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The Context and Enactment of Faith-based Social Entrepreneurship

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Abstract

Faith-based organisations have been at the forefront of efforts to meet human need and effect positive social change for centuries, and they continue to make significant contributions to social welfare. However, a paucity of empirical research into the nature of faith-based social entrepreneurship limits knowledge and theory development and hinders the effectiveness of faith-based initiatives. In response, this thesis explores how a religious worldview intersects with values, gender and institutional logics to influence social entrepreneurial activity. The thesis thereby aims to develop new theoretical insights into the contextual embeddedness of the process of social entrepreneurship.

Qualitative, interpretive research based on a social constructionist paradigm was conducted to explore how a religious faith context influences the enactment of social entrepreneurship. Comparative multiple case studies of eight social entrepreneurial organisations located in the Philippines, Thailand and Vietnam were undertaken during the period 2016-18. Faith-based, faith-inspired and secular organisations participated in the research. Multilevel thematic analysis of data employed theoretical lenses of universal human values, gender and institutional logics.

The research showed that faith-based social entrepreneurship is a distinct, contextually embedded expression of social entrepreneurship. Findings suggest that a religious worldview, values and gender are discrete contexts that influence the what, where, how, who, when and why omnibus contexts in which social entrepreneurship is enacted. In a religious worldview context, social entrepreneurial organisations respond not only to well-documented social welfare and commercial logics but also to a religious metalogic. Consequently, faith-based social entrepreneurial organisations illuminate how organisations experience institutional complexity and manage paradoxical interlogic tensions.

The key insight and contribution of the thesis is that contexts of a Christian religious worldview and gender underscore the values-based nature of social entrepreneurship. Further, these contexts reveal the influence of faith, altruistic love and the logic of gratuitous giving on how social entrepreneurship is experienced and enacted.

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1 Introduction

1.1 Research Aim and Scope

Social entrepreneurship (SE) takes place in and is shaped by multidimensional, multilevel contexts (de Bruin & Lewis, 2015; Mair & Martí, 2006; Welter, 2011). However, religious faith is rarely acknowledged and investigated as a context in which SE is enacted (Dey & Steyaert, 2016; Naugle, 2002; Spear, 2010). This gap is noteworthy given the significant contribution religion-driven organisations, now termed faith-based organisations (FBOs), have made, and continue to make, in meeting human need and addressing challenging social problems (Bielefeld & Cleveland, 2013; Göçmen, 2013).

This thesis explores the process of SE when embedded in a context of religious faith. It aims to contribute to knowledge and theory building about SE and how intersecting contexts influence entrepreneurial and organisational behaviour (Welter, Baker, & Wirsching, 2018). Accordingly, my overarching research question is:

How does a religious faith context influence the enactment of social entrepreneurship?

I investigate how a discrete context of religious faith provides a context that shapes the enactment of SE as faith-based social entrepreneurship (FBSE). Exploratory research into the “extreme exemplar” (Eisenhardt & Graebner, 2007, p. 27) of FBSE serves to “make context part of the story” (Zahra & Wright, 2011, p. 72) of SE, thereby generating insights into the ways SE is expressed through the daily actions of organisations.

My investigation is limited in scope to social entrepreneurial FBOs inspired by the Christian religious faith. I acknowledge that FBOs engage in SE in the context of various faith traditions such as Islam (Almarri & Meewella, 2015; Anwar, 2015; Mulyaningsih & Ramadani, 2017; Salarzei, Armesh, & Nikbin, 2010), Judaism (Busenitz & Lichtenstein, 2019; Cohen, Hall, Koenig, & Meador, 2005; Gordis, 2009), Buddhism (Chou, Chang, & Han, 2016; Lyne, Ryu, Teh, & Morita, 2019; Valliere, 2008) and Hinduism (Audretsch & Meyer, 2009; Sundar, 1996). This delimitation of

scope is both personal and pragmatic. The personal experience and contacts I bring to the research draw on my professional practice in community and economic development with Christian FBOs, providing me unique access and insights into the phenomenon (see further detail in sub-section 1.2.1). Pragmatically, available literature on religion as a context for prosocial engagement and social entrepreneurial activity uses the context of Christianity more frequently than other world religions (Batson, Anderson, & Collins, 2005; Dees, 2012; Spear, 2010).

FBSE enacted in a Christian faith context is encountered in numerous historical examples of entrepreneurs who were motivated by their religious faith to create social benefit through commercial means (Dana, 2009). Entrepreneurs Guinness and Cadbury in 18th and 19th century England explicitly integrated Christian religious faith, social engagement and commercial enterprise (Dodd & Seaman, 1998; Mansfield, 2009). Prominent Christian FBOs such as the Salvation Army and the Society of St. Vincent de Paul have mixed social engagement and commercial enterprise since their founding (Berger, 2003; Bowes, 1998; Magnuson, 1977). In the mid-20th century Roman Catholic priest Father José María Arizmendiarieta Madariaga founded what became the Mondragón Cooperative Corporation in Spain, a highly-successful federation of worker-owned cooperatives based on values of social solidarity and co-operative business principles (Molina & Miguez, 2008; Ridley-Duff & Bull, 2016; Spear, 2010).

Consonant with the exploratory nature of my research, I adopt a qualitative case study approach (Eisenhardt, 1989; Stake, 2006; Yin, 2014). The thesis develops a real-world understanding of FBSE based on comparative analysis of data from eight case studies of faith-based, faith-inspired and secular organisations in the Philippines, Thailand and Vietnam. Data analysis uses a multidisciplinary thematic approach (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014) that employs three theoretical lenses: values (Hitlin & Piliavin, 2004), gender (Borquist & de Bruin, 2019; Clark Muntean & Ozkazanc-Pan, 2016) and institutional logics (Thornton, Ocasio, & Lounsbury, 2012). Cross-cutting themes of context (Johns, 2006; Welter, 2011) and religion (Hogg, Adelman, & Blagg, 2010) are used to unify analysis across the theoretical lenses. While meso-level social entrepreneurial organisations are the main analytical focus of the study, micro-level individual and

macro-level societal and cultural dynamics are also explored. A multilevel approach such as this is called for, since SE is a multilevel phenomenon (Saebi, Foss, & Linder, 2019) and the study's theoretical lenses are themselves multilevel in their influence on SE, as noted for values (Sagiv, Schwartz, & Arieli, 2011), gender (de Bruin, Brush, & Welter, 2007) and institutional logics (Ocasio, Thornton, & Lounsbury, 2017).

I suggest that religious faith shapes the enactment of SE through its distinct influence on worldview, values, gender dynamics and institutional logics. Therefore, this thesis contends that FBSE is the enactment of SE in a religious faith context, thus presenting a unique opportunity to theorise about contexts and identify organisational responses to the unique challenges that arise due to multiple values and logics.

Following this introduction, I present my journey to the research questions that guide this thesis. Definitions for the key concepts SE, FBO and FBSE are then reviewed. The following section presents and discusses the two cross-cutting themes of context and religion that integrate analysis and discussion of data. Theoretical lenses of values, gender and institutional logics that are used to analyse data on FBSE are briefly discussed and defined. Thereafter, the research approach used is outlined and the chapter concludes with an outline and synopsis of each of the thesis chapters.

1.2 Journey to the Research Questions

1.2.1 Personal Journey

The initial inspiration, personal motivation and prior knowledge for this thesis spring from my lived experience as a field practitioner. I have served in developing countries of the Global South for over 30 years through the Christian mission agency International Ministries-American Baptist Churches/USA, known as 'International Ministries.' My work with Baptist-related partners has been in-residence in the Philippines, the United States, Brazil and now New Zealand. I have also served partners through short-term engagements in numerous other countries in Africa, Southeast Asia and the Caribbean. I am currently the Global Consultant for Holistic Community and Economic Development for the agency and provide training and

consulting in the areas of faith-based community and economic development, with a specialisation in FBSE.

I describe my work as a 'calling' that weaves together strands of social engagement, entrepreneurship and religious faith. Before joining International Ministries, I served as a community development coordinator in West Africa as a volunteer with the US Peace Corps and later as a paid staff member of a community development programme in Oregon, USA. The entrepreneurship strand of my journey started when I launched and managed a Small Business Development Centre that provided training, consulting and information resources to existing and start-up businesses in Clackamas County, Oregon.

The religious faith strand entered when I was invited to serve as a global worker (i.e. missionary) through International Ministries with Central Philippine University in the central part of the Philippines. At this Baptist-related institution, I developed and taught courses in a new bachelor's degree programme in entrepreneurship as a lecturer in its College of Business and Accountancy, and later taught MBA-level courses in its School of Graduate Studies. I also offered training and seminars in entrepreneurship and livelihood skills for pastors and religious workers of the Convention of Philippine Baptist Churches and for clients of a faith-based microfinance agency.

I first heard of SE in 2002 when I attended the 4th National Gathering for Social Entrepreneurs sponsored by the Social Enterprise Alliance in the United States. At the time, I was serving as Chief Financial Officer and Treasurer for International Ministries and participated in the conference with a delegation from American Baptist Churches-USA. In retrospect, the conference was a turning point that initiated my journey to the research questions that guide this thesis. Not only did I discover that social entrepreneurship combines my passion and calling for social engagement and entrepreneurship, I also discovered that a number of the presenters intentionally integrated religious faith with their social entrepreneurial activity. None of the presenters used the phrase 'faith-based social entrepreneurship,' but to me, the evidence for it was clearly presented. I wondered why so few practitioners and scholars at the event seemed to recognise the influence

of religious faith on SE even though a number of the social enterprises highlighted by the conference were faith-based.

A key quote from the conference still resonates with me: “The objective of social enterprise is nothing less than the healing of creation.” This perspective on social enterprise, and by extension SE, was offered by Charles King during a meeting my colleagues and I had with him. King, an ordained Baptist minister, was at that time Chairperson of the Alliance and is a founder and the current CEO of the New York City-based social enterprise HousingWorks (<http://www.housingworks.org/>). King’s statement brings together elements of entrepreneurship, social engagement and religious faith in a provocative way. His words raise for me vital questions about the nature of SE when it takes place in a context of religious faith and values. This encounter was the genesis of my PhD research journey.

After concluding my service as Chief Financial Officer and Treasurer, I accepted an invitation from the National Baptist Convention of Brazil to return to cross-cultural work through International Ministries. A significant part of my assignment was once again to offer training and consulting in church-based community and economic development, but this work was now informed by my increasing knowledge of SE and its application by organisations and individuals. During this time, I was invited by the Dean of the International College at Payap University (based in Chiang Mai, Thailand) to develop and teach a 5-day intensive short course entitled Social Entrepreneurship for Non-governmental Organisation Leaders. I have since taught this course through Payap in Thailand, Myanmar, Indonesia and Vietnam. Teaching the short course not only allowed me to research and develop material on SE, it also connected me with participants in these countries who came from faith-based and secular organisations.

During the course of my professional work, I have come into contact with FBOs in Brazil and Southeast Asia that use social entrepreneurial approaches to address social, economic, environmental and spiritual problems. Many leaders of these Christian FBOs say they unaware they are engaged in SE, while others know about SE but resist describing their initiatives as such. My informal research with FBO leaders appears to suggest that the root of their discomfort with the concept of SE is

the perception that entrepreneurial activity is incompatible with their faith-based ethical and prosocial values. This values-based incompatibility is often described as tension between the social, economic and religious objectives of SE enacted in a context of religious faith. A desire to answer my growing questions about how a religious worldview and values influence the enactment of SE led me to embark on my PhD research journey.

1.2.2 PhD Research Journey

Upon commencing my PhD research journey, I encountered a lack of scholarly work on FBSE *per se* but potentially useful resources in related areas of research and literature. Both history and academic inquiry provide abundant examples of social engagement by FBOs and their contributions to positive social change (Bielefeld & Cleveland, 2013; Göçmen, 2013). The fundamental influence of contexts on entrepreneurship (Welter, 2011), SE (de Bruin & Lewis, 2015) and organisational behaviour (Johns, 2006) is increasingly recognised and documented. Concurrent with my thesis work, a 'theological turn' (Dyck, 2014) has taken place in the academy that acknowledges and studies religious faith as a context in which entrepreneurship (Busenitz & Lichtenstein, 2019; Smith, Conger, McMullen, & Neubert, 2019) and organisational behaviour (Tracey, Phillips, & Lounsbury, 2014b) are enacted. However, I find these separate areas of scholarship are rarely integrated, hindering the development of insights into the nature of SE when it takes place in a context of religious faith by social entrepreneurial FBOs. This conspicuous gap in knowledge and theory building motivates the overarching research question of my thesis:

How does a religious faith context influence the enactment of social entrepreneurship?

My review of the SE literature led me to the first of three research sub-questions. Values are universally acknowledged as foundational to the process of SE (Hockerts, Mair, & Robinson, 2010). Religious faith as a source of the values expressed in SE has also been noted (Dees, 2012) but rarely explored. Researching literature related to values and their influence on individual, organisational and societal behaviour led me to the field of social psychology and the widely validated theory of universal human values developed by Schwartz (1992; 1994). I then explored a related stream

of literature that investigates the values basis of prosocial behaviour in general and religious prosociality in particular (Saroglou, 2012; Schwartz, 2010). However, literature on values and prosocial behaviour is rarely used to develop knowledge and build theory about values as a context that shapes the process of SE (Bacq & Alt, 2018; Miller, Grimes, McMullen, & Vogus, 2012; Stephan & Drencheva, 2017). To my knowledge, this literature has yet to be applied to investigate SE enacted in a context of values based on religious faith. This gap motivates the first research sub-question of my thesis:

How does a context of values and religious faith influence the enactment of social entrepreneurship?

Subsequently, I observed during data analysis that the case selection process I followed had unintentionally identified a group of social entrepreneurial organisations founded and managed by women. Further, it became clear that all these organisations are dedicated to addressing the needs and problems of vulnerable, socially excluded women. Now aware of the gendered nature of SE enacted by the organisations I was studying, I incorporated into my research the growing literature on gender and entrepreneurship (Bird & Brush, 2002; Lewis & Henry, 2019) and gender and SE (Clark Muntean & Ozkazanc-Pan, 2016; Datta & Gailey, 2012; Haugh & Talwar, 2016). This literature not only brought to my investigation key values-related themes of empowerment and emancipation (Al-Dajani, Carter, Shaw, & Marlow, 2015; Rindova, Barry, & Ketchen, 2009), it led me to explore how gender intersects with contexts of values (Beutel & Marini, 1995; Schwartz & Rubel, 2005) and religious faith (Avishai, Jafar, & Rinaldo, 2015; Beutel & Marini, 1995). Recognising the lack of scholarly attention to the gender-values-religious faith nexus as a context in which SE is enacted, I chose the second sub-question of my thesis:

How does gender influence social entrepreneurship enacted in a context of values and religious faith?

I initially addressed this question in a co-authored article based on my research (Borquist & de Bruin, 2019). Ideas developed in the article and subsequent investigation of how gender intersects with other contexts in shaping expressions of SE are discussed primarily in Chapter 5.

My third and final research sub-question is motivated by a gap I observe in literature that explores how social entrepreneurial organisations experience and manage prescriptions of the institutional logics they incorporate. The institutional logics perspective (Friedland & Alford, 1991) has been extensively applied to the study of SE and the interaction of its dual social welfare and commercial logics (Battilana & Lee, 2014; Cherrier, Goswami, & Ray, 2018; Doherty, Haugh, & Lyon, 2014; Pache & Santos, 2013b). However, I find that this literature rarely recognises and studies the presence of more than these two logics in social entrepreneurial organisations (Battilana, Besharov, & Mitzineck, 2017; Greenwood, Raynard, Kodeih, Micelotta, & Lounsbury, 2011; Kodeih & Greenwood, 2014). Further, the influence of a religious logic on the enactment of SE has only recently been theorised and investigated (Gümüşay, 2020; Morita, 2017). Finally, scholarship on contexts is generally not integrated with the institutional logics perspective, hence little is known about the influence of contexts on how organisations experience and manage multiple institutional logics (Spedale & Watson, 2014). Therefore, these considerations led to the third and final research sub-question of my thesis:

How do organisations experience and manage multiple institutional logics when social entrepreneurship is enacted in a context of gender, values and religious faith?

In summary, this thesis seeks to develop knowledge by providing answers to its overarching research question and three sub-questions. My goal for this doctoral journey is to advance knowledge and theory building about SE by illuminating its contextual embeddedness in values, gender, a religious worldview and institutional logics through the example of SE enacted a context of religious faith. When this phase of the journey is completed, I intend to apply conclusions from the thesis to inform my work with FBOs that seek to address social needs and problems through social entrepreneurial initiatives that contribute to positive social change.

1.3 Key Definitional Signposts

This section introduces and defines the key terms social entrepreneurship (SE), faith-based organisations (FBOs) and faith-based social entrepreneurship (FBSE) that are developed further in subsequent chapters. Chapter 2 presents a more detailed discussion of SE, FBOs and FBSE through a comprehensive review of related

literature streams. Chapter 3 contributes to my definition of FBO through a description of research methodology and case selection.

1.3.1 Social Entrepreneurship

Scholars and practitioners continue to propose and debate definitions for SE, however “since the term SE first appeared in the management literature of the 1980s, there has been little consensus about how to define it” (Mair, Battilana, & Cardenas, 2012, p. 354). Definitional consensus may be difficult or impossible to reach because SE has the characteristics of an ‘essentially contested concept’ (Gallie, 1956) that represents a cluster of ideas such as social innovation, market orientation, the social entrepreneur and the social entrepreneurial organisation, together grouped under the umbrella of social value creation (Choi & Majumdar, 2014).

Nevertheless, there is broad agreement SE is an entrepreneurial process (Chell, 2007; Lumpkin, Moss, Gras, Kato, & Amezcua, 2013; Mair & Martí, 2006; Shaw & Carter, 2007) that develops opportunities to address neglected social (including environmental) problems (Austin, Stevenson, & Wei-Skillern, 2006; Saebi *et al.*, 2019; Santos, 2012; Short, Moss, & Lumpkin, 2009; Zahra, Gedajlovic, Neubaum, & Shulman, 2009) in pursuit of positive social change (Haugh & Talwar, 2016; Hill, Kothari, & Shea, 2010; Perrini & Vurro, 2006; Stephan, Patterson, Kelly, & Mair, 2016). The process of SE is a hybrid that creates both social and economic value, but prioritizes social value creation over economic value capture (Austin *et al.*, 2006; Bacq, Hartog, & Hoogendoorn, 2016; Chandra, 2018b; Choi & Majumdar, 2014; Hlady-Rispal & Servantie, 2018; Saebi *et al.*, 2019; Santos, 2012).

