of miles to territories where Christians are targeted for kidnappings or killings to help herders grow fodder for their cattle. Through it all, participants steadfastly stayed the course because of their faith that they are in it with and for Jesus. As Ninwud stated, 'Many times it feels like you want to die emptied [but] we have been sent here with a purpose and a mission.' This association of divinity and humanity through death is what Root (2014:105) considers the centrepiece of his 'theologia crucis', which now leads me to the second aspect of the situation.

8.4.1.2. PSEs Scaling the Horizons of Hope and Promise

Chapters Five to Seven have shown that PSEs in the study have made it their vocation and responsibility to put their hands to the plough and contribute their quotas of positive change that will help turn the trajectories of their target communities around and thereby inspire hope, especially so for the most vulnerable in those communities. Where such work is taking place, the SEVs seem to be gaining traction in changing the course of life for people from one of despair to hope. Case Delta, for example, has established itself as a beacon of hope in localities where it has taken bold and innovative action to provide sustainable schooling for street children and standard healthcare for especially women and children in those communities. A local leader expressed this hope at one of the school's graduation ceremonies I was invited to observe:

> The elders usually say this adage—and I always pray in line with this adage—that it is from inside a black pot that white pap will come. I pray that the children from this school will become great, will become presidents, will become senators, will become governors. The one that will become governor in this Lagos state, God will raise them from here. We have seen the work of four years… We thank God that it is not only this school project that this aunty is doing. Through her, we have our health centre—our general hospital. She did it for us. She brought people, they refurbished it, they made it to be in good condition. It is not only [redacted] she did for, she did it for the whole [redacted]. She left here and went all the way to the other [redacted] and she did it for them there too. Let us do good so that they say about us, what I can do, another person may not be able to do it (OBS02_TOSTAI, Pos. 11).

As at the time of writing, Case Alpha also seemed firmly on its way towards fulfilling its vision to ensure 10,000,000 million children in impecunious communities have 'access to quality education, healthcare and a happy family'. Since its inception in

2014, the SEV, with its 11000 volunteers, has had about 175000 recorded beneficiaries of its educational, psycho-social, and healthcare interventions in forty-five communities. Though this recorded number appears small, given the audacious goal, it nevertheless marks a significant breakthrough in dealing with the endemic problem of out-of-school children in extremely hard places—an accomplishment so remarkable that national and global agencies operating in the sector, at the highest levels, have taken notice and are partnering with the SEV to fulfil its mission.

In its unique undertaking, Case Beta is making strides towards alleviating food insecurity in the country, crafting and utilizing cutting-edge technology in the field to achieve its goals. The Vice Chancellor of one university, whose agricultural project Case Beta helped set up, gave me his assessment of the SEV in terms of its contribution toward fulfilling the United Nations' Sustainable Development Goals (SDGs):

> They are playing a role in SDG 1, talking about no poverty. SDG 2, you talk about zero hunger, Case Beta has a role to play in that. And also, SDG 15—talking about being mindful of land—there you talk of their soilless farming. So, Beta is playing a major role in about four or five of the SDG goals. Remember SDG is talking about decent work and, you know, that is what the youth of today want…. So, in Case Beta, I believe they are up and doing (INT29_OLAADE, Pos. 26).

Apart from pioneering urban agriculture, the venture's founder, Adeona, has received special commendation for training and resourcing livestock owners to grow fodder and to become pastoralists, thereby contributing toward curbing the spate of ruinous violence resulting from the nomadic movement of herders across Nigeria.

I could go on to detail how the other cases are effectively mitigating the difficult social problems they are set up to tackle, thereby giving hope to many who feel hopeless about their situations in life. The foregoing three examples should, however, suffice for now. What is important at this juncture is the assertion by all the founders, and several of their key leaders in the SEVs, that the work they do is ministry in the mode of Jesus and comparable to that of the institutional churches. Tooron, for instance, referred to case Alpha's initiatives as 'God's work' and Ninwud was in no doubt that all the SEVs she has started are 'inspired by God for His work on earth'. Expressing his view about his

work with Case Beta, Adeona insisted, 'I tell people I am called into agriculture; that is my ministry. So, I am in ministry'. The question such statements raise is whether one can discern Christopraxis in the activities and accomplishments of the SEVs in their target communities. For a response to this, I again turn to Root.

According to Root (2007:14), there is a second line of reality that the interpreter of situations must take into consideration to discern Christopraxis, which is 'the line of eschatological hope and promise'. For the reality of Jesus' identification with and ministry to humanity through the incarnation and the cross does not portray the complete biblical picture. The injuries and pains of our broken humanity, and the tragedy and death that permeate our existence because of our estrangement from God, all culminate in the cross but are not fully consumed there. The breaking out of Jesus from the grave at the resurrection event is the action of God which destroys suffering and death and ushers in a new reality for all humanity.

Thus, those who enter the ministry of Christopraxis do so in faith and hope, believing that on the line of tragedy and death, it is possible with God for a better future to break in. Jesus already set the tone for this promise of the Kingdom while he walked the earth, demonstrating its ethos in embracing people from all backgrounds into God's love and life, especially to those on the margins of society. And His overall purpose and mandate is clear as He himself announced from Isaiah 61:1-2:

> The Spirit of the Lord is upon me,
> because he has anointed me
> to proclaim good news to the poor.
> He has sent me to proclaim liberty to the captives
> and recovering of sight to the blind,
> to set at liberty those who are oppressed,
> to proclaim the year of the Lord's favour (Luke 4:18-19 ESV).

It is in such articulations of Christ concerning what He is about that we come to understand Christopraxis and can discern its outworkings on the line of promise and hope.

As an interpreter looking for Christopraxis in situations like the one described in my vignette, I begin to see it in the work of the SEVs in my study. I see it in the sense of

hope and promise these SEVs are engendering in the hearts of people whose lives are wedged between conditions of hopelessness and helplessness. Yes, I see Christopraxis in the two life-giving, ultramodern clinics that became possible from that one kernel of tragedy that saw one of Tostai's pupils buried. I now understand why the notion of the Kingdom of God was a prominent feature of the PSEs' perceptions of their work as seen in Chapter Six, where they identified their heritage and loyalties foremostly with this Kingdom whose logic they saw as often at odds with the logic of the Nigerian state. I understand Christopraxis from Femtai saying, 'God is very much interested in what happens in society. So, Kingdom for me is about the now and the future…not just heaven but it is also about the now'. I also now see notions of it in Adeona saying, 'The Kingdom of God is the things of God. God is seriously interested in feeding the people…. This is my Kingdom of God. So, I am running with it with every intent and purpose'; and in Yewapa also saying, 'We are bringing about God's kingdom. "Thy kingdom come"— that is God's way of doing things, where there is honesty, there is openness, you are developing other people, you are making a change'. These are statements that bear echoes of Root's (2007:14) Christopraxis as 'the in-breaking of the Kingdom in history'.

In his later work, Root (2014) refers to this outlook on the hermeneutical situation as the 'death-to-life, life-through-death paradigm', which recognises that the one who ministers in Christ does so out of a place of death—of weakness and nothingness. Therefore, Christopraxis as a ministry of hope and promise is only possible by the grace of God who strengthens the one who ministers for Him. In Chapter Seven, participants in the study recognised this and made prayer a key feature of their practice. The prevalence of prayer as a practice in all the SEVs is a way of leaning on the promises of God for hope and strength in the fulfilment of their missions on the line of tragedy and death. In fulfilling that mission, they are also aware of the presence of the Holy Spirit at work in their lives and therefore lay their crowns of success at the feet of Jesus. So, Ruebet could

aver concerning her SEV's work with out-of-school children: 'We are coming from a place of the Holy Spirit, and when you speak words, inspired by the Holy Spirit, you're transforming a child's life not just for good, but for the glory of God'. Furthermore, as seen in Chapters Five and Six, PSEs averred that they join in the divine thrust towards social transformation for the common good out of a place of total inability and will to consider the other. Their conversion narratives indicate journeys from grace towards dispensing grace. This example from Nadden reminds us of how PSEs' conversion experiences help shape their motivations and mission to engage in SE:

> It was not till I came to faith that I got understanding of what life was about—about seeking first the Kingdom of God and His righteousness and being born again and understanding what God put me here for: to be the best I can be for him, not just mentally but socially, emotionally, and spiritually. So, it was probably… it was about that time I got understanding that life is about others as well; using your God-given talents to be the best that you can be—not for yourself but for others as well. And so, that understanding of giving back (INT32_NADDEN, Pos. 39).