Literature that explores the central characteristics of SE is discussed in greater depth in Chapter 2, leading to the working definition I develop and employ in this thesis:

Social entrepreneurship is a process that pursues positive social change through initiatives that prioritise social value creation over economic value capture, typically as a response to social problems that markets and governments are unable or unwilling to address.

1.3.2 Faith-based Organisations

The adjectival phrase ‘faith-based’ presents significant definitional challenges, as ‘faith’ can have various meanings depending on its usage (Miller, 2003). Religious faith is understood as a form of spirituality based on a codified set of moral values, beliefs and doctrines shared by a group and expressed through activities and institutions (King, 2007; Stark, 1996). Literature in this field proposes that religious faith is generally concerned with the inner self, forces greater than the individual and the significance of everyday life (Nash & McLennan, 2001). No measures exist to define an organisation’s degree of religiosity empirically and therefore to define the degree to which an organisation is ‘faith-based’ (Ebaugh, Chafetz, & Pipes, 2006; Hugen & Venema, 2009).

Defining what makes an organisation ‘faith-based’ is also complicated by diverse organisational expressions of religious faith. Religious congregations and their coordinating organisations, non-profit associations, social service agencies and non-governmental organisations may all be described as ‘faith-based.’ FBOs may also be local, national, or international in scope. [Section 2.4](#) explores these challenges further through a review of literature on religion and social engagement.

I adopt a practice perspective (Chalmers & Shaw, 2017; de Clercq & Voronov, 2009) that categorises the expression of religious faith in an organisation based on the degree to which it is lived out in programmes, routines and characteristics. This perspective draws on literature that defines the influence of a religious worldview on behaviour at all levels of analysis (Hogg *et al.*, 2010; Naugle, 2002). Bielefeld and Cleveland (2013) propose a set of criteria to determine the degree of influence religious faith has on organisational programmes, routines and organisational characteristics as part of their systematic literature review of FBO definitions and typologies. I adapt these criteria and create the following rubric to ascertain whether an organisation is faith-based:

- *Organisational control*: religious faith is evidenced in the source of financial and other resources, how power is exercised within the organisation and in its decision-making processes;

- *Expression of religion*: religious faith is evidenced through the self-identity of the organisation, the religiosity of beneficiaries and staff and how outcome measures are defined;
- *Programme implementation*: religious faith is evidenced through the selection of services the organisation provides, the integration of religious elements in service delivery and the voluntary or mandatory participation of beneficiaries and staff in specific religious activities.

I combine this rubric with definitions developed in two prior studies of FBOs to establish a proposed working definition for this thesis. Berger (2003) defined FBOs for a study of 263 'religious non-governmental organisations' affiliated with the United Nations, and this definition was adapted by Crisp (2014) to guide research conducted into social work services provided by FBOs in Australia and Scotland. I incorporate common elements from these sources into a straightforward working definition that guides my research:

Faith-based organisations are organisations whose identity and mission are explicitly derived from the teachings of one or more religious or spiritual traditions.

Thus, I define a social entrepreneurial organisation as 'faith-based' when religious faith, values and a religious worldview are central and determinative to its conceptualisation, operation and evaluation. The degree to which an organisation is considered 'faith-based' in this thesis is identified using a continuum that defines secular, faith-inspired and faith-based organisations adapted from Clarke (2008):

- *Secular*: religious or spiritual teachings are not expressed in organisational programmes, routines or characteristics;
- *Faith-inspired*: religious or spiritual teachings are subsidiary to broader humanitarian principles and considerations in programmes and self-description;
- *Faith-based*: religious or spiritual teachings play an essential and explicit role in programmes and self-description. These teachings may be given an emphasis equal to or greater than broader humanitarian principles and considerations. Depending on the religious or spiritual tradition,

beneficiaries and partner organisations may or may not be required to adhere to the organisation's religious or spiritual traditions.

1.3.3 Faith-based Social Entrepreneurship

Literature that uses the term FBSE to describe the process of SE enacted by individuals and organisations in a context of religious faith is scarce in both academic and practice-based literature (Alderson, 2011; Borquist & de Bruin, 2016; Childs, 2012; Christiansen, 2008; Ingram, 2008; Lee, 2011; Marques, 2008; Nicolopoulou, Chell, & Karataş-Özkan, 2006; Oham, 2015). However, references that describe the phenomenon but do not use the term FBSE *per se* are more numerous in the academic literature.

For example, some articles explicitly contextualise SE research for a religious faith context and examine how SE is enacted in Christian (Alderson, 2011; Borquist & de Bruin, 2019; Morita, 2017; Ndemo, 2006) or Islamic (Almarri & Meewella, 2015; Anwar, 2015; Mulyaningsih & Ramadani, 2017; Salarzahi *et al.*, 2010) settings. In other articles, religious faith is not a variable of interest and is 'hidden in plain sight' in sample selection, findings and discussion. For example, religious faith is a prominent but unexamined context in studies of a serial social entrepreneur in Los Angeles (Choi, 2012), of motivational drivers to engage in SE in Nigeria (Omoredede, 2014) and of the motivations and opportunity recognition methods of Israeli social entrepreneurs (Yitshaki & Kropp, 2016).

Chapter 2 is devoted to exploring and linking the diverse literature streams that contribute to my definition of FBSE. I view the process of FBSE as the pursuit of positive social change in a broad, holistic sense that seeks to transform the personal, social, political, economic and religious systems that produce and sustain social and environmental problems. Therefore, I develop and employ the following working definition of FBSE:

Faith-based social entrepreneurship is an expression of social entrepreneurship enacted in a distinctive context of religious faith.

1.4 Cross-cutting Themes

Cross-cutting themes of context and religion inform the investigation of FBSE presented in this thesis. This section provides a more comprehensive analysis of both themes in order to establish a foundation for their use in subsequent chapters.

1.4.1 Context

Context is a cornerstone concept for the study since my research explores how religious faith influences the enactment of SE. Scholars increasingly emphasise that 'context matters' (Boettke & Coyne, 2007) when attempting to understand phenomena at the individual, organisational and societal levels of analysis (Johns, 2006; Welter, 2011). From a research perspective, scholars observe that "context is essential for making sense of what we encounter" (Brännback & Carsrud, 2016, p. 22).

Research reveals the complex, multi-faceted nature of entrepreneurship and SE, prompting calls for research and theory building that recognise the boundaries provided by temporal, spatial, social and institutional contexts (de Bruin & Lewis, 2015; Mair & Martí, 2006; Newth, 2016; Welter *et al.*, 2018; Zahra & Wright, 2011). Therefore, context is a cross-cutting theme in data analysis and discussion throughout the thesis since "an understanding of the role of context is not only integral to coming to grips with the processes of social entrepreneurship and innovation but is also vital to conducting 'research close to where things happen'" (de Bruin & Lewis, 2015, p. 2).

In line with seminal work by Johns (2006, p. 38), I define contexts as "situational opportunities and constraints that affect the occurrence and meaning of organizational behaviour as well as functional relationships between variables." Social scientists have historically recognised the importance of contexts (Abbott, 1997) because situational factors exert direct and indirect influences on social phenomena at and across all levels of analysis (Johns, 2006; Whetten, 2009). Contexts are, by definition, multifaceted and multidimensional (Welter, 2011) and introduce facilitating and inhibiting factors that exist in a dynamic equilibrium (Lewin, 1951).

Johns (2006) and Welter (2011) propose two levels of context that I apply in this study. First, contexts can be “broadly considered” and regarded as *omnibus* factors that describe the what, where, how, who, when and why of the phenomenon being studied (Johns, 2006, p. 391; Whetten, 1989). Second, contexts can be *discrete* “contextual levers” that are nested in and mediate the influence of these omnibus factors (Johns, 2006, p. 393). Discrete contexts can be regarded as specific variables that shape attitudes and behaviour and influence omnibus social, physical or task contexts.

As a first step toward theorising contexts in SE, I employ the distinction between omnibus and discrete contexts (Johns, 2006; Welter, 2011) and suggest that values, a religious worldview, gender and institutional logics act as discrete contexts. I identify them as discrete contexts because these variables are embedded in and therefore shape and mediate the influence of omnibus contexts what, where, how, who, when and why. Further, the observation that discrete contexts have “the potential to shape the very meaning underlying organizational behaviour and attitudes” (Johns, 2006, p. 388) is particularly germane to the contexts I study.

Exploration of these discrete contexts extends pioneering work on the importance of contexts to understanding the process of entrepreneurship (Baker & Welter, 2017; Baker & Welter, 2018; Welter, 2011; Welter, Gartner, & Wright, 2016; Zahra, 2007). A seminal article by Welter (2011, p. 165) on the importance of contexts in entrepreneurship research concludes, “There is growing recognition in entrepreneurship research that economic behaviour can be better understood within its historical, temporal, institutional, spatial, and social contexts, as these contexts provide individuals with opportunities and set boundaries for their actions.” This and subsequent articles (Baker & Welter, 2017; Baker & Welter, 2018; Welter, Gartner, & Wright, 2016) make a convincing case for contextualising research and theory in entrepreneurship. Nevertheless, they do not recognise or call for research into the influence of religious faith as a context in which entrepreneurship is enacted.

Current scholarship also argues that contexts must be considered in research and theory building about SE (de Bruin, Shaw, & Chalmers, 2014; de Bruin & Lewis,

2015; de Bruin, Shaw, & Lewis, 2017; de Bruin & Read, 2018; Shaw & de Bruin, 2013). Mair and Martí (2006, p. 40) highlight the importance of contexts by describing SE as a “process resulting from the context in which social entrepreneurs and their activities are embedded.” After contrasting social and commercial entrepreneurship, Austin *et al.* (2006) conclude that contexts have a fundamental influence on the expression of SE due to the different nature of a social venture’s mission:

Although the critical contextual factors are analogous in many ways, the impact of the context on a social entrepreneur differs from that of a commercial entrepreneur because of the way the interaction of a social venture’s mission and performance measurement systems influences entrepreneurial behaviour. (Austin et al., 2006, p. 9)

Likewise, Shaw and de Bruin (2013, p. 743) observe that SE studies reveal “the heterogeneous contexts in which social enterprise and social innovation can occur” and de Bruin, Shaw, and Chalmers (2014) call on researchers to continue to explore the diverse environments in which SE takes place. A subsequent article by de Bruin and Lewis (2015) explores the complex, multidimensional contexts in which SE is enacted and identifies their differential influence on SE as dominant, bounded, limited or none.

Finally, several recent articles have explored rarely considered aspects of how contexts influence the enactment of SE. For example, de Bruin *et al.* (2017) propose that contexts influence the identity of social entrepreneurs. Empirical studies support this conclusion by highlighting the decisive influence of contexts on the identity of social enterprises in sub-Saharan African countries (Littlewood & Holt, 2018; Rivera-Santos, Holt, Littlewood, & Kolk, 2015). Additionally, de Bruin and Read (2018) and Henry, Newth, and Spiller (2017) use the example of Māori social institutions and values in New Zealand to illustrate the importance of Indigenous contexts to expressions of SE and social innovation.

However, this burgeoning literature on the importance of contexts rarely explores SE in a religious faith context (Alderson, 2011; Ataide, 2012; Borquist & de Bruin, 2016; Borquist & de Bruin, 2019; Dinham, 2007; Oham, 2015; Spear, 2010). The scarce literature that does investigate this unique expression of SE is generally

limited to contextualising research and theory building and does not use a religious faith context to contribute more broadly to theory building about the role and influence of contexts in the enactment of SE.

1.4.2 Religion and Spirituality

The second cross-cutting theme employed in this thesis is religion and spirituality. Sociologists note that religion is a vital social phenomenon, such that “research findings are often distorted if religion is ignored” (Martí, 2014, p. 503). Religion influences attitudes, cognition and behaviour at societal, organisational and individual levels but is an often-overlooked context “hidden in plain sight” (Cadge & Konieczny, 2014, p. 485; Gümüşay, 2015; King, 2008). Religions provide adherents with a moral code and an environment in which prosocial values are taught and activated (Schwartz, 2010; Weaver & Agle, 2002). Nevertheless, I recognise that adherents who claim religious faith can also be intolerant, cruel and even commit atrocities in the name of their religion (Hogg *et al.*, 2010).

Growing scholarly interest examines how a religious faith context influences the behaviour of individuals, organisations and societies in what has been termed a ‘theological turn’ (Dyck, 2014). After a period in which religion was invisible, ignored and dismissed in mainstream research and theorising (Cadge & Konieczny, 2014; King, 2008) this theological turn is re-evaluating the significance of religious faith through empirical research in fields such as sociology (Gane, 2008), business ethics (Mabey, Conroy, Blakeley, & de Marco, 2017), entrepreneurship studies (Audretsch, Bönte, & Tamvada, 2013; Ganzin, Islam, & Suddaby, 2020; Parboteeah, Walter, & Block, 2015) and organisation and management studies (Benefiel, 2003; Dyck, 2014; Dyck & Purser, 2019; Dyck & Wiebe, 2012; Fotaki, Altman, & Koning, 2020; Sørensen, Spoelstra, Höpfl, & Critchley, 2012).

Sociologists have observed with some surprise the continuing influence of religion in modern societies, prompting some to contend society is now in a phase of ‘post-secular’ modernity (Habermas, 2008; McLennan, 2007). For example, studies in the field of business ethics increasingly explore the spiritual and religious foundations of normative organisational ethics (Kennedy & Lawton, 1998; Longenecker, McKinney, & Moore, 2004; Magill, 1992). In the related field of entrepreneurship

studies, scholarly literature evidences growing recognition that religion influences entrepreneurial behaviour (Audretsch *et al.*, 2013; Dana, 2009; Dana, 2010; Dodd & Seaman, 1998; Gümüşay, 2015; Neubert, Bradley, Ardianti, & Simiyu, 2017; Smith *et al.*, 2019).

A theological turn is especially prominent in the field of organisation and management studies. Pioneering work that explores the influence of religion on organisational behaviour signalled renewed scholarly attention (Ashmos & Duchon, 2000; Demerath III, Hall, Schmitt, & Williams, 1998; King, 2008; Weaver & Agle, 2002) and in response the Academy of Management has created a Management, Spirituality and Religion Interest Group (Dyck & Purser, 2019). Recent investigations explore the influence of religion on organisational life (Chan-Serafin, Brief, & George, 2013; Deslandes, 2020; Tracey, Phillips, & Lounsbury, 2014a) and some have even employed the theological metaphor of an organisational 'soul' (Bell, Taylor, & Driscoll, 2012; Wray-Bliss, 2019).

A theological turn is also seen in the related field of institutional theory. Theorists have identified a social order and institutional logic of religion (Thornton, Ocasio, & Lounsbury, 2012) but their characteristics and influence have rarely been explored (Friedland, 2014). Highlighting the importance of religion, Gümüşay (2020, p. 16) recently asserted that the religious logic is a "metallogic" that provides a context within which other institutional logics operate because "it can percolate the entire interinstitutional system and thus shape the conceptual core of other logics." Van Buren III, Syed, and Mir (2020, p. 1) concur, observing that religion is a "powerful macro social force" with wide-ranging influences on business and society that organisational scholars ignore at their peril.

Given this growing scholarly interest, I proceed to define religion and spirituality as used in this study. Religion and spirituality are both complex, multidimensional constructs subject to vigorous definitional debates in the fields of sociology, psychology and organisation and management studies (Hill *et al.*, 2000; Miller & Thoresen, 2003). One outcome in the academy is "a growing consensus that human spirituality is an ontologically existent or 'real' phenomenon, in contrast to an earlier but still not rare positivistic assumption that it is merely a figment of folklore, myth,

or the collective imagination” (Moberg, 2002, p. 48). Despite increasing recognition that religion and spirituality are valid subjects of academic inquiry in their own right and represent influential contexts for individual, organizational and societal behaviour, their complexity and ambiguity make them challenging to define and investigate (Hill *et al.*, 2000; Hogg *et al.*, 2010; Karakas, 2010; King, 2008; Miller & Thoresen, 2003; Moberg, 2002).

Spirituality is the broader and more complex of the two terms. Derived from the Latin *spiritus*, spirituality refers to breath, wind and by extension to life and the life force (Hill *et al.*, 2000; Karakas, 2010). Definitions of spirituality analysed by Moberg (2002) vary according to their degree of emphasis on transcendent versus subjective experience and their focus on a transcendent ‘other’ versus an impersonal force or energy. The common theme in these varied definitions is the notion that spirituality is an idiosyncratic and emergent expression of a personal connection to something that is subjectively meaningful and transcends oneself (Ashforth & Vaidyanath, 2002). Emphasising the transcendent aspect, Karakas (2010, p. 91) defines spirituality neatly as “the journey to find a sustainable, authentic, meaningful, holistic, and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent.”

Religion is no less difficult to define, though perhaps a more bounded concept. The word ‘religion’ is derived from the Latin *religio* that suggests both reverence of and an obligation to a greater than human power (Hill *et al.*, 2000). In contrast to spirituality, religion provides a collective, fixed and organised expression of cosmology, identity, membership, values, purpose, ideology, transcendence and personal connection (Ashforth & Vaidyanath, 2002). Religion has been frequently and variously defined, prompting the often-quoted observation that “It is a truism to say that any definition of religion is likely to be satisfactory only to its author” (Yinger, 1967, p. 18). Definitions of religion generally fall into theological, anthropological and contextual-historical categories (Moberg, 2002). Reflecting the anthropological approach, I adopt for this study the definition of religion offered by Hogg *et al.* (2010):

Religion is a group phenomenon involving group norms that specify beliefs, attitudes, values, and behaviours relating to both sacred and

secular aspects of life, which are integrated and imbued with meaning by an ideological framework and worldview. (Hogg *et al.*, 2010, p. 73)

Religion and spirituality are related psycho-social phenomena, but this definition highlights crucial differences between them. Scholars agree that spirituality implies an individual pursuit of transcendent, existential meaning that is noninstitutional, functional and inclusive (Ashforth & Pratt, 2010). In contrast, religion is a social phenomenon that provides a worldview constructed of beliefs, values and practices that are institutionalised, substantive and narrowly defined (Ashforth & Vaidyanath, 2002; Karakas, 2010; Moberg, 2002). Integrating the two concepts, one could consider religion “a repository for one or more spiritualities” (Hill *et al.*, 2000, p. 71).

My research uses a practice perspective (Chalmers & Shaw, 2017; Whittington, 2006) to explore the process of FBSE, hence I examine SE in a context of religious faith expressed as religiosity rather than a context of religion itself. Religion can be considered a more or less static institution based on affiliation to a specific tradition, doctrine and set of normative values (Thornton, Ocasio, & Lounsbury, 2012), but religious faith and religiosity are dynamic and ‘lived’ in daily activities. King (2008, p. 218) defines religiosity as “the degree to which an individual ‘practices’ a religion or the strength of his or her connection to or conviction for the practice of religion.”

Studies that examine the influence of a religious worldview on behaviour consistently find that religiosity explains more accurately how people act or respond than self-identified affiliation with a religious tradition (Roccas & Elster, 2014; Schwartz, 2012). Therefore, I use the terms spirituality, religious faith and religiosity in a broad and inclusive sense, applying to my exploration of SE a recommendation initially offered to guide management research that “using the term *faith* to encompass both spirituality and religion allows for some general discourse about their workplace implications” (King, 2008, p. 221; emphasis in the original).

1.5 Theoretical Lenses

This thesis responds to its three research sub-questions by using theoretical lenses of values, gender and institutional logics to examine FBSE. Each lens provides a

unique yet related perspective that contributes insights into how SE is enacted in a religious faith context. Switching theoretical lenses in this way by metaphorically ‘zooming in’ and ‘zooming out’ (Nicolini, 2009) allows me to foreground a particular aspect of FBSE while bracketing others. Additionally, this analytic approach illuminates the role of normative values in organisations, the gender context of organisational behaviour and organisational responses to multiple institutional logics. The following sub-sections introduce each of the theoretical lenses.

1.5.1 Values

A values lens is used to respond to the research sub-question: *How does a context of values and religious faith influence the enactment of social entrepreneurship?* FBSE provides a unique opportunity to study the values context of SE, since ‘values are at the heart of social entrepreneurship’ (Mair, Robinson, & Hockerts, 2010, p. 2). Scholars frequently note that SE is based on and expresses normative moral or ethical values (Bull & Ridley-Duff, 2019; Dey & Steyaert, 2016; Mair & Martí, 2006; Peredo & McLean, 2006) and increasingly recognise that values are fundamental to entrepreneurial behaviour in general (Anderson & Smith, 2007; Harris, Sapienza, & Bowie, 2009; Shaper & Sokol, 1982; Zahra & Wright, 2016). However, values are rarely investigated as a context in which SE and entrepreneurship are enacted. I respond to this gap by developing and refining a values-based conceptual framework for SE using the special case of FBSE.

Values and their influence are identified and analysed in this thesis using a cross-culturally validated typology of universal human values initially proposed by Schwartz (1992, 1994), who defines values as “desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity” (Schwartz, 1994, p. 21). The Schwartz typology is recognised as the main values construct in social psychology (Rohan, 2000; Sagiv, Roccas, Cieciuch, & Schwartz, 2017) and has been widely used in entrepreneurship studies (Gorgievski, Ascalon, & Stephan, 2011; Holland & Shepherd, 2013; Kirkley, 2016) and in SE research (Conger, 2012; Bargsted, Picon, Salazar, & Rojas, 2013; Doran & Natale, 2010; Egri & Herman, 2000; Sastre-Castillo, Peris-Ortiz, & Danvila-Del Valle, 2015; Stephan & Drencheva, 2017).

A religious worldview provides a context that foregrounds the significant influence of values on individual, organisational and societal behaviour (Longest, Hitlin, & Vaisey, 2013; Tracey, Phillips, & Lounsbury, 2014b; Winchester, 2016). Degree of religiosity (a person's normative practise of religion) is shown to be positively related to prosocial behaviour (Roccas, 2005; Saroglou, 2012; Saroglou, Delpierre, & Dernelle, 2004), providing empirical support to assertions that religion is linked to values-driven SE (Dees & Backman, 1994; Spear, 2010). Consequently, this theoretical lens reveals the influence of a values context on the enactment of SE and the role of values in the contextualised, multilevel dynamics of SE (de Bruin & Lewis, 2015; Saebi *et al.*, 2019). [Section 4.2](#) provides a more extensive review of literature and empirical data on the values context of social entrepreneurial behaviour.

1.5.2 Gender

A theoretical lens of gender is used to address the second sub-question of the thesis: *How does gender influence social entrepreneurship enacted in a context of values and religious faith?* Gender is increasingly recognised and studied as a context that influences the enactment of SE (Cherrier *et al.*, 2018; Datta & Gailey, 2012; Hechavarría, Ingram, Justo, & Terjesen, 2012) and commercial entrepreneurship (Brush, de Bruin, & Welter, 2014; de Bruin *et al.*, 2007; Ratten & Dana, 2017; Welter, Brush, & de Bruin, 2014). However, the intersection of gender, values and a religious worldview in SE is rarely examined (Borquist & de Bruin, 2019).

I take the perspective that gender is a socially constructed and performed practice that defines feminine or masculine in specific contexts; a social identity related to but distinct from biological sex (García & Welter, 2011; Nightingale, 2006; West & Zimmerman, 1987). Gender is a social structure and thus a context that influences every aspect of daily life (Bradley, 2016; Martin, 2004; Risman, 2004). Observing that gender is performed implies that gender is enacted or 'done' through activities (Ahl, 2006); hence, I refer to the process of 'gendering' and to activities as 'gendered.'

Gender is a context that shapes values, the process of entrepreneurship and how a religious worldview is expressed through the process of SE. Scholarship reveals a nuanced view that gender does influence moral orientation, ethical decision making

and value priorities. However, prior research shows the influence of gender on an individual's values, morals and ethical decision making is insignificant and contextually dependent (Borg, 2019; Jaffee & Hyde, 2000; Lyons, Duxbury, & Higgins, 2005).

In contrast, this thesis argues that gender is a context that matters in entrepreneurial activity at individual, organisational and institutional levels of analysis (Brush, Edelman, Manolova, & Welter, 2018; de Bruin *et al.*, 2007). Thus, a feminine perspective considers entrepreneurship as an integrated system of relationships between entrepreneur, business, family and community rather than an impersonal process of economic exchange (Bird & Brush, 2002; Brush, 1992; Brush, de Bruin, & Welter, 2009; Brush, de Bruin, & Welter, 2014).

The gender-aware view of SE presented in Chapter 5 contends that SE incorporates and expresses stereotypically feminine (social) and masculine (entrepreneurship) characteristics (Clark Muntean & Ozkazanc-Pan, 2016) through initiatives by and for women that seek positive social change through women's empowerment and emancipation (Chandra, 2017; Rindova *et al.*, 2009; Syed, 2010). A gendered perspective also affirms that religion and a religious worldview are gendered (Neitz, 2004), providing an intersecting context that influences how women 'do' gender, entrepreneurship (including SE) and religion (Al-Dajani, Akbar, Carter, & Shaw, 2019; Griffiths, Gundry, & Kickul, 2013; Perriton, 2017). Accordingly, gender is used as a theoretical lens to explore the gender-values-religious faith nexus in the enactment of SE. Literature and empirical data that present gender as a context for SE are reviewed in detail in [Section 5.2](#).

1.5.3 Institutional Logics

A theoretical lens of institutional logics is employed to answer the third research sub-question: *How do organisations experience and manage multiple institutional logics when social entrepreneurship is enacted in a context of gender, values and religious faith?* Institutions are socially constructed systems of both logic and belief that are subject to both changing societal norms and the actions of individual agents (Boltanski & Thévenot, 1991/2006). Institutional theory posits that institutions exist in supra-institutional 'orders,' each characterised by a central logic (Thornton,

Ocasio, & Lounsbury, 2012). An institutional logic is defined as “a set of material practices and symbolic constructions” (Friedland & Alford, 1991) that organise and define the “rules of the game” for an institutional order (Ocasio, 1997, p. 196).

Therefore, the institutional logics perspective envisions a hierarchy of contextual embeddedness: organisations are embedded in institutional patterns and systems, institutions are embedded in a particular order and the institutional order is itself is embedded in the distinctive values, norms and symbols that constitute the order (Thornton, Ocasio, & Lounsbury, 2012). Coherent groupings of values, norms and symbols have been used to theorise the nature of these institutional orders and identify them as market, corporation, profession, state, family, community and religion (Thornton, Ocasio, & Lounsbury, 2012). The institutional logics perspective provides a useful theoretical lens with which to examine FBSE because it suggests that logics are a context that shapes organisations, logics are based on normative values and, further, that religion and a religious logic are among those influences.

Recent research suggests organisations may incorporate multiple, even conflicting, institutional logics and sustainably manage tensions between them over time (Battilana, Besharov, & Mitzinneck, 2017; Greenwood *et al.*, 2011). Social entrepreneurial organisations that simultaneously incorporate the prescriptions of market and social benefit logics are frequently highlighted as “an ‘extreme case’” of logic hybridisation (Battilana & Lee, 2014, p. 399) and have been a fruitful setting in which to study institutional pluralism or complexity (Greenwood *et al.*, 2011; Kraatz & Block, 2008; Newth, Shepherd, & Woods, 2017).

Social entrepreneurial FBOs that enact SE in a religious faith context present an even more radical ‘extreme case’ of institutional complexity that is rarely investigated (Gümüşay, Smets, & Morris, 2020; Morita, 2017; Roundy, Taylor, & Evans, 2016). When founded and led by women, these organisations provide an opportunity to explore how values, gender and a religious worldview shape and are shaped by institutional logics in the enactment of FBSE. Therefore, institutional logics provide a useful third theoretical lens for this study of FBSE. [Section 6.2](#) analyses in greater depth the literature on institutional logics as a context that shapes the process of SE.

1.6 Research Approach

Consistent with its exploratory nature, this thesis adopts a research approach based on an interpretive, qualitative paradigm. Empirical data were gathered and analysed through a comparative multiple case study research design (Stake, 2005; Stake, 2006; Yin, 2014) that is shown to be suitable for investigating complex social phenomena and inductively developing generalisable theoretical conclusions (Eisenhardt & Graebner, 2007; Pettigrew, 1990). My professional experience as a consultant and trainer with Christian faith-based and secular organisations engaged in community and economic development shaped the research approach and provided extensive contacts in several countries in the Asia-Pacific region.

As described in [Section 3.5](#), eight social entrepreneurial organisations were selected for study based on the recommended range of four to ten cases needed to develop valid inferences (Eisenhardt, 1989):

- Three faith-based (Philippines, Thailand, Vietnam);
- Three secular (Philippines, Thailand, Vietnam); and
- Two faith-inspired (Philippines);
- Together a total of two each in Thailand and Vietnam and four in the Philippines.

Semi-structured interviews of organisational leaders lasting 60 to 90 minutes were conducted and digitally recorded based on an interview guide. Multiple site visits were made to organisations in the Philippines and Thailand and a single visit in Vietnam. Archival data on the organisations were gathered from the organisations themselves and through internet sources to supplement interview data and provide greater depth of data sources (Eisenhardt, 1989; Stake, 2006). Data were stored in a research database maintained in the NVivo qualitative data analysis software and coded using a multidisciplinary thematic approach that combined deductive and inductive coding (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014). Individual case reports were reviewed and approved by the organisations, and data were inductively analysed and synthesised using NVivo to create within- and cross-case findings.

Research and data analysis were conducted using a practice perspective in order to highlight similarities and differences between SE enacted in faith-based, faith-

inspired and secular contexts. I refer to a ‘practice perspective’ (Chalmers & Shaw, 2017) because it provides a useful analytical approach to understanding the contextualised, multilevel dynamics of FBSE. This epistemology supports the “transdisciplinary” research approach (Whittington, 2011, p. 183) I employ because it “allows researchers to investigate empirically how contextual elements shape knowledge and how competence is built around a contingent logic of action” (Corradi, Gherardi, & Verzelloni, 2010, p. 267).

A qualitative research approach to studying organisational practices and my prior knowledge and practice-based experience with FBOs and FBSE also present potential limitations to the validity and generalisability of findings from my investigation (Eisenhardt, 1989; Stake, 2006). As is typical with a qualitative approach, the case study design provides descriptive richness at the cost of generalisability (Eisenhardt & Graebner, 2007; Small, 2009). Generalisability of findings may also be limited due to the use of a replication logic rather than a sampling logic in case selection, the limited number of participating organisations and their geographic locations in Southeast Asia. Finally, the decision to study enterprising Christian FBOs determined the context for the values, gender dynamics and institutional logics that were found. Chapter 3 provides further detail on the research paradigm, methodology, cases, data collection and analysis, while [Section 7.4](#) discusses potential limitations to validity and generalisability of findings.

1.7 Chapter Outline

Following this introduction, Chapter 2 provides a review of literature on SE, faith-based entrepreneurship, faith-based social engagement and FBSE. The chapter concludes by proposing an integrative framework that identifies FBSE and distinguishes it through its blended value proposition (Elkington, 2004; Hechavarría *et al.*, 2017; Zahra, Newey, & Li, 2014). Following this literature review, Chapter 3 describes the research approach, multiple case study design, data collection and analysis methods used in the study. The chapter also provides background information on participating organisations and their contexts.

A trio of empirical chapters follows. The first, Chapter 4, explores the values context of SE by comparing and contrasting data from social entrepreneurial faith-based,

faith-inspired and secular organisations. The second, Chapter 5, demonstrates the value of an inductive approach by presenting and discussing findings on the gender context that emerged during the research process. The final empirical chapter, Chapter 6, considers the context of institutional logics and culminates with an expanded context-aware conceptual framework for SE that integrates logics with the contexts of values, gender and a religious worldview. Each of the three chapters begins with a review of the relevant literature to set the backdrop for presenting and discussing empirical findings.

The final chapter of the thesis, Chapter 7, reviews the aims of this thesis research, integrates principal findings from its three theoretical lenses and presents conclusions about the context and enactment of FBSE. Contributions this study makes to academic knowledge and theory building and to practitioners of SE and FBSE are analysed. Limitations to the validity and generalisability of findings and conclusions are discussed and future research opportunities presented by my investigation are highlighted. Concluding reflections are offered to end the thesis.

2 Faith-based Social Entrepreneurship: Literature Review

2.1 Chapter Introduction

Historically, faith-based organisations (FBOs) have made important contributions to positive social change (Cnaan, 1999; Hien, 2014; Wuthnow, 2004). These entrepreneurial initiatives predate modern conceptualisations of social entrepreneurship (SE) (Baglioni, 2017; Spear, 2010). Today, organisations of all types increasingly engage in SE (de Bruin, Shaw, & Chalmers, 2014; Dees, 1998b; Defourny, 2001; Short *et al.*, 2009) to address ‘wicked problems’ in society such as poverty, social exclusion and environmental degradation (Churchman, 1967; Dorado & Ventresca, 2013). Growing scholarly interest focuses on how contexts shape the enactment of SE (de Bruin & Lewis, 2015; Newth, 2016); however, SE enacted in a context of religious faith, termed faith-based social entrepreneurship (FBSE) in this thesis, is rarely investigated (Alderson, 2011; Oham, 2015).

This chapter’s aim is to review the diverse background literature that informs and leads to my definition of FBSE. Accordingly, the chapter analyses and integrates four literature streams that serve to locate the process of SE in a religious faith context. The first stream is that of SE itself, with particular attention paid to literature that defines the key characteristics of SE. Two further streams introduce a context of religious faith and identify its influence on entrepreneurship and social engagement. The final stream analyses the sparse literature on FBSE and its expressions. The chapter closes with a discussion that integrates these streams and advances a framework that encapsulates my conclusions from extant literature. This review of literature provides a definitional foundation for the three empirical chapters 4, 5 and 6 and their exploration of FBSE using data obtained from a comparative analysis of faith-based, faith-inspired and secular social entrepreneurial organisations.

2.2 Social Entrepreneurship

The first literature stream related to FBSE is the extensive and rapidly growing body of research and theory building that explores SE. The review of this stream aims to

arrive at a working definition for SE that will be used in this and subsequent chapters. The section opens with an overview of the origins of SE and then proceeds to examine various perspectives on SE, leading to the conclusion that a degree of consensus on its principal characteristics may be possible even in the absence of a single theory or definition. [Table 2.1](#) identifies key literature explored in this literature stream. More specialised reviews of the literature are provided in subsequent chapters that analyse SE in a values context in Chapter 4, a gender context in Chapter 5 and a logics context in Chapter 6.

2.2.1 Historical Overview

Scholars locate the origins of SE in philanthropic principles of early European and American industrialists and in economic solidarity movements in the 19th and 20th centuries (de Bruin, Shaw, & Chalmers, 2014; Ridley-Duff & Bull, 2016). A deep concern for social welfare and social justice was one of the distinguishing characteristics of the founders of the Guinness brewing company (Mansfield, 2009), the confectionary firms Cadbury, Fry's and Rowntree's in the 18th century (Tracey, 2012), and the credit union movement in North America in the 19th century (MacPherson, 2005). Member-owned cooperatives that developed in the mid-19th century combined social and economic value creation in a form of "socialised entrepreneurship" (Ridley-Duff & Bull, 2016, p. 55), an expression of SE exemplified by the contemporary Mondragón Cooperative Corporation (Molina & Miguez, 2008; Ridley-Duff, 2010). In the 20th century, industrialists Andrew Carnegie (Harvey, Maclean, Gordon, & Shaw, 2011), Robert Owen and John D. Rockefeller (Chernow, 1998) and the charitable foundations they created came to define the modern approach to philanthropy as an activity explicitly intended to create social value (Porter & Kramer, 1999).

The origin of the term 'social entrepreneurship' is as debated as its definition. Scholars credit Yale University economist William N. Parker (1954) as first to use the term in an article about German industrial organizations and entrepreneurship. In the late 1960s, economists Breton and Breton (1969, p. 201) identified social entrepreneurs as agents who respond to the demand for social change by providing social movements that create "social profit." In 1972, sociologist Joseph Banks

described industrialist Robert Owen's application of business-oriented managerial skills to solve social problems as "social entrepreneurship" (Banks, 1972, p. 53; Nicholls, 2006).

The discourse and practice of SE gained significant widespread attention in the 1970s and 1980s. Former Yale University professor and McKinsey and Co. consultant William Drayton is often cited for his role in popularising SE and what he called 'public entrepreneurs' through his organisation 'Ashoka: Innovators for the Public' founded in 1980 (Dees, 2007; Drayton, 2002). Other early proponents of what came to be called SE were Hansmann (1980) who described and defended trading activity by non-profit organisations, and Skloot (1988), who described founders of enterprising non-profit organisations as 'non-profit entrepreneurs.'