Nadden here raises the issue of living for the other, which was found to be a common theme with the PSEs and constitutes a significant aspect of Christ's life and teaching, namely, the ethic of biblical love. It is to this we next turn to explore SE as Christopraxis.

8.4.2. Christopraxis from the Biblical Ethic of Love

A central question put forward in the Bible concerns which of God's commandments is the greatest—the one that is the summation of God's demands on human life and therefore the most significant for living in accordance with His will and purpose. This important question was put to Jesus by a teacher of the Jewish scriptures in Matthew 22:36 (cf. Mark 12:28; Luke 10:25). In His response, Jesus drew from two divine commands in the Old Testament (cf. Deut. 6:5 and Lev. 19:18) to assert:

> Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments (Matthew 22:37-40 NIV).

With this response, Jesus makes this twofold command the central biblical ethic and in so doing underlines the interrelationship between wholehearted devotion to God and unreserved love for others, implying that the two must be held in equilibrium as the fulness of true faith. Certainly, devotion to and love for God must be seen as primary, but

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only with the understanding that love is a perfection of God and to devote oneself to His ways is to love one's neighbour just as He has loved humanity.

The word for this 'love' in this passage is 'agape*',* which is unconditionally self-giving and always seeking the good and well-being of others even when they do not requite or deserve it (Groeneveld & van den Dool 2016). Defined as a 'unique self-giving' *qua* 'self-emptying' form of love' (Worden 2005:530), and identified closely with servant leadership, this love matches a devoted and compassionate heart with strength of will and demonstrable actions to foster loving and wholesome relationships with God and other people as a way of life. It is love in action primarily through the mechanism of compassion (mercy and justice) and therefore referred to as 'compassionate love' or 'loving compassion'. Dr Martin Luther King Jr (2019:47) spoke of this kind of love as the basis of his peaceful and loving posture towards those who dehumanised him and his kin for daring to demand dignity:

> Jesus recognized that love is greater than *like*. When Jesus bids us to love our enemies, he is speaking neither of *eros* nor *philia*; he is speaking of *agape,* understanding and creative, redemptive goodwill for all men. Only by following this way and responding with this type of love are we able to be children of our Father who is in heaven.

This is the way of Christopraxis (the way of Jesus): a committed and demonstrable love for all with whom He shares humanity; a love which springs from His relationship with and total devotion to God.

At the same time, because of His relationship with God, Jesus' heart is filled with the Father's love for humanity and so fulfils, for their benefit, His ministries of continued co-creation, revelation, redemption, reconciliation, and restoration by the Spirit. These constitute the abundant life which He came as 'God in flesh' to share with humanity. He says, 'For as the Father raises the dead and gives them life, so also the Son gives life to whom he wills.' (John 5:20, 21). This Christopraxis as 'compassionate love in action' towards humanity, arising out of 'devoted love in action' toward God, is not only the identity marker for those who would be Christ's followers (Lk. 6:33-36; 18:22; 19:8-10;

Jn. 12:34-35) but is also a significant criterion for entering the eschatological Kingdom of God (Lk. 12:32-33;14:12-14; 16:19-31; cf. Mt. 25:31-46). His early followers in the first century Church adopted this as their mandate, insisting that true love for God and love for others are integrated aspects of the faith He entrusted them. This is the point made for instance in 1 John 4:21 which says, 'And this commandment we have from him: whoever loves God must also love his brother.' The more pragmatic writer of the Epistle of James puts it this way: 'faith by itself, if it does not have works, is dead (James 2:17). And so, galvanized by the biblical mandate to actively love God and one's neighbour as oneself, followers of Jesus Christ have, through the ages, participated with Him in making significant contributions towards human progress and flourishing (Jones 2016; Stott 2006). History carries countless stories of Christians who, motivated by a deep sense of devotion to God and care for fellow humans, have led social innovation (Jones 2016) and thereby changed the trajectory of life for many. Tostai cited Mary Slessor as one such exemplar whose work in helping eradicate the killing of twins in certain regions of Nigeria continues to inspire her.

PSEs in the study have also followed this well-trodden path of Christopraxis in the founding and development of their SEVs as seen throughout this study. Table 8.2 and the findings in Chapter Seven show that love for God and for others is a critical value for them. These examples from the SEV founders in the study show that based on Scripture, Christian examples, and the practice of Christ, the ethic of agape love in action provides the script (Espedal 2021) informing and framing the motivations, leadership, and organising strategies that characterise the ventures.

Espedal (2021:294) describes scripts 'as cognitive phenomena and behavioural regularities formed by interpretations of macro-level doctrines' and says that they may arise in organisations due to leaders instituting their beliefs, values, and practices within the organisation; or the rank-and-file members of an organisation living out their personal

beliefs in the context of the organisation. What is seen in these cases is that the founders and leaders of the ventures generally have deep personal convictions about the reality of God and their relationship with Him. On the one hand, God is transcendent and holy and deserves worship and obedience in every aspect of their lives. On the other hand, God is providentially immanent among humans whom He loves and seeks to redeem and restore to His Kingdom for their wellbeing and abundant life.

Table 8.2: Examples of the ethic of agape love expressed by SEV founders

Founder	Context	Claim about love	Example given	Principle
Tooron	Relating faith to the founding of Alpha	Our faith makes us understand that everybody deserves the same opportunity, everybody deserves our love	if one person gets A, the other person should get A. So, one of our core values is equality and ensuring that every child we are opportune to serve gets the same love or the same treatment	Godly love does not discriminate
Adeona	Core beliefs of faith driving engagement in Beta	So, that is my own major drive, my own major motivation—fear of God, love of God, and love your friends	God wants Africa to feed the world. So, I believe in it 100 per cent and it is part of what is driving me—that we must make that mandate peak	Love for God pursues God's will for His people
Ninwud	God's mission to the world	So, God loves his people; He loves the poor. He cares for them… My own understanding is, God gives you His will only for His good work on earth.	We go to schools to teach young people, we give scholarships to children who have lost parents, motherless babies... So, it's really about investing in God's people.	Caring for others aligns with God's love and will for His people
Tostai	Relating faith to the establishment of case Delta	For my Christian faith, there is something about love; love that the Scripture taught us to love; to show love, and yes, because God is love. And that has actually played a huge role	There's one of our kids… the house was so terrible… under high tension and all that…. It was affecting her performance in school, and we just felt, let's see how we can help…So, we did, we went, bought things, changed the whole thing—bed, everything, painted, renovated the whole house and…did it. Eventually, she passed.	Godly Love takes practical steps to help those in need
Tolsan	Values as a leader that carry the Epsilon	Love is the greatest of it all. If you don't love the people you intend to serve, once you hit a brick wall, you just turn back from what you decided to do.	If you love a child, another person's child like you love yours, it will be difficult to say that I'm no longer doing this because times are hard… I've had a lot of people tell me to close down because, right now, it's taking too much from me… and the thing still goes back to God.	Godly, neighbourly love endures and sustains God's work

As seen in Chapters Five and Six, the SEV founders and leaders see it as part of their calling to establish organisations that uphold these two aspects of their faith in their SEVs, thereby extending the Kingdom of God into the marketplaces and domains in which they operate. To attain this, they have largely recruited (at least initially) others with similar convictions or inclinations towards such convictions to work alongside them in their ventures. Thus, 'agape love in action' has evolved out of the collective desire of the majority Christian stakeholders in these organisations to enact aspects of its script in their respective workplaces. The form that enactment has taken varies depending on the conflicting and complementary institutional logics at play in each organisation. Nevertheless, given the evidence described in the findings, and as seen in table 8.2, agape love for God and neighbour already so deeply underlays the material practices, assumptions, beliefs, values and operational principles (Thornton et al. 2012) in these ventures that it can be reasonably proposed as the central logic of the PSEs Christian faith.