Waddock and Post's (1991) seminal analysis of two non-profit organisations in the United States is one of the earliest empirical articles to explore SE. The article describes initiatives that address problems of drug abuse and homelessness as examples of "catalytic social entrepreneurship" (Waddock & Post, 1991, p. 393). Organisational leaders are characterised as 'social entrepreneurs' who respond to extremely complex social problems by using their personal and organisational credibility to mobilise resources around a solution, thereby creating a community of people united by a shared vision of "catalytic social action" (Waddock & Post, 1991, p. 397). Multiple characteristics of SE subsequently identified by scholars and researchers are found in seminal form in this article.

2.2.2 Toward My Definition

Definitions of SE continue to provoke debate in academic and practitioner circles, a conundrum noted by multiple researchers (Certo & Miller, 2008; Hill *et al.*, 2010; Mair & Martí, 2006; Mort, Weerawardena, & Carnegie, 2003; Short *et al.*, 2009). Table 2.1 summarises the key literature that contributes toward my definition of SE.

Table 2.1
Definition of Social Entrepreneurship – Key Literature

Author(s)	Method	Contribution
Chell (2007)	Conceptual	SE is an entrepreneurial process, a form of entrepreneurship.
Stephan et al. (2016)	Systematic literature review	SE is a multilevel, transformative process directed at positive social change.
Santos (2012)	Conceptual	SE prioritises social value creation over economic value capture, finds opportunity in neglected positive externalities.
Choi & Majumdar (2014)	Conceptual	SE is a contested concept, a cluster of sub-concepts about social value creation, the social entrepreneur, the social entrepreneurial organisation, a market orientation and social innovation.
Saebi et al. (2019)	Systematic literature review	SE is a multistage, multilevel entrepreneurial process with dual missions of social and economic value creation.
Mair & Martí (2006)	Conceptual	SE is a contextually embedded process that catalyses social change and prioritises social value creation over economic value capture.
Ridley-Duff & Bull (2016)	Conceptual	SE is ‘social’ by transforming relationships internal and external to the organisation.
de Bruin et al. (2014)	Review of research	SE emerged from changing socio-political contexts, creates new means for social welfare provision and social innovation.
Dey & Steyaert (2010)	Conceptual	The dominant ‘grand narrative’ of SE defines it as a tool for harmonious social change.

An observation frequently encountered in the academic literature is that SE cannot be described by a single definition or characteristic (Alvord, Brown, & Letts, 2004; Austin *et al.*, 2006; Dees & Backman, 1994; Nicholls & Cho, 2006; Peredo & McLean, 2006; Shaw & Carter, 2007; Spear, 2006). Rather, SE represents a “diverse world” (Thompson & Doherty, 2006, p. 361) of concepts understood in different ways. As a result, “definitions abound” in the academic literature on SE (Santos, 2012, p. 12).

Efforts to compile and analyse definitions include Seelos and Mair (2004) who present 14 definitions of SE and social entrepreneurs, and Mair, Robinson, & Hockerts (2006) who note that their one-volume collection of articles on SE contains 15 different definitions of SE and related concepts. Weerawardena and Mort's (2006) literature review draws from 20 definitions to develop a multidimensional model of SE. Zahra *et al.* (2009) propose a typology of social entrepreneurs based on a review of 20 definitions of SE and social entrepreneur. In 2010, articles were published that review 37 definitions of SE and social entrepreneur (Dacin, Dacin, & Matear, 2010), 31 definitions (Brouard & Larivet, 2010), 12 definitions (Desa, 2010) and 9 definitions (Swanson & Zhang, 2010). In their systematic literature review of 567 articles, Cukier, Trenholm, Carl, and Gekas (2011) observe little consistency among the 13 definitions for SE and social entrepreneur they selected for analysis. In contrast, Alegre, Kislenko, and Berbegal-Mirabent (2017) identify hybrid social and financial goals, community ideals and innovation as common elements in the 307 definitions they reviewed.

Recent systematic reviews have employed the statistical analysis techniques of scientometrics to analyse and find common patterns in the extant literature on SE. Chandra (2018a) uses topic mapping, co-citation and visualisation analysis to identify topics and trends in entrepreneurship research from 1990 to 2013. This analysis of bibliometric data on entrepreneurship articles from the Web of Science academic literature database reveals that SE emerged as an important new topic and cluster of author co-citations starting in 2008. In the field of SE, Sassmannshausen and Volkmann (2018) apply scientometric techniques to analyse both scholarly and practice-based literature from academic databases and Google Scholar spanning the period 1954 to 2013. These authors conclude that scholarship and research in SE have entered a mature state based on exponential growth in the literature, emergence of thematic clusters, advances in research methods, academic institutionalisation and impact of the literature. Even though articles that aim to define SE and identify its theoretical constructs are the dominant thematic cluster at nearly 60% of the works identified, this analysis notes the field still has not agreed on a definition of what constitutes SE.

The lack of definitional consensus observed by these authors is perhaps unsurprising. Though rapidly maturing, the study of SE remains a young area of academic inquiry (Fayolle & Matlay, 2010; Sassmannshausen & Volkmann, 2018). Additionally, the field of SE draws upon concepts and literature from multiple disciplines, including entrepreneurship, economics, sociology, anthropology and ethics (Weerawardena & Mort, 2006), further complicating efforts to develop consensus definitions and models. A recent systematic review of 395 peer-reviewed articles on SE by Saebi *et al.* (2019) provides additional evidence for the challenging nature of scholarship in the field. Authors conclude that rapid growth in SE research, the emergent nature of the field and the wide variety of disciplines drawn upon has produced a fragmented body of literature that lacks dominant theoretical frameworks.

An alternative approach to defining SE is to regard it as an umbrella term or 'cluster concept' that incorporates diverse characteristics and theoretical constructs (Choi & Majumdar, 2014; Mair & Martí, 2006). Observing that it may be impossible to reach consensus on a definition for SE because of its nature as a 'contested concept,' Choi and Majumdar (2014) synthesise extant literature and identify social value creation, the social entrepreneur, the social entrepreneurial organisation, a market orientation and social innovation as core concepts of SE.

In a first step toward defining SE, I disaggregate the term into an adjective (social) that modifies a noun (entrepreneurship). Gartner (1985) provides a useful conceptual framework for categorising the entrepreneurship component in terms of the entrepreneur, enterprise, environment and the entrepreneurial process. Then, I review literature that explores what makes entrepreneurship 'social' through the process of SE. Disaggregating and separately analysing the components of SE offers a potentially useful way to interrogate the literature, and also provides a way to compare and contrast social and commercial entrepreneurship (Austin *et al.*, 2006; Chell, 2007; Lumpkin *et al.*, 2013).

In line with other scholars, I apply the Gartner (1985) conceptual framework to define the core concepts of entrepreneurship expressed in SE (Bacq & Janssen, 2011; Hoogendoorn, Pennings, & Thurik, 2010; Luke & Chu, 2013). Thus, SE is

enacted in the interrelationships between the social entrepreneur, social enterprise and the environment (henceforth referred to as the context) in which SE takes place. The social entrepreneur represents the actor(s) involved in the venture: the individual, team, organisation or community (Choi & Majumdar, 2014; Dees, 1998a; Spear, 2006). The social enterprise is the organisational form that exists in relationship to other organisations and institutions (Austin *et al.*, 2006; Choi & Majumdar, 2014; Defourny & Nyssens, 2017). Finally, the environment is the multidimensional, multilevel context in which SE is enacted (de Bruin & Lewis, 2015; Welter, 2011). Therefore, SE can be regarded as a contextualised entrepreneurial process carried out by actors through an organisational form (Chell, 2007; Lumpkin *et al.*, 2013; Mair & Martí, 2006; Shaw & Carter, 2007).

Additional conceptual clusters distinguish the entrepreneurial process of SE in terms of value creation, opportunity development and social innovation. SE is universally recognised as a process that prioritises social value creation (a social mission) over financial profit defined as economic value creation and capture (an economic mission) (Austin *et al.*, 2006; Bacq *et al.*, 2016; Choi & Majumdar, 2014; Hlady-Rispal & Servantie, 2018; Saebi *et al.*, 2019; Santos, 2012; Zahra *et al.*, 2014). Unlike commercial entrepreneurship, value-creating entrepreneurial opportunities in SE are defined by positive externalities and developed to capture those externalities for social benefit (Santos, 2012). In so doing, SE employs market mechanisms to address neglected social or environmental problems that typically cannot or will not be adequately or appropriately addressed by profit-seeking firms or the state (Choi & Majumdar, 2014; Corner & Ho, 2010; Monllor, 2010; Santos, 2012; Shaw & Carter, 2007; Zahra *et al.*, 2009). Opportunity development in SE often involves social innovation, a related but distinct process directed at developing “a novel solution to a social problem that is more effective, efficient or just than existing solutions and for which the value created accrues primarily to society as a whole rather than private individuals” (de Bruin & Stangl, 2014; Choi & Majumdar, 2014; Phillips, Lee, Ghobadian, O’Regan, & James, 2015; Phills, Deiglmeier, & Miller, 2008, p. 36).

Describing what makes an entrepreneurial process ‘social’ has provoked intense scholarly debate, since “the social is a deeply complex and contested category”

(Nicholls & Cho, 2006, p. 105). Scholars agree that the social aspect “in its plurality and ambivalence” (Dey & Steyaert, 2010, p. 99) is crucial to any understanding of SE (Steyaert & Hjorth, 2006), yet they often leave the social undefined or resort to tautologies when defining SE as a social phenomenon (Cho, 2006; Santos, 2012). One way to define the ‘social’ in SE is to describe how SE realises its goals to create social benefit and positive social change. In this sense, SE is social because it creates social value through collaborative networks in which knowledge and resources are shared (de Bruin *et al.*, 2017; Dacin, Dacin, & Tracey, 2011; Shaw & Carter, 2007). This definition of ‘social’ harkens back to the ‘catalytic alliances’ identified as a characteristic of SE in Waddock and Post’s (1995) seminal article.

Ridley-Duff and Bull (2016) offer an integrative approach to defining the ‘social’ in SE. They observe that the social aspect of SE is found in processes both internal and external to the social entrepreneurial organisation. When viewed as internal processes, the social in SE describes the goal to create relationships that distribute power and wealth more equitably through cooperative management and ownership. Viewed as processes external to the social entrepreneurial organisation, SE is ‘social’ in its goal to transform social and economic relationships in society through positive social change or social innovation. It has been noted that SE scholarship roughly divides into European and American schools of thought based on this difference between internal and external views of the social nature of SE (Bacq & Janssen, 2011; Kerlin, 2006).

The assertion that SE is ‘social’ because it promotes more just and equitable relationships suggests that its definition may be contested because it implies the process of SE is deeply political. Efforts to transform social and economic relationships through SE raise fundamentally political questions of power for scholars and practitioners alike (Dey & Steyaert, 2010; Nicholls & Cho, 2006), implying that “SE *by its very nature* is always already a political phenomenon” (Cho, 2006, p. 36; emphasis in the original). Further complicating efforts to develop a universally recognised definition, the inherently social, therefore political and contested, nature of SE suggests that normative values are also crucially important, since “a value-neutral approach to the ‘social’ is impossible” (Boddice, 2009, p. 137). The contested and political nature of SE is reflected in a body of literature that

critiques the optimistic 'grand narrative' that SE is an unproblematic tool for harmonious social change and transformation (Dey & Steyaert, 2010; Steyaert & Hjorth, 2006). I take up the challenge FBSE offers to the grand narrative of SE in my concluding reflections in [Section 7.5](#).

The existence of differing views, definitions and constructs for SE may be partially explained by the observation that SE is a multi-dimensional, contextually embedded phenomenon whose enactment is shaped by the particular social, cultural, political, economic, geographic and historical environment in which it occurs (de Bruin & Lewis, 2015; de Bruin & Teasdale, 2019). Embeddedness has significant implications for theory building in SE because it highlights "the social, cultural, and institutional contingency of our research phenomena. Therefore, no single blueprint theory is sufficient to capture the diversity of research interests" (Zeyen *et al.*, 2013, p. 17). Since the process of SE occurs in the social world, contexts shape and reveal different dimensions and expressions of the process (Mair & Martí, 2006; Seelos, Mair, Battilana, & Dacin, 2011; Smith & Stevens, 2010). These observations emphasise that 'context matters' (Boettke & Coyne, 2007) when attempting to define SE enacted by faith-based organisations and individuals.

To summarise, I highlight the following key concepts that characterise SE for the purposes of this study. SE is an entrepreneurial process (Chell, 2007; Lumpkin *et al.*, 2013; Mair & Martí, 2006; Shaw & Carter, 2007) directed at positive social change (Haugh & Talwar, 2016; Hill *et al.*, 2010; Perrini & Vurro, 2006; Stephan *et al.*, 2016). The process of SE creates 'blended' (Emerson, 2003; Zahra *et al.*, 2014) or 'shared' (Porter & Kramer, 2011) value and prioritises creating social value over and capturing economic value through financial profits (Austin *et al.*, 2006; Bacq *et al.*, 2016; Choi & Majumdar, 2014; Hlady-Rispal & Servantie, 2018; Saebi *et al.*, 2019; Santos, 2012). Finally, as an entrepreneurial process, SE identifies and develops opportunities characterised by neglected positive externalities most often created by the failure of markets or governments to adequately address social (including environmental) problems (Austin *et al.*, 2006; Saebi *et al.*, 2019; Santos, 2012; Short *et al.*, 2009; Zahra *et al.*, 2009).

Therefore, I advance the following working definition of SE:

Social entrepreneurship is a process that pursues positive social change through initiatives that prioritise social value creation over economic value capture, typically as a response to social problems that markets and governments are unable or unwilling to address.

Though a consensus definition may be impossible, my working definition draws upon research and theory building that describe SE in terms of both its social and entrepreneurial characteristics. In order to analyse the process of SE enacted in a context of religious faith, additional concepts are needed from literature streams that explore the relationship between religion and entrepreneurship and religion and social engagement. These two streams are explored in the following sections.

2.3 Religion and Entrepreneurship

The second, parallel literature stream related to FBSE acknowledges that religious faith and worldview influence the entrepreneurial process. In this review, I focus on key literature that explores the relationship between religion and entrepreneurship and identify growing scholarly attention to religion as a context for research and theory building (Busenitz & Lichtenstein, 2019; Smith *et al.*, 2019). Literature analysed in this stream will mainly reflect the Christian religious faith context, though the influence of other major world religions is noted. An overview of the historical context is followed by a review of academic literature on the relationship between religion and entrepreneurial activity.

2.3.1 Historical Overview

Both history and academic research demonstrate the strong influence religious faith and worldview have on entrepreneurial activity, mainly through norms that encourage individual acts of social justice and compassion (Carswell & Rolland, 2007; Dana, 2009; Dodd & Seaman, 1998; Dodd & Gotsis, 2007b; Graafland, Van Der Duijn Schouten, & Kaptein, 2007; Hassan & Hippler, 2014; Valliere, 2008). The brief historical overview in this sub-section explores the relationship between religion and entrepreneurship, with examples primarily drawn from Christian contexts in Europe and North America.

Entrepreneurial FBOs are modern expressions of historical faith-based initiatives that sought to conduct business in line with religious faith and ethical norms. Early in the 16th century, the Protestant Christian reformer John Calvin encouraged watchmaking in Geneva, Switzerland as a form of social benefit entrepreneurship that would generate employment (Troeltsch, 1959, p. 22). Arthur Guinness, inspired by the evangelical Christian social teachings of John Wesley and George Whitefield, founded Guinness & Co. in the mid-18th century in part as a response to the high incidence of alcoholism in Dublin, Ireland due to overconsumption of distilled liquor (Mansfield, 2009). Inspired by their religious faith, Guinness and his heirs went on to pioneer industrial and labour practices that made significant improvements to the substandard living and working conditions of labourers in Dublin and across England. The great English chocolate companies Cadburys, Fry, Rowntree and Terry's were launched in the 19th century by members of the Society of Friends (popularly known as Quakers) who explicitly applied religious social ethics to the management of their firms (Dana, 2009; Spear, 2010; Tracey, 2012).

Additional examples of entrepreneurship enacted in a context of religious faith are found in the 20th century. In the early years of the century, J.C. Penney established a chain of 'Golden Rule' department stores based on 'Christian principles of business' that revolutionised retail trade in the US (Thornton, Ocasio, & Lounsbury, 2012). An initiative by Roman Catholic priests to bring justice and fairness to the financial industry in Canada created the modern credit union movement (MacPherson, 2005). A prime example of faith-based entrepreneurship is the Mondragón Co-operative Corporation in Spain established in 1956 by Roman Catholic priest Father José María Arizmendiarieta Madariaga. Mondragón is today a highly-successful federation of worker-owned cooperatives based on the values of social solidarity and co-operative business principles (Clamp & Alhamis, 2010; Molina & Miguez, 2008; Ridley-Duff, 2010).

These examples provide a historical context for the relationship between religion and entrepreneurship. They illustrate that religion as an institution and religiosity as behaviour have influenced the expression of entrepreneurship in significant ways, a topic taken up in the following review of academic literature.

2.3.2 Literature Review

Literature that explores the influence of religion on entrepreneurial activity covers a diverse range of topics from a broad spectrum of religious perspectives (Dana, 2010). I take the position that entrepreneurship is a societal as well as an economic phenomenon (Steyaert & Katz, 2004). Therefore, since “religion both shapes and is shaped by society” (Dodd & Seaman, 1998, p. 71) religious faith provides a contextual influence that influences entrepreneurial behaviour through beliefs, values, behaviours and a social setting (Anderson, 2010).

Multiple scholars have investigated the religious or spiritual foundations of the values that influence economic behaviour. The work of Max Weber continues to be widely influential (Ryman & Turner, 2007; Swedberg, 2007), particularly his thesis that Protestant Christian values such as the dignity of work, individual responsibility, asceticism and thrift create conditions for entrepreneurial success (Weber, 1930/2001). In this thesis, I too argue that social entrepreneurial activity is embedded in values that originate in a religious faith context, an affirmation that has its genesis in the work of Weber and subsequent scholars.

More recent empirical research has demonstrated the influence of religious values and practices in such diverse areas of economic behaviour as work ethics (Lamont, 2000), consumption choices (Vitell, Paolillo, & Singh, 2005), business ethics (Vitell, 2009), attitudes toward corporate social responsibility (Brammer, Williams, & Zinkin, 2006) and assessments of social justice and entrepreneurial behaviour (De Noble, Galbraith, Singh, & Stiles, 2007). Of note in this respect is the related work of Etzioni (Etzioni, 1988; Etzioni & Lawrence, 1991), who explores and develops the moral dimension of economic behaviour.

Empirical research into the influence of religion on entrepreneurial behaviour has yielded mixed results. A transcendent notion of reality and one’s role in the universe was found to help Canadian entrepreneurs persevere despite high uncertainty and risk (Ganzin *et al.*, 2020). Two large-scale statistical analyses using global datasets conclude that societal values influenced by a dominant religion and religious institutions are a determining factor in entrepreneurial intentions and activity (Henley, 2017; Zelekha, Avnimelech, & Sharabi, 2014). Research into the influence

of specifically Christian values on entrepreneurship in the UK shows a positive correlation (Anderson, Drakopoulou-Dodd, & Scott, 2000), while a large-scale statistical study in the US (Wiseman & Young, 2014) finds a negative correlation between religious belief and productive entrepreneurship. In contrast, investigations in New Zealand (Carswell & Rolland, 2004; Carswell & Rolland, 2007) and the UK (Dodd & Seaman, 1998) show little or no correlation between religious belief and entrepreneurial behaviour.

The role of religious affiliation in helping an entrepreneur mobilise resources to develop commercial and social entrepreneurial opportunities has also been highlighted in the literature. Wuthnow (1998) and Putnam (2000) identify a link between social capital (Bourdieu, 1986; Portes, 1998) and religious group membership in studies conducted in the United States. The importance of religious faith in creating social networks based on mutual aid and reciprocity has been highlighted in studies of how social capital is mobilised in entrepreneurship (Candland, 2000; Dodd & Seaman, 1998; Dodd & Gotsis, 2007b; Dana, 2009) and in SE (Mair & Martí, 2006; Short *et al.*, 2009; Spear, 2010).

Entrepreneurship enacted in Mennonite and Amish communities provides an apt example of the entrepreneurship of Christian faith-based ethnics (Light, 2010). A unique blending of culture, religion and entrepreneurship has been noted in Mennonite communities in Belize (Roessingh, 2012) and Paraguay (Dana & Dana, 2008), and in Amish communities in the USA (Dana, 2007; Kraybill, Nolt, & Wesner, 2011). Ethnic entrepreneurship is an important research field with a clear connection to SE and its faith-based expressions, since it provides clear examples of entrepreneurship that blends economic, social and religious objectives. However, I do not integrate literature on Mennonite and Amish ethnic entrepreneurship in this thesis, as I believe this strand of faith-based entrepreneurial activity is more inwardly directed to a community's own outcomes.

Evidence for the religion-entrepreneurship nexus is also strong in countries located in the Global South. Research conducted with microcredit entrepreneurs in Kenya and Indonesia identifies a significant relationship between their 'spiritual capital' and business innovation and performance (Neubert *et al.*, 2017). A country-level

study in India examines how religion shapes the decision to be an entrepreneur and finds Islam and Christianity are conducive to enterprise development, while Hinduism inhibits entrepreneurship (Audretsch, Bönte, & Tamvada, 2007; Audretsch *et al.*, 2013). Quagrainie, Opoku Mensah, and Adom (2018) find a positive relationship between religious institutions, values and women's entrepreneurship in Ghana: a finding echoed in a study that links religious conviction to social entrepreneurial behaviour in Nigeria (Omoredede, 2014). Survey data from owners of small and medium enterprises in Nigeria reveal that religiosity influences firm financial structure, with high religiosity constraining capital resources due to lower external debt loads and greater reliance on internal financing (Eniola, 2018). This finding confirms the observation that high levels of reported religiosity can both constrain and facilitate entrepreneurship in African countries (Junne, 2018).

These studies suggest that the relationship between religion and entrepreneurial behaviour is complex and context-specific. In their comprehensive review of literature on the topic, Dodd and Gotsis (2007b) find individual religious beliefs influence entrepreneurial behaviour and decision-making, but the relationship varies over time and social setting due to the influence of diverse socio-cultural variables. Dana concurs in a comprehensive literature review (2009) and subsequent book (2010). Dana (2009) suggests that religion shapes entrepreneurship through the influence of ethical and moral values, relationships and social networks, and the contextual conditioning of opportunities and decision-making. This literature confirms the importance of contexts to understand entrepreneurship and entrepreneurial behaviour and highlights the influence of a religious faith context (Welter, 2011; Welter, Baker, Audretsch, & Gartner, 2017).

Authors also emphasise the importance of ethical or moral values influenced by religious faith on entrepreneurial behaviour expressed as both social and commercial entrepreneurship (Busenitz & Lichtenstein, 2019; Dana, 2009; Gotsis & Kortezi, 2009; Smith *et al.*, 2019). The moral embeddedness of entrepreneurship has been studied in terms of its ethical nature (Carr, 2003; Cornwall & Naughton, 2003; Harris *et al.*, 2009), its moral legitimacy (Anderson & Smith, 2007), performance and accountability (Zadek, 1988) and the management of stakeholder relationships (Jones, Felps, & Bigley, 2007). An explicit example is Gümüşay (2015), who asserts

that an Islamic religious context influences the expression of entrepreneurship through value creation, values enactment and a metaphysical quest for God. This work has been extended to the study of SE, underscoring the importance of other-regarding values derived from religion (Gümüşay, 2018). The centrality of religion-based values to the entrepreneurial process of SE has been noted by Dees (1996) and Mort *et al.* (2003). Further, values founded on religious teachings are used to explain the moral legitimacy of SE (Dart, 2004) and its implicit basis in normative values and ethics (Cho, 2006; Dey & Steyaert, 2016). The embeddedness of social entrepreneurial behaviour in a context of values derived from religious faith is explored in greater depth in [Section 4.2.3](#).

In summary, empirical research and theory building increasingly recognise that a religious faith context influences how the process of entrepreneurship is enacted. The influence of religion on entrepreneurship is shown to be complex and dependent on omnibus contexts such as location, culture and history as well as the discrete context of a particular religious tradition or faith. A common theme throughout the literature is that religious faith provides foundational ethical and moral values that shape entrepreneurial decision making, enterprises and the societal norms within which entrepreneurship takes place. For these reasons, I use the term *faith-based entrepreneurship* to describe entrepreneurship enacted in a context of religious faith.

2.4 Religion and Social Engagement

The third literature stream related to FBSE is social engagement enacted in a context of religious faith. Contemporary social entrepreneurial FBOs inherit a long history of faith-based initiatives that seek to advance positive social change as an expression of religious faith. A review of the relationship between religion and social movements by Nepstad and Williams (2007) contends that religion is a significant context for social change initiatives at individual, organisational and societal levels of analysis. Further, these authors observe that “Religious beliefs, moral worldviews, and religious identities are not the only resources for those engaging in — or hoping to engage in — collective action, but they can be among the most potent” (Nepstad & Williams, 2007, p. 423). Literature analysed in this sub-section

provides an overview of the historical context for faith-based social engagement, followed by separate analyses of the academic and theological literature.

2.4.1 Historical Overview

Literature that examines the historical context of FBO involvement in social issues highlights the significant contributions organisations and individuals motivated by religious faith have made to addressing complex social problems. In the 19th and early 20th centuries, FBOs were the leading providers of social welfare services in the United States either individually or in collaboration with non-religious community organisations (Bielefeld & Cleveland, 2013). During this period, for example, FBOs were at the centre of the anti-slavery movement (Oshatz, 2010) and sponsored social innovations such as the community credit union (MacPherson, 2005).

Social service organisations such as the Salvation Army (Magnuson, 1977), the Red Cross (Berger, 2003), the Society of St. Vincent de Paul (Bowes, 1998) and the YMCA/YWCA (Miller, 2003, p. 48) were founded by faith-based individuals in the 19th century. These FBOs were created in order to address a wide variety of socio-economic problems, among them urban poverty, suffering caused by war and natural disasters, and social exclusion. Rauschenbusch (1918) and others inspired by the Christian 'social gospel movement' (Hopkins, 1940) were leaders in the effort to combat exploitive labour conditions in urban 'sweatshops' in the United States at the turn of the 20th century. Thus, FBOs that engaged in meeting human need and addressing social problems in the 18th and 19th centuries can be regarded as the predecessors of modern social enterprises (Baglioni, 2017)

Public expectations of the role governments should play in promoting public welfare began to change in the first part of the 20th century, thereby altering the role of FBOs in society. One factor that influenced public expectations was the ascendancy of Keynesian economic policies that assign responsibility to the state for public health and welfare (de Bruin, Shaw, & Chalmers, 2014). The work of modern social scientists such as Weber, Durkheim and Marx in the late 1800s and early 1900s also advocated a diminished role for FBOs in providing social services (Casanova, 1994). The 'modernisation framework' (Wuthnow, 2004, pp. 10-12) promoted by these

social scientists asserts that as societies become more complex and 'modern,' their public and private institutions should become more specialized and differentiated.

Advocates of modernisation theory argue that as nation-states take on increasing responsibility for social welfare, societies should become more secular as religious institutions contribute less to public life. Some have concluded that the logical culmination of rational modernity is a secularised, materialist society (Weber, 1930/2001, pp. 123-124). As governments assumed responsibility for the solution of social problems and established the modern welfare state (Temple, 1942) in many countries around the world, communities of faith were left with the much more limited role of meeting only spiritual needs (Zehavi, 2013). The resulting withdrawal of FBOs from their historical social role of meeting human needs and addressing social problems during the mid-20th-century has been described as 'the Great Reversal' (Moberg, 1977).

In the late 20th century, societies in many countries faced the combined challenges of globalisation, repeated economic crises, increasing inequalities in wealth and opportunity, and government scandals. Public expectations that the state should play a reduced role in meeting social needs has led to a re-evaluation of the importance of 'civil society' (Ehrenberg, 1999) or the 'third sector' (Taylor, 2010). Inspired by neoliberal economic theories, government policies changed to promote decentralisation, devolution, outsourcing and outright cutbacks in state-sponsored social safety nets, thereby reducing the role of the state in providing social services in favour of market-based mechanisms (Baines, 2010; de Bruin, Shaw, & Chalmers, 2014). Proponents of these policies assert that faith-based groups can address social needs more effectively and holistically than governments or nonreligious organisations (Hackworth, 2012; Dinham & Lowndes, 2008). Consequently, governments and societies around the world reconsidered the role FBOs play in society, presenting an opportunity for FBOs to resume a more active role in addressing social problems (Zehavi, 2013).

As a result, societies and governments in North America, Europe and Asia have begun to re-evaluate the role FBOs play in providing social services and addressing social problems. In the United States, this re-evaluation produced the "Charitable

Choice” sections of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (popularly known as ‘Welfare Reform’) that specifically called for the participation of FBOs in providing social welfare services (Bartkowski & Regis, 2003). In the United Kingdom, the Conservative Party’s ‘Big Society’ initiative of 2009 explicitly recognised the importance of FBOs in its welfare reform proposals (Lambie-Mumford & Jarvis, 2012). These dramatic societal changes led FBOs in Europe (Göçmen, 2013; Hien, 2014), North America (Reingold, Pirog, & Brady, 2007), Australia (Melville & McDonald, 2006) and Indonesia (Sakai, 2012), for example, to once again assume a prominent role as providers of social services.

Despite the predictions of modernisation and secularisation theorists of the early 1900s, “unexpectedly, socio-political events in recent decades have forced religion back onto the scholarly table for social scientists to reconsider” (Smith, 2008, p. 1561). Regnerus and Smith (1998, p. 1347) signalled this reconsideration of the public role of private faith by noting a “deprivatisation” of religious faith in the United States and what they describe as “a reversal of the Great Reversal.” Some scholars recognise the re-emergence of religion and its influence in public and private life as evidence of ‘post-secular’ modernity (Habermas, 2008; McLennan, 2007). Other scholars disagree, citing the continuing influence of religion as proof that the fundamental assumption of secularisation theory is mistaken since “the world today, with some exceptions ... is as furiously religious as it ever was, and in some places more so than ever” (Berger, 1999, p. 2; also Stark, 1999).

2.4.2 Academic Literature Review

Academic literature on the relationship between religion and social engagement examines the role and effectiveness of FBOs in addressing social problems and meeting social needs, particularly in light of welfare reform efforts in various countries. A frequently-cited national-level study of religious congregations representing various faith traditions in the United States by Chaves and Tsitsos (2001) finds that while 58% of the congregations support some social service program, most of their services are palliative in nature as opposed to providing holistic, long-term solutions to social problems.

Authors of subsequent studies present findings that disagree with Chaves and Tsitsos (2001). An extensive review of 669 articles and studies by Johnson, Tompkins, and Webb (2002) concludes that faith-based approaches are effective in impacting a wide range of health and well-being issues and appear to demonstrate better outcomes with disadvantaged clients than do nonreligious initiatives. A three-year research project involving almost 1,400 religious congregations in urban Philadelphia by Cnaan, Sinha, and McGrew (2004) finds that 90% of the congregations are engaged in some form of social service provision in 215 potential areas of community involvement. Similar to Chaves and Tsitsos (2001), the Philadelphia study also reveals a high degree of collaboration with government and nonreligious organisations. Another review of 29 empirical studies by Ferguson, Wu, Spruijt-Metz, and Dyrness (2007) concludes that faith-based approaches are more effective in addressing social needs across diverse population groups.

Dinham and Shaw (2012) confirm many of these findings in their review of empirical studies of social engagement initiatives in the United Kingdom. They conclude that the diversity of language used to describe FBOs and their activities makes it difficult to reach a consensus on the role and effectiveness of faith-based social initiatives. For example, they identify 48 categories of 'faith-based engagement' in the UK, with the highest number of initiatives in the categories of 'child, family, young people,' 'community support,' 'education and training,' and 'arts and music.' Based on data showing how FBOs describe their initiatives, Dinham and Shaw (2012) propose five domains in which the impact of faith-based programs can be measured: building community, spirituality and well-being, reach (i.e. social inclusion), 'networks, reciprocity and trust,' and economic contribution.

On the other hand, social engagement by faith-based groups and individuals has an undeniable 'dark side' as well (Dyck, 2014; Tracey, 2012). The historical record contains many examples of individuals and organisations that represent a religious tradition engaging in prosocial activity principally to encourage – and in some cases, oblige – religious conversion among beneficiaries. In this case, the change

encouraged is based on proselytism¹ and may come at the cost of a person's or community's social and cultural identity. Additionally, the influence of religious faith in social initiatives may not necessarily generate positive outcomes or enhance societal wellbeing. Faith-based social initiatives can also encourage racial prejudice (Allport & Ross, 1967), anti-immigrant sentiment (Bloom & Chatterji, 2009), abuse of political power (Bisesi & Lidman, 2009) and gender-based discrimination (Martin, Chau, & Patel, 2007).

2.4.3 Theological Literature Review

Any discussion of theological literature on the relationship between religious faith and social engagement must be located in reference to a particular religious tradition. For example, literature explored can describe Muslim, Buddhist, or Christian social engagement, among others. Since my study investigates FBSE with particular reference to the Christian faith, this sub-section discusses the theological literature on Christian social engagement.

In Christian theological discourse, the activity in society that expresses normative religious values and goals is typically referred to as 'mission'². While some Christian groups view 'mission' narrowly as an activity solely for and with individuals, other groups take a more inclusive approach that seeks the good of individuals, communities, societies and the natural environment. In other words, a holistic view of 'mission' expresses a hybrid value proposition that seeks to create both religious and social benefit. Protestant Christian theological literature that explores social engagement from an inclusive perspective uses the terms 'holistic mission' (George, 2013; Lausanne Movement, 2005b), 'integral mission' (Micah Network, 2001) or 'transformational development' (Myers, 1999). Social engagement in Catholic Christian discourse is based on a body of doctrine most frequently referred to as Catholic Social Teaching or Catholic Social Thought (Pontifical Council for Justice and Peace, 2004). Principles of Catholic and Protestant Christian social engagement are examined in greater detail and applied to expressions of FBSE in [Section 2.5.2](#).

¹ Proselytism is defined as action directed at converting a person to a particular cause, idea, or religion. Evangelism, in contrast, implies declarative rather than coercive action and is defined as sharing the good news of a cause, idea or religion through word and deed.

² A formal definition of 'mission' is the subject of ongoing debate in the theological literature. A more complete definition from a Christian perspective is offered by Bosch (2011, pp. 8-11).

Examples of social engagement within the Christian tradition include the social justice codes of specific Catholic religious communities, in particular the Franciscan Orders founded by Francis of Assisi in 1209 (Schorr, 1999). A notable example in the modern Protestant Christian tradition is an exposition of the 'social gospel' by Rauschenbusch (1918) noted previously that explicitly links faith to action that addresses social problems. A declaration known as the Lausanne Covenant (1974) produced by a conference held in Lausanne, Switzerland contains affirmations that Christian faith and social engagement are inseparable. Topics of 'holistic mission' and Christian social responsibility are elaborated in several subsequent publications produced by what came to be called the Lausanne Movement (Thacker, 2009). Concurrent with the founding of the Lausanne Movement, Latin American theologians and missiologists concerned about political oppression and social and economic inequality formed the Latin American Theological Fraternity (Escobar, 1995) and contextualised Christian social engagement for this region, calling it 'integral mission' (Borquist, 2014; Padilla, 2009).

International Christian relief and development organisations such as World Vision International and Tear Fund have operationalised the principles of 'holistic' or 'integral' mission in their social engagement programs. The Micah Network's definition of Christian social engagement is rooted in theological understandings of faith and social justice that inform action directed at creating both religious and social benefit:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. ... Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task.
Micah Network (2001)

While social and religious value creation feature prominently in these definitions, conceptualisations of 'holistic' or 'integral' mission rarely mention faith-based engagement that also creates economic value and transforms economic systems.

Rather, these views of mission tend to describe faith-based action solely in terms of creating social and religious benefits for individuals, communities, societies and the environment. For example, none of the faith-based social engagement initiatives investigated in empirical studies cited in this sub-section include a component that creates economic value for social benefit.

Authors in this literature stream are almost universally critical when economic behaviour or systems are mentioned in the theological and practice-based literature. Echoing criticism of the 'grand narrative' of SE noted previously, theologians and practitioners are reluctant to embrace market-based approaches and cite as evidence the social problems created by unjust economic and social systems created by unrestrained capitalism and globalisation (Costas, 1982). One must turn to studies of revenue generation by non-profit organisations in general to find mention of FBOs that include an economic value creation component in their programmes. However, even in these examples the beneficiary of the economic activity tends to be the FBO itself and not its beneficiaries (LeRoux, 2005; Massarsky & Beinhacker, 2002; Sherman & Green, 2006). This general lack of an economic component in faith-based social engagement in both literature and practice is addressed in the next section that explores FBSE.