8.4.3. Bridging to Institutional Logics

At this point, it is necessary to revisit the ILP because Christopraxis, in the manner discussed above, brings nuances to the institutional domain of religion (as it relates to this study) that require further explanation. First, framing Christopraxis as the ongoing ministry of God in the world through Christ reinforces findings in previous chapters that the Christian faith serves as a metalogic, which has fluid/flexible and permeating qualities that enable it to pervade and interact with other institutional logics (Borquist 2021; Gümüsay 2020) to produce the motivational rationalities, leadership identities and practices, and organisational values, rules, and cultures which the PSEs negotiate to create and sustain their SEVs. For if Christ is the crux of the Christian institutional order, the one for, by, and through whom the Christian faith and its institutional order assumes meaning and purpose, then His identity must be clearly established in relation to that

order. In this sense, Christ can be identified as the essence of the Christian faith institutional order; its raison d'etre. Thus, employing the vocabulary of the ILP, Christ/God/Spirit/Trinity can be conceptualised from a Christopraxis viewpoint as the 'institutional substance' of the Christian religion order—'the transcendent ground of its immanent observable' (Friedland 2018:528).

Secondly, as already discussed and in relation to the above, this practical theological reflection has further highlighted the essential role of the 'love of God and neighbour' in advancing the social entrepreneurial mission of Christian engagement in SE. It is in this regard that agape love in action should be considered the central logic for engagement in SE. As in Figure 8.2, this central logic has two objects: God and neighbour, The implications of such for the SE practitioners is that the faith logic represented by God, and the prosocial logic, represented by neighbour are constantly held in hybrid tension.

Figure 8.2: The blended logic of Agape love in action
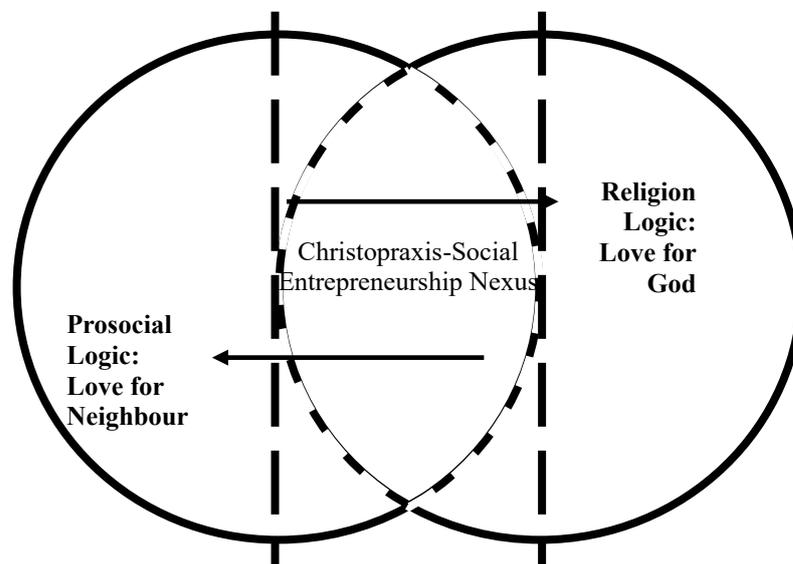
SOURCE: Researcher

A third and related nuance Christopraxis surfaces for this study is what I would refer to here as the sacralization logic of PSEs, whereby their valorisation of faith as a 'way of life' is expected to translate into manifesting Christ in all areas of their lives. At the personal level, this relates to comporting oneself in one's routine affairs in a manner that

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reflects the values and will of Christ. This was, for instance, reflected in statements by participants in the study indicating their focus on living in 'alignment with God's will'. At the societal level, the goal of the logic of sacralization is to live out the life of Christ in whatever domain, with the goal of transforming it. So, participants could talk of being the 'light of the world'. For instance, Johene noted about his involvement in Case Gamma as a spiritual mentor to Ninwud, saying, 'It was an opportunity to have mentored; to have helped shape their faith as they strove to shape the marketplace'. Thornton et al. (2012:73) hint at this when they refer to the religion institutional order drawing its legitimacy from the 'importance of faith and sacredness in economy and society' and basing its strategy on the 'increase [of] religious symbolism of natural events'. With this, I now turn to the model for SE as Christopraxis.

8.5. An Exploratory Model of SE as Christopraxis

From the preceding discussion and analysis of the findings in Chapters Five to Seven, I will now propose an emergent framework for engaging in SE as Christopraxis, which integrates faith with practice, as recommended in Swinton and Mowat's framework (Swinton & Mowat 2016:90). To establish a solid base for this framework, I suggest three foundational pillars for its practice. First as stated above, agape love in action should be the central logic of SE as Christopraxis. This has already been explained above.

Secondly, the central logic of SE as Christopraxis, which is agape love in action, should be grounded in the concrete reality of God/Christ. This concrete reality of God/Christ is characterized by two fundamental Christian tenets: (a) God/Christ is the ultimate transcendence who is worthy of worship and obedience, and (b) God/Christ is providentially immanent in the world through the Spirit of Christ, who is actively at work in continued co-creation, revelation, redemption, reconciliation, and restoration. Ultimately, God's overarching purpose is to heal the broken relationships between Himself and humanity, humans and humans, and humans and their world—all for the

experience of abundant life through Christ in the already inaugurated and coming Kingdom over which He sovereignly reigns.

To become Christopraxis, SE must operate agape love in action from this solid ground of the reality of God as described above. In this way, the logic of love for God and neighbour that is brought to bear in the founding and establishment of SEVs will have its firm footing in the ultimate reality of God. It is this God who calls Christians to a life of obedience to his will for humanity and who empowers them, through the Spirit of Christ at work in them, to participate in the ministries of His Kingdom. God's transcendence demands that the values and practices of humanity meet the standards of His holiness, while His immanence meets them in their humanity—encouraging, guiding, leading, relating, listening to prayers, and lifting them from their brokenness when they falter, disappoint Him, themselves, or others.

Thirdly, compassion, which was earlier introduced should be a critical component. For if agape love, with its dual but complementary objects, is the central logic of Christopraxis, compassion is the mechanism by which those logics operationalise neighbourly love especially toward alleviating the suffering of others. It is that distinctive impulse that separates passive observers of suffering from active agents of healing and well-being. In fact, from a biblical perspective, it is a divine trait in the Old Testament, commonly ascribed to God as a central attribute that defines His actions (Exodus 22:27).

8.5.1. Motivational Considerations

8.4.1.1. Seeing the Situation

Based on the study, I propose that an engagement in SE as Christopraxis begins with seeing the situation. This is no casual observation but rather involves experiencing and assessing the situation of suffering or social problem (the ones described on the line of tragedy and death). It is akin to what Osmer (2008:34) refers to as 'spirituality of presence' which is an 'attending [that] opens up the possibility of an I-Thou relationship

in which others are known and encountered in all their uniqueness and otherness'. This sort of 'seeing' is used severally as an antecedent to the triggering of Jesus' compassionate love and subsequent action in helping others. For instance, Matthew 14:14 says, 'When he went ashore, *he saw* (italics added) a great crowd, and he had compassion on them and healed their sick'. In another incident, Mark records that 'there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. When Jesus *saw her*, he called her over and said to her, "Woman, you are freed from your disability"' (Mark 13:11-12).

This seeing also involves a deep consciousness of experiences or conditions of life which hurt or threaten the well-being and dignity of individuals or society at large, thereby causing them anguish (Dutton et al. 2006). What this 'seeing' sees is the common humanity in others created in the image of God, irrespective of class, status, ethnicity, religion, sex, or the conditions of their lives. In Chapter Five the study referenced an instance where Tostai observed a crippled boy crawling along the tarmac on an intensely hot day in one of Nigeria's hottest cities. In that moment, of all the people passing by the boy that day, she saw his humanity and felt he did not have to suffer that way. So, she took the necessary action to get him out of that condition. This is seeing as Jesus sees. It is Christopraxis.

8.4.1.2. Sharing in the Suffering

This is where compassion is triggered as an emotional response and awareness of suffering. Zimmermann (2008:278) notes that the main word used for compassion in the Bible means 'to touch the entrails' and explains that in compassionate love, '[t]he suffering of others is not only reflected, but furthermore, it touches the innermost places; it is experienced completely; it is suffered; it is "suffering-with" in the deepest sense of the word'. An appropriate synonym of compassion in this respect is empathy (Atkins & Parker 2012).