In conclusion, academic literature portrays the nuanced but still significant role FBOs continue to play in helping societies address challenging problems and meet human need. Changes in public opinion and government policy starting in the late 20th century now provide opportunities for FBOs to resume their historical role in addressing social problems. Research conducted in several countries finds that FBOs are actively engaged in delivering a wide range of social services previously provided by the state. Studies cited from this literature stream also suggest that faith-based approaches may be more effective than secular (i.e. nonreligious) approaches in addressing some of society's most challenging problems. Based on this literature, I refer to social engagement enacted in a context of religious faith as *faith-based social engagement*.

2.5 Faith-based Social Entrepreneurship

This literature stream is made up of academic and practice-based literature that explores what I refer to as FBSE. I integrate and analyse the scarce literature that locates expressions of SE in a religious faith context both implicitly and explicitly. Recognising that the FBOs I studied enact SE in a Christian faith context, special attention is devoted to analysing literature that explores expressions of SE from Catholic and Protestant perspectives. The section concludes with a definition and integrative framework for FBSE that synthesises the literature reviewed in this chapter.

2.5.1 Literature Review

Review and analysis of the academic and practice-based literatures reveal that the term FBSE *per se* is rarely used. Additionally, both bodies of literature use FBSE inconsistently to refer to faith-based social entrepreneurs, enterprises and entrepreneurship. A larger, though still sparse, literature strand discusses and investigates the phenomenon of SE enacted in a religious faith context. A religious context that varies by religion is incorporated in this second strand both explicitly and implicitly. For these reasons, a comprehensive review of the FBSE literature presents unique challenges. I present literature representative of the major views on FBSE in Table 2.2.

Table 2.2
Faith-based Social Entrepreneurship – Key Literature

Author(s)	Method	Contribution
Spear (2010)	Conceptual	Identifies the historical and contemporary role religion has played in SE.
Oham (2015)	Multiple case studies (UK)	Faith-based social enterprises pursue social, economic and religious goals.
Gümüşay (2018)	Conceptual	SE from a religious perspective integrates social, economic and religious logics.
Alderson (2011)	Case study (US)	Social entrepreneurial initiatives of a Christian church create positive change.

Author(s)	Method	Contribution
Chandra & Shang (2017)	Narrative analysis	Religious beliefs and contact with religious initiatives encourage SE in a global sample.
Grassl (2011)	Conceptual	SE contextualised in Catholic Social Teaching.
Gort & Tunehag (2018)	Book	Comprehensive overview of the 'business as mission' movement (practice-based).

The terms 'faith-based social entrepreneur/enterprise/entrepreneurship' and their variants rarely appear in the academic and practice-based literature. However, I contend this lack of references is primarily an indication that a standard nomenclature has yet to evolve for the phenomenon I term FBSE. A more in-depth examination reveals examples of SE enacted in a religious faith context in both bodies of literature.

SE is often linked to concepts, attitudes and behaviours associated with religious faith. Social entrepreneurs are noted for the energy, idealism, faith and sense of calling typically observed in religious believers. Proponents of SE are described as having a "religious-like zeal" that animates both religious and non-religious practitioners (Lounsbury & Strang, 2009, p. 78). Based on ethnographic field research, Mauksch (2017) proposes that SE may fill a religious void in secular practitioners and supporters. The link between religious faith and SE is explicitly drawn in an article by Dees (2012), who uses the Christian theological concept of *caritas* (freely given, self-sacrificing love) to describe the foundational principles and inherent tensions of SE.

It is not unusual for the academic and practice-based literature to adopt theological terms to describe SE, even when no religious connotation is intended. Recent research explores factors that allow social entrepreneurs to retain their 'faith' in the efficacy of SE as a tool of social change despite its tensions and challenges (Kenny, Haugh, & Fotaki, 2020). A more specific example is the introduction to a special issue on the development of SE in six European nations that have well-established state-sponsored social welfare systems (Baglioni, 2017). SE is described in this article as a 'redemptive' response to structural 'sins' of the modern welfare state that was initially developed to replace or co-opt faith-based social services. These religious

overtones may be a consequence and reflection of the grand narrative of SE that “comprises, among other things, a high level of univocity, unambiguousness, one-sidedness as well as a quasi-religious makeover” (Dey & Steyaert, 2010, p. 88), a narrative that offers a “messianic social vision” (Nicholls & Cho, 2006, p. 106). Based on this literature, SE could justifiably be described as faith-based regardless of the religious affiliations of its practitioners and advocates.

To create a narrative synthesis (Denyer & Tranfield, 2006) of extant literature on FBSE, I searched for related terms in the academic database Scopus, databases available through the EBSCO Discovery service and in Google Scholar. Search terms paired variants of the words ‘faith’ and ‘religion’ with ‘social’ and variants of ‘entrepreneur,’ ‘enterprise,’ ‘entrepreneurship,’ ‘venture’ and ‘business.’ I also conducted searches for terms ‘business as mission (BAM)’ and ‘freedom business’ often used to describe Protestant Christian expressions of FBSE. Searches covered literature through November 2019 and were restricted to scholarly English language articles published in academic journals, books and book chapters where the target terms appeared in titles, abstracts or keywords. Further general Internet searches using the same terms were conducted using the metasearch software tool DEVONagent to identify scholarly works not catalogued in academic databases as well as in the practice-based literature.

The specific term FBSE and its variants are rarely encountered in scholarly literature and works that use the terms constitute only a small number of citations. Using the acronym FBSE to refer to ‘faith-based social entrepreneurs,’ Roundy *et al.* (2016) take a micro view in an inductive study that identifies five phases through which founders of social entrepreneurial ventures integrate religious beliefs with their work. A meso view is represented in research and conceptual articles that use FBSE to mean ‘faith-based social enterprise.’ Empirical studies use the term to identify and explore organisational and strategic characteristics of faith-based social enterprises in the UK (Oham, 2015; Oham, 2019), Ethiopia (Morita, 2017) and Hungary (Mihály, 2019). These locate the organisations and their social entrepreneurial programmes in a context of religious faith and identify organisational and programmatic differences with secular organisations. Lyne, Ryu, Teh, and Morita (2019) apply institutional theory to analyse the influence and

expression of religion on the strategy and operation of what they refer to as ‘faith-based social enterprises’; in this case those located in four Southeast Asian countries.

The term FBSE used, as in this thesis, to mean ‘faith-based social entrepreneurship’ is also rarely encountered in scholarly literature. The only empirical works to explicitly refer to FBSE in this sense are case studies of a faith-based social enterprise in the UK (Nicolopoulou, Chell, & Karataş-Özkan, 2006) and of a social entrepreneurial religious congregation in the US (Alderson, 2011). Both studies identify FBSE as an entrepreneurial process directed at producing positive social change through a blend of social, financial and religious outcomes. Two conceptual articles explicitly use the term FBSE to advocate for the inclusion of SE in the programmes of religious congregations in Wales (Chambers, 2011) and in efforts to promote inclusion and harmony between Muslim and Christian youth in Europe (Marques, 2008).

Few academic theses to date have used the term FBSE or its variants to describe research into social entrepreneurial faith-based individuals, organisations or processes. Two of these theses relate to an Evangelical Protestant Christian expression of FBSE known as ‘business as mission’ (BAM) that is explored in greater depth in [Section 2.5.2](#). A Master’s thesis by Christiansen (2008) analyses data from organisations that participated in a BAM conference. This thesis characterises BAM as ‘faith-based social entrepreneurship’ that pursues blended social, economic and religious ‘bottom lines’ motivated by religious values. A doctoral thesis by Albright (2014) based on multiple cases studies of six Christian ‘faith-based social businesses’ in sub-Saharan Africa explores the strategic and operational issues they face in managing business structures, outcomes and collaborative partnerships. Regarding outcomes, this thesis finds the organisations pursue economic goals for their financial sustainability, social goals to promote justice in their communities and spiritual goals related to the evangelism of employees and other stakeholders.

The third is a recent doctoral thesis on FBSE by Beech (2018). It identifies organisational characteristics that influence the development and effectiveness of social entrepreneurial initiatives by non-profit FBOs. Based on a systematic review

of literature rather than empirical data from fieldwork, this author uses the term FBSE to refer both to social entrepreneurial FBOs and to social entrepreneurship enacted in a context of religious faith. Using the analytical lens of institutional theory, the thesis concludes that FBSE is characterised by the blended prescriptions of spiritual, economic and social institutional logics and by tensions produced when all three are incorporated into an organisation and its business model.

Turning to literature that investigates expressions of SE in the context of a particular religion, scholars primarily study SE in contexts of both Islam and Christianity but do not refer to the phenomenon as FBSE. Recent work by Gümüşay (2015; 2020; 2018; 2020) and Ramadani, Dana, Gërguri-Rashiti, and Ratten (2017) on Islamic entrepreneurship establishes religious principles that are extended and applied to Islamic SE. Scholars identify specific Islamic principles that both support and guide the expression of SE in a Muslim context. Tenets such as *waqf* (endowment) and *zakat* (almsgiving) that emphasise community support, equality and justice for the less fortunate in society are highlighted for their influence on what I term Islamic FBSE (Almarri & Meewella, 2015; Anwar, 2015; Mulyaningsih & Ramadani, 2017; Salarzahi *et al.*, 2010). This rapidly growing literature shows the analytical and conceptual approach I develop in this thesis has broad application, since both Islamic and Christian scholarship use organisational and institutional theories to explore expressions of SE in a religious faith context.

Discussions and examples of FBSE are infrequently encountered in the broader academic and practitioner literature on SE. In the academic literature, conceptual works have examined the influence of religious faith on historical expressions of SE (Spear, 2010) and have noted faith-based expressions of SE in a survey of academic literature on religion and organization theory (Tracey, 2012). Two other works have proposed conceptual frameworks that characterise SE in a religious context (Ataide, 2012; Borquist & de Bruin, 2016). An empirical article by Nolan (2005) analyses a social entrepreneur's actions as an outworking of Ignatian spiritual disciplines taught by the Roman Catholic religious order known as the Jesuits. A multiple case study identifies responses of religious congregations in Los Angeles to the prevalence of HIV in their communities (Werber, Mendel, & Pitkin Derosé, 2014) and identifies their responses as faith-based expressions of SE based on strong

social capital and collaborative alliances. In the practice-based literature, manuals have been produced to encourage religious congregations and individuals to use the process of SE to enhance their faith-based social engagement (Dinham, 2007; Holcomb & Parker, 2014).

Empirical studies identify religion as either a primary influence on the expression of SE or as a secondary, implicit factor. Empirical articles that investigate SE in an explicitly religious context have studied its influence on the operation of individual (Borquist & de Bruin, 2019; Morita, 2017) and religious congregation-based social enterprises (Ndemo, 2006). Religious conviction is acknowledged as an influence on social entrepreneurial behaviour in Nigeria in a study by Omorede (2014), though the implications of religious faith on how SE is expressed are not explored. The survey of research into SE in Cambodia, Malaysia and South Korea cited previously finds evidence that religions from various traditions influence the enactment of SE (Lyne, Ryu, Teh, & Morita, 2019), a finding echoed in a study of social entrepreneurs in Brazil (Scheiber, 2016).

An implicit and unacknowledged context of religion and religious faith is occasionally encountered in empirical investigations of SE. Research that examines challenges experienced by Homeboy Industries in Los Angeles observes the founder is a Roman Catholic priest; however, it neither mentions that the venture is a faith-based social business nor analyses religion as a significant context in which Homeboy operates (Choi & Kiesner, 2007). Religious faith is present but lurks in the background as an implicit and unexplored context in a conceptual article about the potential of SE to address unresolved social issues (Thompson, Alvy, & Lees, 2000). The same is true in empirical studies that consider the role of organizational mission in B-Corp certification in the US (Hickman, Byrd, & Hickman, 2014) and that investigate the motivations of social entrepreneurs (Omorede, 2014; Yitshaki & Kropp, 2016).

A large-scale empirical study of social entrepreneurs recognised by Ashoka and the Schwab Foundation also documents the influence of religion on expressions of SE without naming these expressions as FBSE (Chandra & Shang, 2017). Significantly, the authors of this article find that religious beliefs and contact with religiously-

inspired groups or social engagement initiatives encourage social entrepreneurial behaviour in many of the initiatives they profile.

Finally, the scholarly literature also explores fair trade, microfinance and earned income activity by non-profit organisations enacted in a context of religious faith, though these expressions are not categorised as FBSE. Fair trade is often cited as an expression of SE that is based on religious faith and values, especially in the early years of the movement (Cater, 2017; Doran & Natale, 2010; Reynolds, 2013; Salvador, Merchant, & Alexander, 2013). Likewise, microfinance is sometimes enacted in a religious faith context and provides examples of FBSE without being labelled as such (Fikkert & Mask, 2015; Koku & Acquaye, 2011). For example, religiously affiliated microfinance institutions were found to have stronger social performance in a study by Casselman, Sama, and Stefanidis (2015), though in a different study they were shown to face greater funding challenges than secular agencies (Zhao & Lounsbury, 2016). Articles that explore earned income activities by non-profit organisations often include in their analysis social entrepreneurial FBOs and religious congregations, though these expressions are rarely highlighted as examples of FBSE (Dees & Backman, 1994; Foster, 2006; Frumkin & Andre-Clark, 2000; Morris, Webb, & Franklin, 2011; Ndemo, 2006; Pearce II, Fritz, & Davis, 2010; Sherman & Green, 2006; Sud, VanSandt, & Baugous, 2009).

2.5.2 Christian Expressions of Faith-based Social Entrepreneurship

Scholars and practitioners from Roman Catholic and Protestant traditions start with different premises when analysing and expressing SE in a Christian religious context (Spear, 2010). The Roman Catholic approach to social entrepreneurial behaviour is doctrinally based, while Protestant expressions are idiosyncratic and express the approaches of multiple movements.

Catholic Social Teaching, the social doctrine of the Roman Catholic Church, encourages faith-based engagement in economic and social systems based on human dignity, pursuit of the common good, empowerment of the less fortunate ('subsidiarity') and strengthening of community ('solidarity') (Cornwall & Naughton, 2003; Pontifical Council for Justice and Peace, 2004; Santos, 2013; Williams, 1993). Social engagement using the tools and practices of business has a

long history in a Catholic tradition that predates modern categorisations of SE and FBSE (Barrera, 2013). Several Catholic religious orders have undertaken entrepreneurial ventures that blend social, economic and religious goals, among them the Franciscans, Jesuits and Vincentians (Bowes, 1998). Modern expressions of FBSE in the Roman Catholic tradition include the worldwide network of St. Vincent de Paul resale shops, social enterprise initiatives sponsored by the Catholic Charities and Catholic Social Services organisations, and the global programs of the Miller Center for Social Entrepreneurship at Santa Clara University in US (Sabbaghi & Cavanagh, 2018; Warner, Lieberman, & Roussos, 2016)

The Encyclical Letter *Caritas in Veritate* ('Love in Truth') issued by Pope Benedict XVI (2009) is frequently cited for its application of Catholic Social Teaching to entrepreneurial activity. Significantly for my review of literature, the encyclical frames SE in a context of religious faith and recommends alternative economic models like SE that incorporate social value creation from a religious perspective. Academic work inspired by *Caritas in Veritate* applies its themes of *caritas*, reciprocity and the logic of 'gratuitous gift' to the fields of business ethics, faith-based entrepreneurship and SE in particular (Grassl, 2011; Melé & Naughton, 2011; McCann, 2011). The encyclical and its contribution to scholarship on the institutional logics of SE enacted in a Christian context is analysed in greater depth in [Section 6.2.4](#).

Contemporary Protestant expressions of SE have as their starting point a late 20th-century movement that encourages believers to be active participants in religious mission activity. For this analysis, I adopt a categorization proposed by Johnson and Rundle (2006, p. 21) that identifies "four camps" within the movement: enterprise development through 'holistic mission' (Lausanne Movement, 2005b; Myers, 1999), 'tentmaking' (Lewis, 1996; Lai, 2006), 'marketplace ministries' (Johnson, 2004; Eldred, 2009) and 'business as mission' (BAM) (Lausanne Movement, 2005a; Steffen & Barnett, 2006; Gort & Tunehag, 2018). The holistic mission 'camp' that promotes faith-based personal, community, economic and social development has retained a separate identity in practice-based and theological literature. However, by far the most active discourse in the academic and practice-based literature uses the term

BAM, which has largely subsumed the tentmaking and marketplace ministries literatures.

The expression of Christian FBSE referred to in the practice-based literature as BAM is of particular interest to my research (Johnson, 2009; Steffen & Barnett, 2006). Other terms used to describe BAM in the literature include 'business for transformation' (Lai, 2015), 'transformational ventures' (Transformational Ventures, 2019), 'freedom business' (Freedom Business Alliance, 2019) and 'kingdom business' (Yamamori & Eldred, 2003). Using the term 'Great Commission company,' Rundle and Steffen (2011) define a BAM enterprise as:

a socially responsible, income-producing business managed by kingdom professionals and created for the specific purpose of glorifying God and promoting growth and multiplication of local churches in the least evangelized and least-developed parts of the world. (Rundle & Steffen, 2011, p. 41)

Current definitions of BAM predominantly describe it as profit-making commercial activity that generates revenue and employment as a vehicle for Evangelical Protestant mission activity in less-developed countries. This literature stream typically describes BAM as presenting blended economic and religious objectives, though some definitions also include the creation of social value (Bronkema & Brown, 2009; Johnson, 2009). Ewert (2006), for example, includes social impact in the designation 'business as *integral* mission' (emphasis in the original). A doctoral thesis that investigates the motivations of BAM entrepreneurs finds a similar blended value proposition and identifies economic, social and religious outcomes, concluding that BAM ventures are holistic enterprises engaged in transformational economic, social and spiritual change (Bates, 2011). One of the principal advocates for the BAM movement proposes a more expansive definition that incorporates quadruple social, economic, environmental and spiritual 'bottom lines' (Gort & Tunehag, 2018; Tunehag, 2006)

Scholars in the field call for more academic research into BAM and greater efforts to integrate its practice-based and academic literature more closely with research and theorising about SE. However, the SE and BAM literature streams are for the most part developing separately and in isolation from each other (Albright, Min-Dong, &

Rundle, 2013; Rundle, 2012; Rundle, 2014). I address this gap by bridging literature on BAM and SE and employ the umbrella term FBSE to provide a common ground for integrated research and theory building.