Jesus is the quintessential example of this. He demonstrated this compassionate love for us by taking on our humanity and sharing in our experiences, thereby joining us in our departure from our flourishing life with God into our dark history of tragedy. In incarnating Himself into our tragedy, He tasted the bitterness of our sorrow in concrete suffering, holding up his beaten and broken frame by crude spikes hammered through his hands, even as he asphyxiated on the back of a tree on our behalf. Because of this, He is intimately familiar with every bit of our frame: 'As a father shows compassion to his children, so the LORD shows compassion to those who fear him. For he knows our frame; he remembers that we are dust' (Psalms 103:13-14).

Empathic concern is the kind of experience that Titash had when she visited Case Zeta's slum the first time. She recounted:

> You know, a lot of times you pick up the Bible and it says, 'Who is your neighbour?' And a lot of times we forget because we don't see it. The first time I went to Case Delta, was the first time I was seeing a slum. In fact, that day—[name redacted] is my witness—I cried. I cried because I had been living in Nigeria but not exposed to that kind of environment. And it is hard for me to say, 'Okay, I am a Christian and I have the heart of Christ in me, and not be able to respond. And going there, actually, it deepened my faith and I don't know how to explain it (INT33_TITASH, Pos. 34).

She got immersed in an experience that shook her sense of ease and comfort to the core and awakened her to the humanity of others. From then on, she stopped being just a donor to Case Zeta, and became a 'neighbour', regularly leaving her world to participate in the programmes of the venture.

8.5.2. Leadership Considerations

8.4.2.1. Subverting the Status Quo

This phase is taking a step beyond being sorry or sympathetic about the situation (Dutton et al. 2006; Sosik et al. 2009). Sosik et al. (2009:10). This might mean going against the trend and taking courageous action to break boundaries. Jesus, Himself was a pattern and boundary breaker. He hung out with the so-called sinners of his time; against the moral codes of the day, he interacted freely with women (including a despised prostitute and a Samaritan) and gave them places of value and respect within His followership; he related

with untouchable lepers (including some who were Samaritans) and he overturned the tables of Jewish merchants who had turned an area reserved for the worship of Gentile converts into an open market.

Paul Light (2008:12) defines SE in terms of pattern-breaking ideas and initiatives that solve social problems at systemic and structural levels. From the data analysis, the PSEs studied consider themselves and their SEVs as pattern and boundary breakers. In their vision statements and their vocabularies of practice, many regularly talked about being involved in transformation and reformation. They talked about the goal to influence or transform government policies regarding the sectors in which they operate. For instance, as shared in chapter five, Adeona broke the established pattern in the agricultural sector when he opted to pioneer soilless farming in Nigeria. The professors whose advise he sought said it would not work in the country. He also took the method of farming to herders in the Northern part of Nigeria when everyone felt it was not safe to do so.

8.4.2.2. Serving with Substance

As seen in Chapter Six, leadership as service is one of the main findings of this study. Participants in the study generally saw themselves as servant leaders engaged in service to communities or beneficiaries who were usually too poor to afford the services their ventures offer. Nonetheless, from the interview data and observations, their determination and commitment to the mission are unwavering. As already indicated in Chapter Seven, at the time of the interviews, none of the founders was taking a salary from the ventures they founded and had left 'lucrative' jobs to engage in SE. They made personal sacrifices while being generous with their lives, time, and resources for the benefit of others. Tooron referred to this as 'selfless leadership where you are not putting yourself first. You are putting yourself last'.

Among the cases, Jesus Christ was often cited as the model of this kind of leadership that is selfless in serving. Indeed, he is the one that laid the foundation for

Christopraxis leadership:

> Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:5-9 ESV)

This passage provides a panoramic view of Jesus' extraordinary commitment to becoming God's servant on behalf of humanity. He climbed down from the heights of deity to the depths of a lowly slave ('doulos') in a process involving divine self-emptying so that he could fully self-give to humanity. Nothing is held onto; nothing is held back for the sake of devotion to God and love for humanity.

8.5.3. Venture Organising: Sustaining the Service with Support

During Jesus' earthly ministry He needed a network of people who could have long-term stakes in the ministry. So, he got people from different strata of society to support the work, It was a large group in layers—3, 12, 120, and 500 who hung around the ministry doing whatever they could to help sustain the work. Eventually, he built the twelve into a core team of volunteers and entrusted them with the ministry as stewards. Initially, they were a bungling bunch, but He made them a promise before He left: 'It is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you' (John 16:7-8)'. He did keep that promise and Christopraxis has been going on ever since as He continues the work of ministry through His body, the Church, empowered by the Holy Spirit.

In Chapter Seven the findings showed the PSEs networking to build their entrepreneurial teams and support groups. As seen in there, Tooron started with friends like Feradi and Ansozo. Today his venture has thousands of volunteers. In addition, they have been able to muster the funds to build their structure while expanding their sphere of operations so they can benefit more children with their schooling programmes without much of a structure, resources, or network to carry out the vision he had.

8.6. Implications for SE Practice and Conclusion

Jesus Christ is interested in human wellbeing and invites Christians to participate with Him in SE as a legitimate form of ministry that not only takes addressing individual human suffering seriously but also undertakes bold, innovative, and organised action to deal with the perennial sources of human suffering at their roots. This is what I conclude from my theological reflection, presented in this chapter, on how SE can be explored as a form of faithful Christian ministry. I took a theological turn in the chapter, engaging the lived theologies of PSEs in dialogue with biblical and theological insights to explore SE as Christopraxis. This reflection culminated in the development of a preliminary framework of Christian engagement in SE as a form of missional practice.

Using Christopraxis as the theological explanatory framework for the reflection proved useful in conceptualising ministry as the resurrected Christ's ministry in the world. Viewing SE through the lens of Christopraxis also made it possible to conceptualise it within the broader picture of God's Kingdom agenda for the world, which is to bring all 'God's people in God's place under God's rule' (Ward 2021:8). From a missional perspective, this approach situates socially responsible ministry actions, such as SE, within God's overarching purpose for human flourishing—i.e. the abundant life Jesus references in John 10:10. Additionally, this perspective integrates various theological approaches, such as socio-political and marketplace theologies, into a unified vision of God's work through Christ for the sake of His Kingdom. For Christopraxis, in the context of the Kingdom of God, takes seriously just actions on behalf of the marginalised, and envisions all societal domains as spheres to which His Kingdom agenda is advancing and taking hold (Matthew 13:33). Understanding this bigger picture also highlights the limitations of SE as a form of ministry. Ward (2021:10) warns of mission drift, whereby the proclamation of the gospel of the Kingdom becomes secondary to 'wealth creation' or blurred activities intended to only enhance people's material

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wellbeing. The study revealed that such potential to drift from the proclamation aspects of Christopraxis is real for PSEs.

In addition, by explicating Christopraxis through the lens of the ILP, I contribute an understanding of Christ and His ministry as the institutional substance immanent in the logic of the religion institutional order. The sacralisation logic inherent in religious institutional domain can guide SE practices in response to the call from Africana theologians for a reconstructed social order in Africa, where wicked social problems are pervasive and entrenched in social institutions. In Nigeria, as in other parts of the continent, the historical and ongoing conditions of 'tragedy and death' caused by endemic social issues remain dire. Yet, even amid such adversity, Christ is actively ministering through the work of PSEs who are bringing hope and promise in places where they have pitched their ventures. This is a tangible expression of Christopraxis.

In conclusion, this chapter demonstrates that SE can be a meaningful form of ministry within God's Kingdom agenda, one that aligns with Christ's mission of healing, justice, and human flourishing. What is needed is for more Christians to recognise chronic societal problems as SE ministry opportunities and join Christ in ministering to conditions of human suffering wherever they exist. For this to happen, the SE as Christopraxis model proposed here needs to be given consideration as a starting point. As recommended, any such initiative must be rooted in three fundamentals. First, SE as Christopraxis must proceed from a solid belief in the reality of God as its starting and sustaining grounds. Secondly, the central logic of SE as Christopraxis must be agape love in action. This logic—where God and neighbour are simultaneously the objects of love—aligns well with the dual focus required of hybrid organisations like SEVs. Thirdly, Compassion must serve as the driving mechanism in SE as Christopraxis, motivating prosocial actions, inspiring leadership, and guiding the organisation of ventures.