2.5.3 Definition and Integrative Framework

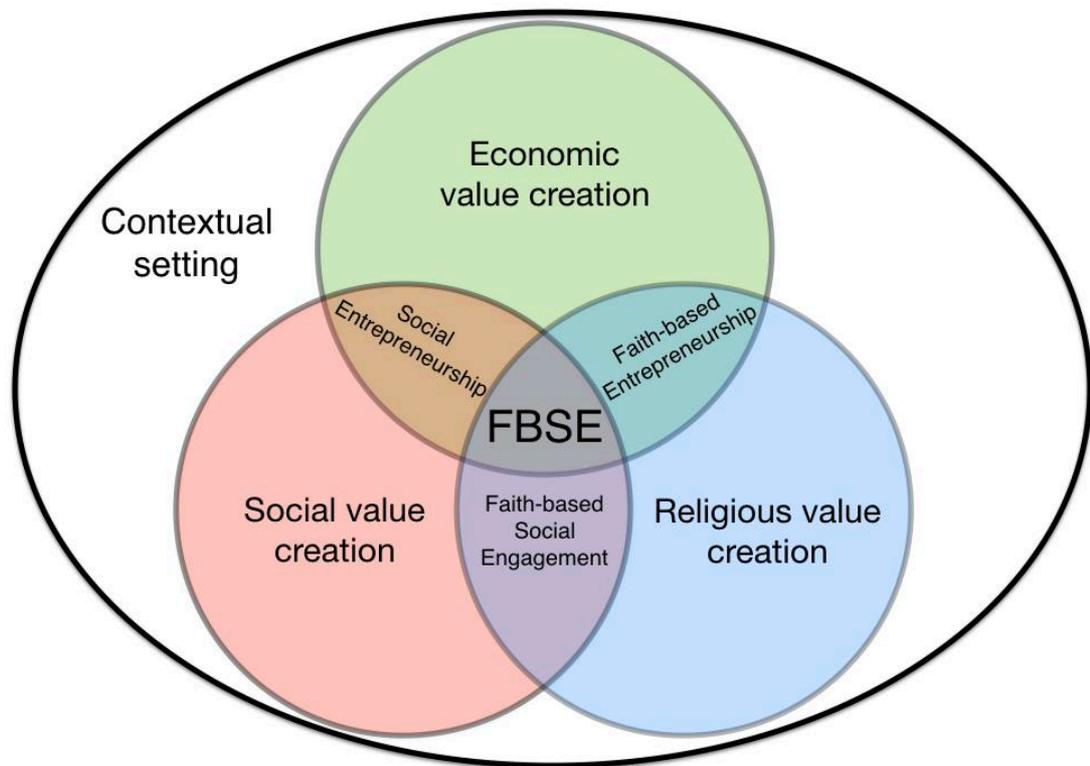
Three common themes emerge from my analysis of extant literature. First, religious faith is a context that influences the enactment of SE and should be recognised as such. Second, SE enacted in a context of religious faith adds religious objectives to the hybrid social and economic value creation proposition widely recognised as characteristic of the process of SE. The greater organisational and institutional complexity produced by including religious objectives, thereby creating three 'bottom lines,' is a commonly noted feature of FBSE and social entrepreneurial FBOs. A third and final theme is that a Christian religious context influences the enactment of SE through biblical mandates to pursue social justice, care for disadvantaged members of society and seek the holistic social, economic and spiritual transformation of individuals and societies.

Based on this review of literature and my previous definition of SE, I define FBSE succinctly as follows:

Faith-based social entrepreneurship is an expression of social entrepreneurship enacted in a distinctive context of religious faith.

Figure 2.1 encapsulates and expands on this definition of FBSE and its distinguishing context.

Figure 2.1
Integrative Framework of FBSE



Adapted from Borquist and de Bruin (2016, p. 231)

The integrative framework I propose in Figure 2.1 locates FBSE at the intersection of SE, faith-based entrepreneurship and faith-based social engagement, each of them representing different hybrid value propositions.

Social value creation is a central concept in the SE literature and apparently so intuitive that it is rarely defined (Hlady-Rispal & Servantie, 2018). However, social value and its creation present significant definitional and measurement challenges since social value is subjective, negotiated among stakeholders, contingent on its contexts, heterogeneous and values-based (Kroeger & Weber, 2014; Young, 2006). This literature suggests that social value is created through positive social change (Stephan *et al.*, 2016) that fulfils “basic and long-standing needs” in society (Certo & Miller, 2008, p. 267), promotes change in the social sector (Dees & Backman, 1994) or catalyses the transformation of systems that create and maintain social problems (Alvord *et al.*, 2004; Mair & Martí, 2006; Waddock & Post, 1991).

Economic value creation and capture are central concepts in the entrepreneurship literature and typically measured by opportunity development leading to financial return and positive change in shareholder wealth (Friedman, 2007; Gartner, 1990). This is not to assert that commercial entrepreneurship does not create social value as well; rather, that economic value creation and capture are widely recognised as the overarching goal of commercial entrepreneurship (Austin *et al.*, 2006; Bacq *et al.*, 2016). For example, Porter and Kramer's (2011) notion of 'shared value' asserts that commercial enterprises create economic value by creating social value. Santos (2012) echoes this claim, affirming that economic value creation improves social welfare through better allocation of resources. Acs, Boardman, and McNeely (2013) develop the idea of shared value further by applying Baumol's (1990) categories of productive, unproductive and destructive entrepreneurship. They conclude that productive entrepreneurship creates both economic and social value, while unproductive or destructive entrepreneurship only creates economic value with no net gain in social value.

In contrast to social and economic value creation, religious value creation has yet to be explicitly described as such in academic, practice-based and theological literature. What I term religious value creation is usually implicit in the desired outcomes of a religious tradition. I contend that religious value is created when processes based on normative religious values and in pursuit of religiously-defined goals lead to positive change at the individual, organisational or societal levels of analysis.

I represent SE in Figure 2.1 as a hybrid process that incorporates a 'blended value' proposition to create both social and economic value, with priority given to social value creation (Emerson, 2003; Hlady-Rispal & Servantie, 2018; McMullen & Warnick, 2016; Nicholls, 2009; Zahra *et al.*, 2014). Santos (2012) refines this description by asserting that in SE the goal of capturing economic value in the form of financial profit is of secondary importance to developing opportunities that create social value.

Faith-based entrepreneurship in Figure 2.1 is portrayed as a hybrid process that combines economic and religious value creation (Dodd & Gotsis, 2007b; Gümüşay,

2015). Entrepreneurship is characteristically described as a process that prioritises economic value creation and capture measured by financial return and positive change in shareholder wealth (Austin *et al.*, 2006; Bacq *et al.*, 2016). Religion is increasingly recognised as an influence on entrepreneurial behaviour, leading to the conclusion that a context of religious faith characterises faith-based entrepreneurship and the blended economic and religious value proposition it represents (Busenitz & Lichtenstein, 2019; Dana, 2010; Smith *et al.*, 2019).

I identify faith-based social engagement in Figure 2.1 as a hybrid phenomenon that combines social and religious value creation (Beaumont, 2008; Göçmen, 2013; Zald & McCarthy, 1998). FBOs meet human need and address contemporary social and environmental problems in a historical context of social engagement that spans centuries (Baglioni, 2017; Nepstad & Williams, 2007). This engagement is based on normative religious mandates to address problems of poverty, seek social justice and protect, care for and empower disadvantaged members of society. Faith-based social engagement is expressed through initiatives that promote community building, social inclusion, holistic wellbeing and economic development (Dinham & Shaw, 2012; Ferguson *et al.*, 2007; Pontifical Council for Justice and Peace, 2004).

Finally, I depict FBSE in Figure 2.1 as a hybrid process that combines the processes and value creation propositions of SE, faith-based entrepreneurship and faith-based social engagement. Hence, FBSE pursues a hybrid mix of social, commercial and religious value creation because of the distinctive religious faith context in which it is enacted (Borquist & de Bruin, 2016; Gümüşay, 2018; Oham, 2015; Roundy *et al.*, 2016).

2.5.4 Contextual Setting and Religious Worldview

Figure 2.1 portrays FBSE as occurring in a contextual setting. As previously set out in Chapter 1, this study explores the influence of religious faith on the enactment of SE and identifies how faith intersects with contexts of values, gender and institutional logics. I argue that a worldview shaped by religious faith is the underpinning contextual setting that defines FBSE.

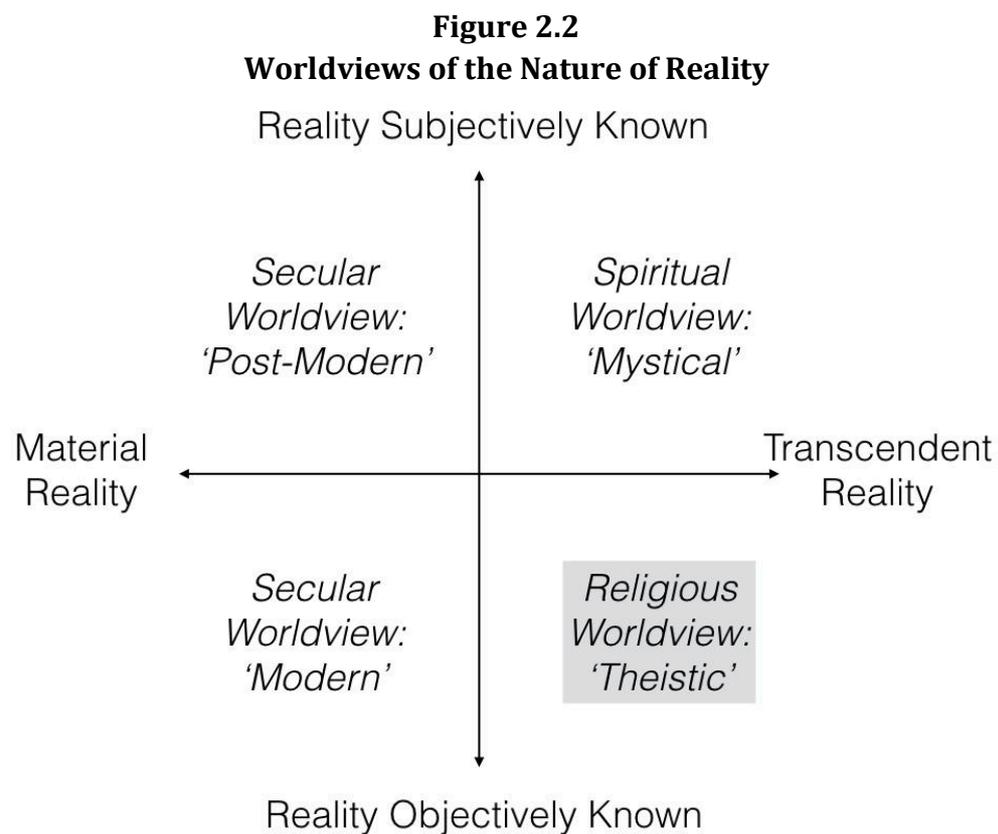
Religious worldview is a foundational concept for understanding how FBSE is enacted. Christianity defines the religious worldview context for this research, though, as noted in Chapter 1, FBSE is shown to take place in and be influenced by worldviews derived from Islam (Almarri & Meewella, 2015; Anwar, 2015; Mulyaningsih & Ramadani, 2017; Salarzahi *et al.*, 2010), Judaism (Busenitz & Lichtenstein, 2019; Cohen *et al.*, 2005; Gordis, 2009), Buddhism (Chou *et al.*, 2016; Lyne, Ryu, Teh, & Morita, 2019; Valliere, 2008), Hinduism (Audretsch & Meyer, 2009; Sundar, 1996) and other religious and spiritual traditions.

Scholars in fields as diverse as linguistics, philosophy, theology and the natural and social sciences employ the concept of worldview (Naugle, 2002). In its simplest definition, a worldview represents a way of looking at the world: “a person’s interpretation of reality and a basic view of life” (Naugle, 2002, p. 260). A comprehensive review of the worldview literature is beyond the scope of this review (see Naugle, 2002), so I adopt the following working definition:

Our worldview forms the context within which we organize and build our understanding of reality. It is the presuppositions we have about the nature of reality, knowledge, morality, and life’s meaning and purpose.
(Kim, Fisher, & McCalman, 2009, p. 116)

A person’s worldview is based on generally unquestioned beliefs and assumptions about reality and knowledge that shape personal definitions of morality and the meaning and purpose of life (Daniels, Franz, & Wong, 2000; Kim *et al.*, 2009). Value systems and priorities are embedded in this worldview and influence how individuals make ethical and moral decisions (Kim *et al.*, 2009; Rohan, 2000). For example, research suggests that male and female worldviews may differ due to the influence of gender socialisation on value priorities and culturally determined roles (Jensen, McGhie, & Jensen, 1991; Struch, Schwartz, & van der Kloot, 2002), though literature on the gendered nature of values and worldviews remains controversial and inconclusive. Since worldviews are socially constructed and contextually embedded, the concept of worldview embodies an unavoidable tautology: a person defines the features of their worldview based on their worldview (Berger & Luckmann, 1967; Naugle, 2002).

A religious worldview is distinct from other worldviews in its approach to ontological beliefs regarding what can (and cannot) constitute reality and epistemological beliefs regarding what can (and cannot) be known about that reality (Ysseldyk, Matheson, & Anisman, 2010). Daniels *et al.* (2000) illustrate differences between religious and secular worldviews by situating these epistemological and ontological beliefs as intersecting dimensions that separate religious worldview types into four quadrants. I have adapted their diagram as shown in Figure 2.2 and use it for analytical purposes in this study.



adapted from Daniels *et al.* (2000, p. 542)

In this figure, the horizontal axis represents a continuum of two contrasting beliefs about reality and existence (ontology). The materialist position that reality is defined by physical matter is on the left, while the view that what is 'real' includes but transcends the material is on the right. The vertical axis represents a continuum of opposing epistemological views of knowledge. The belief that knowledge is based on objective facts external to the observer is on the lower side, while the belief that knowledge is subjective and individually determined is on the upper.

The four quadrants created by these intersecting dimensions of belief about reality and knowledge thus represent stereotypical worldviews. These distinct worldviews are founded on implicit assertions of faith, since each is based on *a priori* philosophical propositions. Worldviews on the left side of the figure represent objective materialist (the ‘modern’) and subjective materialist (the ‘post-modern’) worldviews. I label and refer to these as ‘secular’ worldviews. In contrast, worldviews on the right side hold transcendent views of reality as being either subjectively determined (the ‘mystical’ worldview) or objectively determined (the ‘theistic’ worldview). I characterise and label these as ‘spiritual’ and ‘religious’ worldviews, respectively.

The difference between these two ‘transcendental’ worldviews is based on distinctions between spirituality and religion noted previously. To review, spirituality reflects the individual pursuit of a subjective supernatural experience, while religion is a group activity that invokes the sacred based on universal, normative ideologies and practices (Hill *et al.*, 2000; Hogg *et al.*, 2010; Karakas, 2010). This investigation restricts its analysis to FBSE enacted in the context of a ‘theistic’ religious worldview that recognises the existence of a supreme being or deity. Further, this ‘theistic’ religious worldview is based on the monotheistic Abrahamic tradition recognised as the common origin of Judaism, Christianity and Islam (Gümüşay, 2020; Schwartz, 2005).

Examples from Islam and Christianity illustrate the utility of recognising the shared ‘theistic’ worldview of the Abrahamic religions as a context in which SE is enacted. Aydin (2015) uses the standpoint of an Islamic worldview to contrast its ontology, epistemology and values with the secular worldview of free-market capitalism. This article concludes that the practice of SE resonates with an Islamic worldview because they share compatible beliefs about social responsibility and the role of enterprise.

A historical study of the early Christian movement up through the Reformation by Dodd and Gotsis (2007a) recounts how a Christian religious worldview influenced enterprise values and business ethics in European societies. They conclude that during this period, a Christian worldview influenced beliefs about commercial

enterprise by emphasising social welfare over individual advantage and labour as a humble duty that enables charity and service. Further, they argue that a Christian religious worldview favoured early expressions of SE dating back to Calvin in the 16th century and laid the foundation for contemporary critiques of free-market economic theory. Spear (2010) extends this assertion to the present, noting that religious institutions guided by a Christian religious worldview have played a seminal role in creating expressions of what today is referred to as SE. These two examples drawn from Islam and Christianity illustrate the distinctive nature of religion as a worldview that provides a context which shapes behaviour at the individual, organisational and societal levels of analysis.

Referring again to the contextual setting for the integrative framework I propose in [Figure 2.1](#), a religious worldview also intersects with contexts of normative values, gender and institutional logics in the enactment of FBSE. These contexts and their interactions are explored in-depth and analysed through empirical data in Chapters 4, 5 and 6. Additionally, the contextual setting in which FBSE is enacted is defined by omnibus influences that include what, where, how, who, when and why factors such as geography, culture, history and economic and political systems (Johns, 2006; Welter, 2011). Therefore, Figure 2.1 is integrative rather than exclusive and is presented as a starting point for subsequent analysis and discussion.

2.6 Chapter Conclusion

This chapter builds upon the ‘theological turn’ in entrepreneurship and organisation and management studies (Dyck, 2014) by reviewing and analysing literature on the practice of SE in a religious context, one of the “paths less travelled for exploring the varied and complex SE terrain” (de Bruin & Teasdale, 2019, p. 1). Through this review, I lay a foundation for the study and its contribution to knowledge and theory building in SE.

Four related streams of academic and practice-based literature were reviewed to examine current knowledge of SE enacted in a religious worldview context. I encapsulate conclusions from an analysis of these literature streams in a proposed definition that identifies FBSE as the enactment of SE in a religious worldview context. Further, I propose an integrative framework that depicts FBSE as a

contextually-embedded process that blends social, economic and religious value creation propositions. [Figure 2.1](#) uses this concept of blended value creation to link FBSE to the processes of SE, faith-based entrepreneurship and faith-based social engagement. In so doing, I respond to calls for research into how a religious worldview influences the enactment of SE (Busenitz & Lichtenstein, 2019).

This review of academic and practice-based literature on SE from the standpoint of the Christian religious faith is the basis for empirical examination of the process of FBSE using theoretical lenses of values, gender and institutional logics in Chapters 4 through 6. Prior to presenting and discussing empirical findings, the research approach adopted for the study is set out in Chapter 3.