Chapter Nine

Conclusion

9.1. Introduction to the Chapter

The purpose of this study was to explore the role of the Christian faith in the founding and development of social entrepreneurial ventures (SEVs) by Pentecostal social entrepreneurs (PSEs) in Lagos, Nigeria. The study arose from the need for SE scholarship to more sufficiently and deeply engage with the lived experiences, entrepreneurial practices, and theological perspectives of people of committed religious faith—in this case, Pentecostal Christians—in order to better understand how the logics of their faith are brought to bear in the founding and development of their SEVs. The study followed a methodological approach proposed by Swinton and Mowat (2016:89-90), which combines social science qualitative methods with practical theology. The qualitative case study research involving 34 participants from six SEVs in Lagos enabled me to gather rich data related to the lived realities and theologies of the participants, while the practical theology facilitated a deep reflection to theologically explain the situation. The data were thematically analysed and interpreted through the lens of the institutional logics perspective (ILP) to unveil findings in three areas of SE practice, namely: SE motivations, leadership, and venture organising. Meanwhile, the concept of Christopraxis offered an explanatory framework for understanding the situation theologically, leading to a proposal of SE as an integrated aspect of faithful Christian ministry. This chapter begins by detailing the conclusions from the study's findings. It will then articulate the contributions the study makes toward understanding the role of the Christian faith in SE, acknowledge its limitations, and make recommendations for further research and practice before concluding the thesis.

9.2. Research Summaries and Conclusions

9.2.1. Summaries of the Research Findings

The main research question for the study was: How is faith influencing the founding and development of SEVs by PSEs in Lagos, Nigeria? Four further sub-questions were posed to address this question adequately, focusing on three areas critical to SEV creation and development. Following are the questions and summaries of their findings.

9.2.2. Summary of Sub-Question #1 Findings

The first research sub-question posed for this study was: How do Pentecostal social entrepreneurs in Lagos explain their motivations to found and persist in their social entrepreneurial ventures? The findings presented in Chapter Five revealed that multiple institutional logics influence PSEs in their engagement with and persistence in their SEVs. The mechanisms through which these logics motivate the PSEs towards SE were categorised into three interrelated themes: transcendental motivations (so named because they had their source in God), prosocial motivations (having to do with the altruistic purposes and social mission aspects of SE), and personal motivations (found in the upbringing and backgrounds of participants).

The analysis showed that participants primarily explained their motivations based on the first theme, which revealed divine call, divine promptings, special revelations, salvation experiences, and guidance from scripture as the mechanisms God used to motivate them to engage in SE as part of His agenda for human wellbeing. Not surprisingly, these transcendental motivations were influenced by the logic of faith. Concerning findings related to prosociality, the study revealed that PSEs' motivations included the desire to give back to society, a passion for humanitarian service, and a deep consciousness to bring about societal change. A combination of the logics of state welfare, business innovation, community activism, and religious belief actuated these prosocial motivations. The influence of faith logics on prosocial motivations came from

PSEs' views that SE aligns with God's agenda for humanity, as seen in the example of Christ and other biblical characters. The personal motivations were mainly preparatory motivations related to family upbringings and critical developments in participants' lives that led to career changes. The logics of family and community were the main sources of motivation here. However, the logic of faith was again seen here as influencing these motivations through Christian parenting, student fellowships in college, and personal retreats.

9.2.3. Summary of Sub-Question #2 Findings

The second research sub-question for the study was: How do Pentecostal social entrepreneurs explain their leadership in founding and establishing their social entrepreneurial ventures? Chapter Six of this thesis presents the findings related to this question. Overall, the results showed that PSEs hold their faith in God/Christ to be the most significant aspect of their lives, which informs and influences their leadership identity, leadership paradigm, and the network of people they mobilise as partners to drive the vision of their ventures. However, they draw from multiple logics in expressing and living out these aspects of their leadership.

Concerning their leadership identity, the study revealed that participants' sense of who they are is rooted in their relationship with God through faith in Christ. This relationship was expressed in terms of the family logic, indicating their sense of a familial and intimate bond between themselves and God resulting from their conversion or 'born again' experiences. Furthermore, they drew on the state logic of sovereignty to identify themselves with the Kingdom of God, of which they are loyal servants tasked with bringing dimensions of its rule into the domain of the Nigerian state. In identifying themselves in familial and kingdom terms, the traditional faith logics of church and institutional religion were re-ordered and segregated (Fathallah et al. 2020) so that religious faith was personalised and brought into the mundane.

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Regarding their leadership paradigm, servant leadership was touted as the model from which they lead, following Jesus' selfless and self-giving leadership practice. Like Jesus, their 'perfect model', participants indicated that leadership is about service to humanity. Here prosociality was dominant, combining faith (the selfless, self-giving example of Christ), community (volunteer service to build community), and state (welfare for the common good) logics to segregate the market logic of self-interest.

In networking to build leadership teams and critical partnerships for the growth of their ventures, the study revealed that PSEs begin with people with whom they have close ties and then go on to build bridges to others they do not know well. The logic of faith was seen to have played a crucial role in the formation of their initial entrepreneurial and leadership teams. In this light, the PSEs in the study primarily recruited Christians with whom they share similar values and a sense of community to their leadership teams. On the other hand, they were more open to exploiting different institutional logics in bridging to other social networks depending on the needs and objectives of the SEVs.

9.2.4. Summary of Sub-Question #3 Findings

The third research sub-question posed for this study was: How do Pentecostal social entrepreneurs integrate elements of their faith in organising their ventures for sustainability and impact? This question focused more on the venture organising element of the study, and the findings were presented in Chapter Seven. The general finding here was that PSEs extensively integrate aspects of their faith into their ventures' internal arrangement and culture but adopt a combined business-like and prosocial posture for the public. Key areas discussed in this chapter include organisational identity, organisational values, and organisational structures and governance. Except for one of the cases, none registered as a faith-based organisation. Though faith was important to the PSEs, they preferred their ventures to project a public image of faith neutrality so that a faith identity does not limit their outreaches to beneficiaries or hinder their prospects for partnerships

and funding. Consequently, the logic of faith was either segregated or re-ordered in projecting the public identity of the SEVs. Internally, however, the commitment to faith remained strong, particularly in relation the values, practices, and culture that underpin the ventures. Regarding their values, the SEVs had a mix of business-like, prosocial, and religious values, which they indicated were underpinned by their Christian faith. In terms of governance and structure, the SEVs were seen to be democratic while retaining the usual bureaucratic roles of the corporation logic.

9.2.5. Summary of Sub-Question #4 (the Practical Theological Reflection)

Chapter Eight of the thesis presents a discussion in the form of a practical theological reflection on the lived theologies of PSEs, based on the fourth research sub-question: What practical theological insights can be drawn from the motivations, leadership, and venture organising strategies of SEVs established by Pentecostal social entrepreneurs, and how can these insights guide Christian engagement in social entrepreneurship? The goal was to reflect on the experiences, theologies, and practices of PSEs, using biblical and theological interpretation to extract insights that illuminate SE as an integrated and faithful aspect of Christian ministry. In this light, the concept of Christopraxis was introduced and used as the explanatory model to focus the reflection, while Swinton and Mowat's (2016:90) model served as the methodological framework to guide the exploration.

The result was twofold. First, theological reflection on the PSEs' expressed, enacted, and experienced faith in the context of their SEVs yielded an emergent, multidimensional model of their lived theologies (Figure 8.1). The model revealed that the motivations, leadership considerations, and venture-organising strategies involved in initiating and developing their SEVs are rooted in the doctrinal, ethical, and practical foundations of their faith. Specifically, they draw on a Christian Trinitarian worldview (orthodoxy), cultivate a compassionate ethic of agape love (orthopathy), and pursue

innovative, missional practices (orthopraxis) to confront wicked social problems. Core to this interplay of faith dynamics influencing SE is Christopraxis—a theological hermeneutic that frames Jesus Christ as embodying and epitomising divine precepts, values, and actions that shape Christian identity and mission.

Secondly, an emergent framework for SE practice as Christopraxis was proposed. This framework entails a fivefold process related to the three areas of SE practice covered in the case study: motivation, leadership, and venture organising. Seeing the situation and sharing in the suffering of others were proposed as motivational mechanisms; subverting the status quo and serving others with one's substance and sacrifice were related to leadership; and sustaining service with support indicated the venture organising aspect of such a ministry. Furthermore, drawing on the ILP, it was proposed that, for this model of SE as Christopraxis to have ministry salience, Christ (as God in the Christian faith and the subject of Christopraxis) should be recognised as the institutional substance immanent in its central logic (i.e. agape love for God and neighbour). The mechanism by which the logic of agape love is put into action is compassion. It is as Christ becomes immanent in the logic of agape love, and as compassion becomes the mechanism by which it is put into action to permeate the different institutional orders and variously interact with their logics that SE as Christopraxis will be faithfully effectuated.

9.2.6. The Research Conclusions

In response to the main question posed by this study, the central conclusion drawn from the empirical findings is that the faith of the PSEs, through their lived theologies, plays a significant and complex role in shaping the motivations, leadership considerations, and venture organising strategies involved in the creation and development of their SEVs. From the institutional logics perspective, as Christians embedded in the institutional order of religion, the prevailing logic of their Pentecostal faith introduces patterns of beliefs, values, and practices that influence and shape their individual and organisational lives

(Thornton et al. 2012). However, as autonomous social actors, PSEs can also be embedded in other institutional orders, enabling them to entrepreneurially discover and combine logics from across institutional orders to produce their SEVs. Hence, a multiplex of interacting institutional logics from across the institutional order is involved in the establishment of SEVs by PSEs. In the process, the logic of faith assumes the form of a metalogic, exhibiting the qualities of prevalence (Gümüsay 2020) and fluidity (Fathallah et al. 2020). As a prevalent logic, it permeates the different institutional domains influencing the motivations, leadership, and organisation of the ventures. As a fluid logic, it interacts dynamically with other logics—sometimes transcending and dominating them, sometimes integrating with them, and at other times reordering or segregating from them—to enable the creation of uniquely hybridised SEVs.

Viewed from an SE perspective, a second conclusion that can be drawn from the findings is that PSEs' engagement in SE is driven not merely by altruistic desires to alleviate individual suffering but by a commitment to bold and innovative initiatives that address those institutional voids that facilitate the grounds for social problems to fester. In addition, the findings challenge the usual characterisation of SE as involving competing logics related to commercial self-interest and altruistic pursuits. Beyond this duality usually presented in the literature, many formations of logics are always at play, complexifying the motivations, leadership, and venture organising involved in establishing SEVs. Specifically, the experiences of PSEs in this study highlight how faith operates in combination with other institutional logics to enhance the practice of SE. This underscores the inclusivity of Santos' (2012:345–346) definition (which serves as the working definition of SE in this study), thereby validating its relevance for investigating SE in deeply religious contexts such as Nigeria.

From a practical theological perspective, another key conclusion that can be drawn from the study is that PSEs' involvement in SE stems from a deep sense of devotion to

God, inspiring them to integrate elements of Pentecostal orthodoxy, orthopraxy, and orthopathy (Afaradi 2023; Woodbridge 2010) into the founding and development of their SEVs. In this light, they approach their vocation from a worldview centred on belief in a God who, as a Trinity, is both transcendent and immanent—sovereign over the world yet intimately engaged in its affairs. This God, motivated by a loving purpose and plan for humanity, actively addresses real-life problems that cause suffering and diminish human flourishing by calling, gifting, and sustaining PSEs to participate in His social Kingdom agenda. Through innovative and context-specific approaches, PSEs act as divine instruments to address these chronic problems in various social contexts and sectors, typically seeing what they do as in service to both God and humanity. Jesus Christ is both the model and substance of this form of SE as an intervention of God through His people to address social problems and enhance human flourishing. Thus, using the ILP vocabulary, God is the object of the PSE's faith—the metaphysical, unobservable substance (Friedland 2018) immanent in the multiple logics that actuate their motivations, leadership, and venture organising to start and sustain their SEVs. Based on this, the study offers a framework for SE as Christopraxis—the ongoing practice or ministry of Christ through the agency of His Church—proposing that, with such a framework, it is possible for faith-related SEVs to be both theologically faithful and practically effective in fulfilling their missions.

The foregoing discussion in this section validates the conceptual framework of SE theology presented in Figure 3.5, which proposes that lived theologies play a crucial role in the convergence of personal, organisational, institutional, and societal factors that influence the emergence and development of SE in a place like Nigeria. In other words, the conceptual framework encapsulates the research conclusions, indicating that the influence of faith stems from the integration of core Christian doctrines, ethics, and

practices that PSEs live by and incorporate into the processes of establishing and sustaining entrepreneurial ventures for social impact.

9.3. The Research Contributions

Among studies that have responded to the call for a 'theological turn' (Smith et al. 2021) in entrepreneurship research, this study uniquely employs practical theology through a Christopraxis hermeneutic to investigate the institutional logic of faith in SE. This approach, adopted from Swinton and Mowat's (2016:89-92) methodological framework that integrates practical theological reflection with social science research, facilitates this study's contribution to scholarship in the ways outlined below.

9.3.1. Contributions to Social Entrepreneurship Scholarship

Phase one of Swinton and Mowat's (2016-89-90) methodology emphasises the importance of acquiring knowledge about the situation under investigation, primarily through a critical engagement with the existing literature. Following this, the present study drew on the literature reviews in Chapters Two and Three to conceptualise the SE-faith nexus and delineate its practical outworkings. This process yielded an original framework of SE theology (illustrated in Figure 3.5), which can serve as a baseline analytical tool for advancing scholarly exploration of the inter-engagement between faith and SE across diverse religious and cultural contexts.

Moreover, to the best of my knowledge, this study is the first to undertake a scoping review that maps the academic landscape of SE-faith scholarship and identifies key themes and gaps within this emergent field. As the review revealed, studies aimed at understanding the faith-SE nexus represent a growing but still highly limited area of research. This lacuna is particularly pronounced for the African continent, where the intersection of religion and SE remains underexplored. Specifically regarding Nigeria, where I reside, the preponderance of religion amidst conditions of structural decay and chronic social problems, presents scholars with significant opportunities to advance SE

theory and practice. Despite the emergence of practitioners actively engaged in this space, there is a notable paucity of scholarship exploring the relationship between SE and religious faith. This study significantly contributes to bridging this gap while also providing new insights into how Christian social entrepreneurs can draw on and integrate elements of their faith to launch, lead, and effectively organise SEVs to tackle chronic social problems in Nigeria, across Africa, and beyond.

9.3.2. Contributions to the Institutional Logics Perspective

While it has been posited that multiple societal and structural factors usually intersect to influence the creation and development of SEVs, studies explicating religious faith as a significant factor in the process are still in new territory. By providing evidence of PSEs' engagement in SE, Chapters Five to Seven of this study situate the religious logic centrally within the broader interplay of institutional logics that shape the motivations, leadership perspectives, and organisational practices involved in starting and sustaining social value initiatives, As such, the study draws on the ILP, to further the limited understanding of how the often sidelined logic of faith operates as a metalogic. In this vein, the study combined the theories of 'religious logic prevalence' (Gümüsay 2020:13) and the 'fluidity of religion logic' (Fathallah et al. 2020:564) to extend knowledge about the features of the logic of faith. Moreover, the study demonstrates that the religious logic prevalence can be applied to a micro situation and not just at the macro level, as initially proposed by Gumusay (Gümüsay 2020:13).

9.3.3. Contributions to Practical Theology

Researchers are usually reticent to bring God into the picture, even when dealing with the role of faith in SE. For participants in the study, however, God was too much of a reality in their lived experiences and practice of SE to be hidden away. He was there in full colour and in all the dimensions they could muster to talk about Him in their life stories and descriptions of their engagement in SE. This thesis explicates the reality of the God

of the PSEs in their lived theologies and, thus, contributes to understanding His central role in the founding and development of their SEVs. The incorporation of lived theologies in the study also makes an original contribution towards understanding the SE-faith nexus by unveiling the ways in which espoused theological beliefs are embodied and enacted in everyday life. Particularly, the emergent model of the lived theologies of PSEs (depicted in Figure 8.1), which places Christopraxis at the heart of the doctrinal, ethical, and practical dimensions of faith in SE, not only presents a framework for investigating the dynamics of faith in SE but also positions Christ as the centrepiece of the Christian worldview that animates engagement in it. In this latter regard, the study extends knowledge about the theory of institutional substance (Friedland (2002:382; 2013:18–19)—an often-overlooked concept in SE studies—by relating it to Jesus Christ in the context of SE interaction with faith.

Finally, Stage Four of Swinton and Mowat's (2016:90-92) methodology requires a new form of practice as a potentially applicable outcome of practical theological reflection. Chapter Eight presents a model of SE as Christopraxis, informed by insights from Christian theology and Scripture in interaction with the empirical data gathered from the lived theologies of the PSEs. The fivefold model bridges theology and social value creation, offering a fresh perspective on SE through a missional approach.

9.4. Limitations and Recommendations

The prevalence of institutional voids resulting in entrenched social problems, alongside the burgeoning growth of Christianity in Africa, provides opportunities for similar research exploring the interrelationship between the Christian faith logic and other logics involved in SE. While Lagos, being a mega-city, provided this study with a fitting situation where these institutional voids, religion, and the practice of SE converge, it comprises a distinct character and context, even in Nigeria, that uniquely influences the forms these factors assume and how the comingle to create the sort of cases presented in

the study. Therefore, it is recommended that studies exploring the interaction between the Christian faith and SE in other places in Nigeria and Africa be undertaken to help provide further insights and angles to the phenomenon, thereby creating a broader understanding of it in the context of Africa. Studies comparing cases in different African contexts are highly recommended in this regard.

Gumusay posits that the religion institutional order should be conceptualised as an intra-institutional plurality given the diversity of religions that constitute it, each with its unique beliefs, practices, and contextual forms. This means that the different religions which comprise the institutional domain would have competing or conflicting logics. With its multiplicity of denominations and sects, it is reasonable to assume such plurality and its attendant logic tensions also within Christianity. This study was limited to cases with participants that have Pentecostal leanings. Future research can consider this intra-institutional plurality to examine different religions or religious denominations in Africa and compare how their unique and similar logics interact with the logic of SE in the founding and development of SEVs on the continent. Studies in this vein can also compare SEVs with and without religious influence to glean the mechanisms and logics that are specific to both sides.

In answering the research questions for this study, I have explicated the role of faith in three significant areas involved in the process and practice of developing SEVs: motivation, leadership and venture organising. While these open a window into the mechanisms and logics of faith involved, it has left untouched the doors to other significant areas of SEV development that could be researched from a faith perspective. One of those areas which came up in my research and needed further investigation is how social entrepreneurs of faith navigate the rot of corruption ubiquitous in all domains and at all levels of Nigerian society. This could be undertaken in other African countries as well. In this vein, during one interview for this study, a participant remarked that SE had

become a lucrative venture for some individuals. So, while this study highlights the altruistic or selfless motivations, critical research is needed to delve into the deeper motivations related to self-interest.

Some SEV founders said they do not draw salaries from their ventures, which highlights a need for studies seeking to understand how financial rewards are arranged within these organizations. Additionally, it will be an interesting study to compare the leadership practices of SEV founders with those of Pentecostal leaders in other sectors. Such comparative studies could investigates differences in selflessness and altruism between these groups or explore their understanding of and approaches to the servant leadership paradigm.

9.5. Implications of the Research for Practice

9.5.1. Implication for Churches

The Nigerian church is a formidable force that has the potential to tackle social problems if its constituents can come together in the spirit of love and unity as encouraged by the Bible. Currently, they remain divided, with each local church typically focused on its own needs, while the communities they are meant to serve continue to suffer due to chronic social problems. To address this issue, the churches can explore partnerships and collaborative approaches.

One such approach is partnering with SEVs that have a proven track record of addressing specific social problems. Some participants in the study gave credit to a few churches which have been more than helpful to get them to where they are. But Churches can also partner with each other, with affluent churches sharing their resources and expertise with less affluent churches. This approach fosters Christian unity and solidarity while tackling social problems at the grassroots level.

There is a pressing need for theological re-orientation within churches on SE-related ministry or missions. Many churches remain entrenched in a traditional mission

mindset, fixated on 'winning souls' from communities beset by chronic social problems, but lacking a long-term vision for addressing these issues in a comprehensive manner. This approach must be re-evaluated in light of theologies such as Christopraxis, which prioritise identifying and participating in Christ's ongoing work. Even when churches engage in prosocial activities, these efforts are often viewed as a means to an evangelistic end. It is essential to recognize that churches can operate as hybrid entities, which combine multiple logics in doing missions without drifting from their core purpose.

9.5.2. Government Policies

As of the time of writing this thesis, there has yet to be a known government policy aimed at facilitating the grounds for SEVs to operate. Different governments have talked for years about creating an enabling environment for entrepreneurs to emerge and thrive in the country. But such talk has never had social entrepreneurship in its focus. One area the government can start is by making SE a legal organisational form and creating a category for registering SEVs in the business registration process at the Corporate Affairs Commission. Furthermore, the government has often assisted commercial entrepreneurs in starting small and medium-sized businesses. A particular category of assistance unique to SE can also be allocated to social entrepreneurs to help kickstart or grow their ventures. Lastly, commercial entrepreneurship is being taught in secondary schools in Nigeria. Therefore, the business studies curricula taught in schools can be modified to include SE, so that citizens can be familiar with it from an early age.

9.5.3. Funding and Donors

Funding is a big challenge for SEVs. The social problems they tackle are usually entrenched and require large amounts of financial resources to fulfil their social mission effectively and sustainably. The SEVs I studied all have income-earning strategies, but those only go so far. Some of the ventures have succeeded in getting partnerships with businesses that contribute significantly towards funding various projects. But businesses

are about their bottom line and shareholder interest, and therefore not always reliable funding sources. Another source of funding that usually takes the SEVs far is foreign donations through multinational agencies. However, these are generally highly competitive and require writing project proposals that distract PSEs from their mission. In addition, foreign funding sources can have conditions attached to them that can lead to mission drift. Speaking with some of the PSEs, their biggest disappointment with funding is with the churches, who are usually also busy funding their own projects. This seriously threatens the growth and spread of SEVs in Nigeria. Unless they can innovate sustainable income streams, many SEVs will not survive.

9.5.4. Personal

This study is necessary for the mission and vision of the theological institution I head in Lagos, Nigeria. The institution was established to educate and train leaders of integrity who will spearhead holistic transformation in their communities and beyond. Some of the PSEs in this study are championing innovative approaches to social and community problems, which contribute significantly to dislodging some of the most enduring social problems in Nigeria—like the problem of children who are out of school because their parents cannot afford to pay fees. By explicating how the PSEs in the study integrate their faith with the practice of SE, elements of this study can be adapted to serve as a valuable resource to help introduce SE from a faith perspective to students in the institution and for training those who desire to address enduring social problems in their communities or society at large.

Secondly, my wife and I started an initiative a few years back to help break the cycle of family poverty in Sierra Leone. We have run the model in Nigeria for a few years, with its successes and shortcomings. As I have conducted this study, I have gleaned many lessons from the PSEs, which I have shared with my wife and intend to utilise as we seek to take the initiative to the next level.

9.6. Conclusion

The purpose of this research was to explore the role of faith in the founding and developed development of SEV by PSEs in Lagos Nigeria. The study was conducted with the aim to unveil the unique factors of faith that come into play in the motivations, leadership and venture organising involved in the founding and sustaining SEV and by such unveiling advance knowledge about the faith-SE intersection that will inform the practice of those who seek to combine their faith with their practice of SE. To facilitate this unveiling, the ILP was employed in analysing and interpreting the data collected from PSEs serving in six SEVs in Lagos, Nigeria. The study further aimed to reflect on the evidence by integrating the lived theologies evident in the data gathered from the PSEs with Christian biblical and theological perspectives, and from such reflection develop a framework for understanding SE as a ministry practice through a Christopraxis lens.

This chapter has summarised the findings of the research and outlined its key conclusions, contribution, limitations, and recommendations. Overall, the study advances understanding of how the lived theologies of PSEs shape the founding and development of their initiatives and proposes an original framework for Christian engagement in SE as ministry practice, thus making a significant contribution to the often-neglected area of SE-faith research. In conclusion, the study shows that Christian faith influences PSEs involvement in SE motivations, leadership, and venture organising through its prevalent logic which interrelates with other logics to provide the beliefs, values, and practices that PSEs draw on to create and develop their SEVs.

APPENDICES

Appendix One: Interview Guide

INTERVIEW GUIDE FOR FOUNDERS

General Interview Information

Research topic: *The role of the Christian faith in the founding and development of social entrepreneurship in Lagos, Nigeria*

Date of interview_____   Start time_____   End time_____

Location_____   Research explained □   Informed consent □

Organisation Background Information
NOTE: Have some of this background info in advance of the interview.

Name of venture_____   Founder _____

NOTE: This will be a pseudonym in the report   *This will be a pseudonym in the report*

Year Founded_____   Organisational Type _____   Specialism _____

Objective_____

Social/environmental problem(s) addressed_____

Target recipients_____   # of staff_____   # of volunteers_____

Interviewee Background Information
NOTE: Have some of this background info in advance of the interview. No need to ask about anything you can find out from a documentary source. Don't ask about age, marital status, or education to avoid embarrassing participants.

Name_____   SEV_____
NOTE: This will be a pseudonym in the report

Role/Title_____   Years   involved   in
SEV_____

Profession_____   Religious affiliation_____

Interview Guide
To last about 45 minutes to an hour

Organisation's start-up.
Key question: How did [social venture] begin?
Further probing questions:
- What are the circumstances that led to the founding of [social venture]?
- What were your initial thoughts and feelings in those circumstances? From where you are today, what sense do you now make of those events that led you to start?
- What initial action steps did you take at the time?
- How did your vision for the venture take shape?
- What were your initial goals/objectives?
- Who or what were your sources of inspiration?
- What were your main challenges and how did you overcome them?
- Are there ways you related your faith to your early nudgings to found [social venture]?

Leadership
Key question: How would you describe yourself as a leader?
Further probing questions:
- What are your views of leadership? How have these changed over time in your leadership of [social venture]?
- Where do you draw inspiration from for your leadership?
- How do you think you are energized for daily leadership of [social venture]?
- What values and beliefs do you think have carried you through to this point as a leader of [social venture]?
- Are there concerns about [social venture] that keep you awake at night? How do you deal with these concerns?
- How does your faith influence (negatively or positively) your leadership of [social venture]?

Social networks & capital
Key question: Describe the network of relationships that have been most important in setting up [social venture].
Further probing questions
- What roles have people in these various networks played?
- How have these relationships and their roles changed over time?
- Who have been the people closest to you through the growth of your venture?
- What values have they contributed to the development of the venture?
- In what ways (positive or negative) has your faith community been a part of this development

Human capacity & capital
Key question: How have staff, volunteers, and key stakeholders been recruited and developed to help achieve the objectives of [social venture]?
Further probing questions:
- Where do volunteers for [social venture] come from? Where do you get paid staff from? Where do you get your key stakeholders (e.g. board members) from?
- What is the difference between recruitment of volunteers and paid staff?

- Can you describe the kind of people that make up the venture's volunteer force? How are they different from the paid staff?
- How do volunteers and paid staff differently add value to the organisation?
- How are staff/volunteers developed for professional service delivery
- Have you had regrets recruiting any volunteer or paid staff? Why?
- What would say are some of the values that volunteers/staff/stakeholders of faith bring to the organization? What challenges have you had working with volunteers/staff/stakeholders of faith?

Financial capital & sustainability
Key question: How are you generating and managing funds to ensure the sustainability and growth of [social venture]?
Further probing questions:
- What have been the main sources of financial income for [social venture]?
- What actions have you taken to generate sufficient income? Which ones have you found the most successful? Which ones did you found the most challenging?
- What has been the most difficult source to get funds from?
- What are the underlying principles for the management of finances in the organisation?
- How and what are the aspects of your Christian faith impacting your funding and sustainability of [social venture]?

Moral agency & ethical capital
Key question: What are the values that define you and/or [social venture]?
Further probing questions:
- What are the bases and sources of these values?
- Who are the people that exemplify these values for you?
- How do your values influence the running and make-up of [social venture]?
- Where do you struggle the most in terms of values and who or where you do you usually look to for guidance and help?
- How do you deal with ethical or moral challenges that confront the venture?
- What would you say have been the moral implications of your faith for [social venture]?

Faith Identity
Key question: How would you categorize and describe yourself as a person of faith?
Further probing questions:
- What core beliefs of your faith do you consider the most critical for you?
- What aspects of your faith tradition (in terms of beliefs, values, and spiritual practices) are the most important for founding and growing [social venture]?
- From where you are today, can you identify faith events, circumstances, or experiences in your past that help you make sense of the present? Explain what such memories mean to your life and vocation as a social entrepreneur.

Spirituality in the workplace
Key question: In what ways do you harmonize the mission of [social venture] with your understanding of the mission of God?
Further probing questions:
- What do you understand the mission of God for the church to be?

- How do you believe you are playing your part in the mission through [social venture]?
- How is spirituality integrated into the organisational life and mission of [social venture]?
- Are there any concerns or challenges regarding bringing spirituality to the workplace?

NOTE: At the end of the interview, *ask interviewees if they have any questions or comment on anything you may have left out and that contribute further information. Ask for possibility of follow up interview (by e.g. phone)*

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RESEARCH PARTICIPATION CONSENT FORM

Study Title: The Role of the Christian Faith in the Emergence and Development of Social Entrepreneurship in Lagos, Nigeria.

Study Purpose: To explain the motivating and sustaining role of faith in the development of socially entrepreneurial ventures founded by evangelical Christians in Lagos, Nigeria

I, _____, hereby confirm that I have been introduced to the above-named study by Ambrose Massaquoi and agree to participate in it. I understand that my participation is voluntary, and the researcher has assured me of my anonymity in his research report and of the confidentiality of information I will be giving to him.

Participant's signature _____   Date _____

Appendix Three: Samples of Coding Layout in MAXQDA

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Primary Sources

#	PARTICIPANT	DOCUMENT
01	TOORON	INT01_TOORON
02	ADEONA	INT02_ADEONA
03	TITBEL	INT03_TITBET
04	NINWUD	INT04_NINWUD
05	ALEAYI	INT05_ALEAYI
06	JOHENA	INT06_JOHENA
07	ANSOZO	INT07_ANSOZO
08	TOSTAI	INT08_TOSTAI
09	FERADI	INT09_FERADI
10	REUBET	INT10_RUEBET
11	NIYODE	INT11_NIYODE
12	EBEMAJ	INT12_EBEMAJ
13	SEGMAJ	INT13_SEGMAJ
14	CHIUZO	INT14_CHIUZO
15	SANONA	INT15_SANONA
16	ERIIGH	INT16_ERIIGH
17	JESDEL	INT17_JESDEL
18	IFEAYIN	INT18_IFEAYI
19	HANAHI	INT19_HANANI
20	EMMEDA	INT20_EMMEDA
21	BASKAM	INT21_BASKAM
22	TOLSAN	INT22_TOLSAN
23	MICOLA	INT23_MICOLA
24	TOLARE	INT24_TOLARE
25	FEMTAI	INT25_FEMTAI
26	DANEME	INT26_DANEME
27	YEWAPA	INT27_YEWAPA
28	AARSOL	INT28_AARSOL
29	OLAADE	INT29_OLAADE
30	SAMEJI	INT30_SAMEJI
31	FRAOSH	INT31_FRAOSH
32	NADDEN	INT32_NADDEN
33	TITASH	INT33_TITASH
34	JOHUNU	INT33_JOHUNU

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