3 Research Strategy: Paradigm, Methodology and Design

3.1 Chapter Introduction

The previous chapter reviewed literature that provides the foundational concepts that underpin my definition of faith-based social entrepreneurship (FBSE). This chapter presents the strategy I adopted to answer the questions that motivate this exploratory research into the nature and characteristics of FBSE. I contend that answering these research questions requires an interpretive, qualitative research methodology based on a social constructionist paradigm (Creswell, 2014; Lindgren & Packendorff, 2009). This combination of paradigm and methodology is suited for building theory about social entrepreneurship (SE) and how it is enacted in the rarely investigated context of religious faith (Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Pettigrew, 1990; Yin, 2014).

The social entrepreneurial organisation is the primary level of analysis identified in this research. The multiple case study design I employ (Stake, 2005; Stake, 2006; Yin, 2014) incorporates direct observation, archival research and data analysis in a comparative study of eight social entrepreneurial organisations located in three countries. Organisations represent faith-based, faith-inspired and secular enactments of SE, providing opportunities to analyse data across countries and organisational types. Analysis also investigates macro institutional and micro individual factors in keeping with Saebi *et al.* (2019) who define SE as a multilevel, multidimensional phenomenon. The multilevel methodology used in the study responds to recommendations by Hackman (2003) that research should 'bracket' the primary analysis level by examining constructs at both a higher and lower level in order to reveal the social, organisational and individual dynamics involved.

The following two sections present the paradigm, methodology and design that define the research strategy used in this investigation (Creswell, 2014). Crucial ethical issues considered in the research methodology are then identified, and details on the cases and their selection are presented. Data collection and analysis

methods are defined, and the chapter concludes with a summary that leads to the first empirical examination of FBSE in Chapter 4.

3.2 Research Paradigm

Research paradigms are described in the literature from both practical and philosophical perspectives. The practical view is represented by Kuhn (1970/2012, p. 8), who defines a paradigm as “a shared commitment to follow the same rules and standards in scientific research.” Guba and Lincoln (1994) offer the philosophical perspective that:

A paradigm may be viewed as a set of basic beliefs (or metaphysics) that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the ‘world,’ the individual’s place in it, and the range of possible relationships to that world and its parts, as, for example, cosmologies and theologies do. Guba and Lincoln (1994, p. 107)

Uniting these two views, the research paradigm I adopt describes my position on questions of ontology (the nature of reality and the definition of what is ‘real’ and knowable), epistemology (the nature of knowledge and the definition of what are ‘facts’) and methodology (the principles for creating knowledge through research) (Burrell & Morgan, 1979/2016; Guba, 1990; Guba & Lincoln, 1994; Lindgren & Packendorff, 2009; Su, 2018). A set of fundamental *a priori* beliefs accepted to be true as a matter of faith underpins answers to these questions of ontology, epistemology and methodology (Guba, 1990). Therefore, no particular research paradigm can be privileged over another except to the degree it is more appropriate to the worldview of the researcher and the aims of the inquiry.

3.2.1 An Interpretivist, Constructivist Paradigm

Guba and Lincoln (1994) identify an investigation’s research paradigm as an expression of the worldview the researcher brings to the research task. Research for this thesis was conducted following a paradigm referred to as constructivism or social constructionism (Berger & Luckmann, 1967; Grandy, 2018; Lincoln & Guba, 1985; Schwandt, 1994). I chose an interpretivist, constructivist paradigm since it offers a better fit with the research aims of this study and my worldview as

researcher. This paradigm was chosen over the critical realist or pragmatic/participatory paradigms also used in the social sciences and in contrast to the positivist or postpositivist paradigm used predominantly in the physical sciences (Creswell, 2014).

Constructivism is founded on the belief that reality is subjective, a perspective termed ontological relativity. Ontological relativity holds that “all tenable statements about existence depend on a worldview, and no worldview is uniquely determined by empirical or sense data about the world” (Patton, 2015, p. 122). The constructivist assertion that reality is subjective and socially constructed contrasts with a positivist and postpositivist ‘realism’ that claims an objective reality exists and can be empirically discovered (Lincoln & Guba, 2011). Further, constructivism adopts a transactional epistemology that believes knowledge is subjectively created and validated in the interactions between researcher and researched, and is thus shaped and mediated by values (Guba & Lincoln, 1994). The assertion that knowledge is contextually embedded and socially constructed is juxtaposed with a positivist and postpositivist epistemology that researcher and researched are distinct entities and that contextual influences must be eliminated to gain ‘true’ knowledge about reality.

The research paradigm used in this investigation of FBSE reflects a constructivist perspective modified by realism, a position taken by many researchers in the field of SE (Lehner & Kansikas, 2013). This modification of a purely subjective constructivist paradigm is consistent with the ‘theistic’ worldview I hold as researcher that affirms a transcendent view of reality and the belief that this reality is objectively knowable, albeit within limits (see [Section 2.5.4](#)).

Synthesising principles enumerated by scholars in the field (Creswell, 2014; Grandy, 2018; Lincoln & Guba, 2011; Patton, 2015), the constructivist paradigm I employ suggests that:

- Individuals create subjective understandings of reality as they interpret their social world, implying that multiple realities exist;
- These social realities are constructed through perception, experience and interactions;

- Social realities are ‘real’ and ‘true’ insofar as their consequences are regarded as ‘real’ and ‘true’;
- The research process interprets and creates both reality and knowledge in the interaction between researcher and research participants.

3.2.2 Role of the Researcher

The research paradigm I apply in this study is interpretive in that it acknowledges the role and influence of the researcher as the principal instrument used to gather and analyse data (Creswell, 2014; Lincoln & Guba, 1985). Since research conducted using an interpretive paradigm is conducted from a particular point of view, the paradigm recognises and incorporates the values, biases and experiences of the researcher (Stutz & Sachs, 2018). My background as researcher shapes the direction and interpretation of the data presented in this thesis, requiring reflexivity and a recognition that my positionality is an integral part of this research (Corlett & Mavin, 2018; Creswell, 2014). Awareness of my background and worldview also helps the reader evaluate the validity of the truth claims I make (Cope, 2005).

For this reason, [Section 1.2](#) presents my journey to the thesis and its research questions. My approach and interpretations are shaped by my social position as a male of European ethnicity acculturated by my upbringing in a middle-class family in the Pacific Northwest region of the United States. Privileges of higher education and the opportunity to engage in a variety of work and travel experiences further shape my position as a researcher. My Christian faith provides me with a ‘theistic’ worldview (Daniels *et al.*, 2000; Kim *et al.*, 2009), defines my sense of life purpose and calling (Dik & Duffy, 2009) and determines the nature of my professional work.

My past experiences and connections also influence this research. Experience with faith-based organisations (FBOs) engaged in community and economic development and with various expressions of SE in Global South countries contribute to how I identify the research problem, settings and participants, collect data and then interpret it. My connections give me privileged access to the phenomenon of FBSE enacted in a Christian setting and worldview. I also benefit from prior experience with four of the eight organisations participating in this research. This privileged access is both an advantage and a disadvantage, and I have

adopted measures to mitigate the disadvantages as presented in [Section 3.4](#). [Section 7.4](#) also discusses my role as researcher in its analysis of potential limitations to the validity and generalisability of study findings.

3.3 Research Methodology and Design

In addition to defining positions taken on ontology and epistemology, a research strategy also describes the methodology and design used to conduct the investigation (Creswell, 2014; Guba, 1990; Guba & Lincoln, 1994). This section presents the qualitative and practice methodologies I employ and the comparative multiple case study research design upon which the research is based.

3.3.1 Qualitative Inquiry

I adopted a qualitative methodology due to its constructivist definitions of ontology and epistemology and the exploratory nature of the study's research questions. The purpose of qualitative research is "to explore the general, complex set of factors surrounding the central phenomenon and present the broad, varied perspectives or meanings that participants hold" (Creswell, 2014, p. 140). The benefit of qualitative inquiry for this study "lies in its capacity to provide insights, rich details, and thick descriptions" (Jack & Anderson, 2002, p. 473).

Qualitative, interpretive methodologies based on a constructivist paradigm are increasingly recommended in the wider field entrepreneurship research, one that has been traditionally dominated by quantitative research based on a positivist or post-positivist paradigm (Dana & Dana, 2005). Qualitative research is recognised to be better suited for "capturing the richness and diversity of the context(s)" in which entrepreneurship occurs (Welter, 2011, p. 177). Understanding entrepreneurship as a multilevel, contextually embedded process requires a constructivist research paradigm that embraces the diversity of its expressions and influences, thereby contributing to theory building (Downing, 2005; Drakopoulou-Dodd, Pret, & Shaw, 2016; Lindgren & Packendorff, 2009). An inquiry into the role of values in entrepreneurial behaviour by Kirkley (2016) provides a fitting example of entrepreneurship research using a qualitative research paradigm similar to mine. The study identifies a specific value set associated with entrepreneurial behaviour

through research based on an interpretive, constructivist paradigm that recognises values as socially determined, subjective and revealed through narrative.

A qualitative methodology is widely used to investigate the multiple dimensions and expressions of SE (de Bruin & Teasdale, 2019). A frequently cited article by Nicholls (2010) concludes that SE research reflects a 'multidisciplinary contest' and is in a 'pre-paradigmatic state' because it lacks an established research paradigm. Lehner and Kansikas (2013) respond to this challenge in a systematic review of literature that examines the ontological and epistemological perspectives applied to empirical research into SE. They conclude that SE research does indeed have an established research paradigm, one that views SE as voluntarily constructed through narrative and political processes. Lehner and Kansikas (2013) find that the predominant approach guiding SE research to date is characterised by a constructivist/realist ontology, a hermeneutic and structuralist epistemology and an interpretive structuralist research methodology.

FBSE is a relatively unexplored area of academic inquiry; hence, I have adopted an interpretivistic, qualitative methodology (Creswell, 2014; Patton, 2015). This methodology is used because the concept of FBSE is 'immature' and needs to be explored, previous research and theory are lacking and the critical variables are unknown (Creswell, 2014; Morse, 1991). Consequently, I conduct research within an inductive 'context of discovery' rather than a deductive 'context of justification' that confirms or disproves an existing theoretical framework (Cope, 2005; Guba & Lincoln, 1994; Hoyningen-Huene, 1987; Schickore & Steinle, 2006).

The data I seek regarding FBSE is contained in the experiences and perspectives of persons directly involved in it. Therefore, the research task is to listen carefully to its practitioners (Patton, 2015). The qualitative methodology I employ aims to develop a complex, holistic account of FBSE using the diverse perspectives of practitioners interpreted through multiple theoretical lenses (Dana & Dana, 2005; Creswell, 2014). I gathered data in a natural setting by talking to practitioners, studying their organisations over time and integrating multiple data sources. The methodology was also flexible and emergent during the data-gathering phase as new information and issues surfaced. In data analysis, I attempt to give primacy to

the meanings participants assign to their activity rather than imposing meanings derived from the literature or my experience (Lincoln & Guba, 1985). Consequently, reflexivity is an integral part of my practice of qualitative research (Corlett & Mavin, 2018). Analysis of qualitative data proceeded inductively and deductively and incorporated applicable theory through a process described in greater detail in [Section 3.6.2](#).

3.3.2 Practice Perspective

I adopt a practice perspective (Chalmers & Shaw, 2017) to investigate the context and enactment of FBSE. A practice perspective has been applied to gain insights into each of the focus areas for this thesis: entrepreneurship (de Clercq & Voronov, 2009; Gartner, Stam, Thompson, & Verduyn, 2016), SE (Kannampuzha & Hockerts, 2019; Mair *et al.*, 2012; Ormiston, 2019), the sociology of religion and gender (Neitz, 2004) and the influence of religious faith on business activity (Werner, 2008). I respond to a call from Welter *et al.* (2017, p. 311) for research that explores “everyday” expressions of entrepreneurship by incorporating a practice perspective that locates entrepreneurship in “a broader context of reasons, purposes, and values for why and how entrepreneurship emerges.”

The shift from viewing social phenomena as static concepts to viewing them as lived experiences implies a change in language, a change observable in recent studies of entrepreneurship and SE. A practice approach to research emphasises that practices are active and constitutive by describing the phenomena of interest using gerunds rather than nouns: *organising* rather than organisation (Feldman & Orlikowski, 2011; Jarzabkowski & Paul Spee, 2009), *entrepreneuring* rather than entrepreneurship (Johannisson, 2011; Steyaert, 2007) and *social entrepreneuring* rather than SE (Anderson, Younis, Hashim, & Air, 2019; Johannisson, 2018). While I will continue to refer to SE and FBSE in order to maintain consistency with the literature, it would be more accurate to describe the focus of this investigation as ‘social *entrepreneuring* in a religious faith context.’

Context, or, to be more accurate, ‘contextualising,’ is an essential analytical theme in my investigation, since “practice occurs within a coexistent and fluid interplay between contexts” (Jarzabkowski, 2004, p. 542). A focus on everyday activities in

this research emphasizes that social practices like entrepreneurship are contextually embedded (Chalmers & Shaw, 2017; Corradi *et al.*, 2010; Welter, 2011). In line with a practice perspective, I investigate the context of religious faith as “lived religion”: a social activity constructed and reinforced through everyday actions rather than philosophies based on theological affirmations and creeds (Hall, 1997; McGuire, 2008; Wuthnow, 2011). The setting of this study in developing countries of the Global South also suggests the importance of a practice perspective, as it is well suited to exploring the lived experiences and everyday activities of disadvantaged or stigmatised population groups (Drakopoulou-Dodd, Pret, & Shaw, 2016; Lysaght *et al.*, 2018; Teasdale, Steiner, & Roy, 2020).

3.3.3 Comparative Multiple Case Study Design

I chose a multiple case study research design (Stake, 2005; Stake, 2006) because this design is appropriate for investigating complex social phenomena and inductively developing generalisable theoretical conclusions (Eisenhardt & Graebner, 2007; Pettigrew, 1990). A case study is defined as “an empirical inquiry that investigates a contemporary phenomenon (the ‘case’) in-depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident” (Yin, 2014, p. 16). FBSE represents an ‘extreme’ or ‘edge’ phenomenon particularly useful for building theory from case studies (Eisenhardt & Graebner, 2007; Pettigrew, 1990). Multiple case study research is particularly appropriate when investigating a complex social process such as FBSE that occurs at different locations not linked organisationally or programmatically (Creswell, 2014; Stake, 2006).

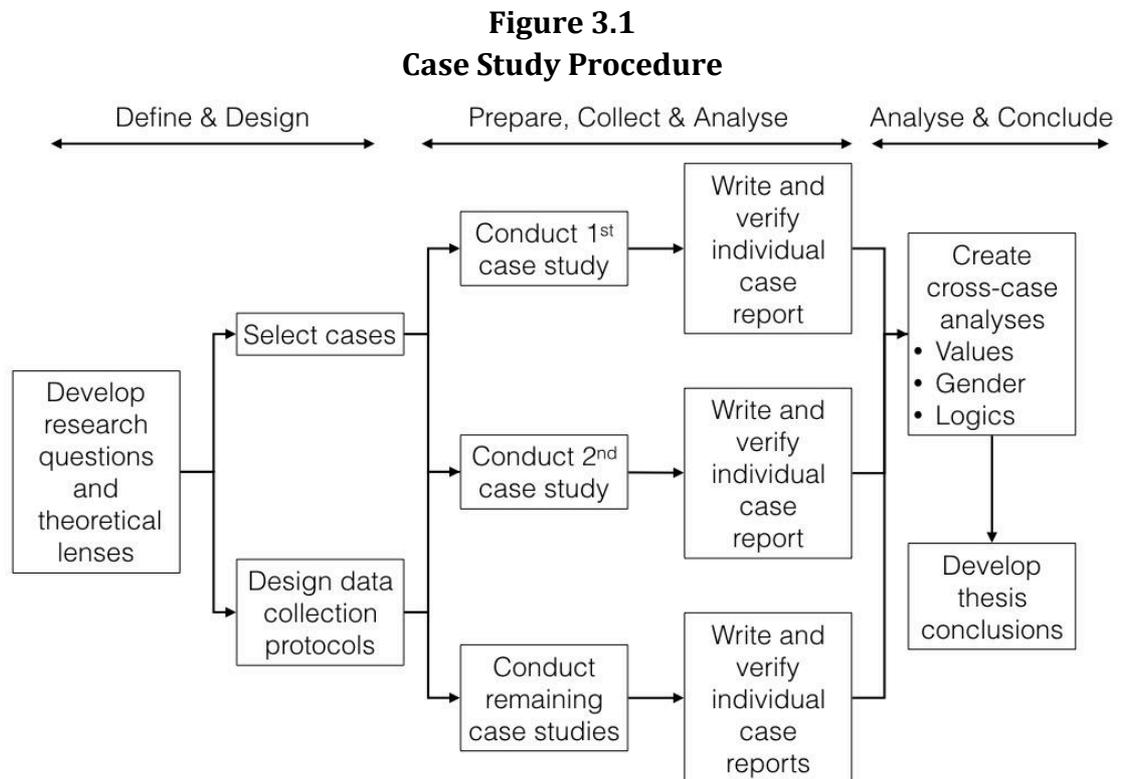
As noted previously, the comparative multiple case study design I employ investigates FBSE as a multidimensional, multilevel phenomenon (Caronna, Pollack, & Scott, 2009). Organisations are the primary level of analysis, and thus define the ‘cases’ explored, though individual and societal dynamics are also considered in recognition that SE is a multilevel phenomenon (Saebi *et al.*, 2019).

Entrepreneurship research increasingly recognises the utility of a case study design for expanding knowledge and building theory (Perren & Ram, 2004). Case studies have been used to explore diverse topics in entrepreneurship such as the discovery

of opportunities (Shane, 2000), social value creation (Korsgaard & Anderson, 2011), spirituality (Ganzin *et al.*, 2020), the influence of gender identities (García & Welter, 2011), the influence of institutional logics (Spedale & Watson, 2014) and institutional entrepreneurship (Greenwood & Suddaby, 2006).

Empirical research into the enactment of SE frequently uses case studies to investigate its characteristics, gendered nature, institutional logics and values. Case studies are used in seminal works that explore aspects of SE such as its social change and transformation objectives (Alvord *et al.*, 2004; Luke & Chu, 2013), and the distinct ways opportunities are identified and developed (Corner & Ho, 2010; Perrini, Vurro, & Costanzo, 2010; Robinson, 2006). Crucial contributions to understanding SE as a gendered process have come from case studies of social entrepreneurial organisations in Global South countries (Cherrier *et al.*, 2018; Datta & Gailey, 2012; Haugh & Talwar, 2016). Significant insights into the institutional logics of SE and how organisations respond to multiple, conflicting logic prescriptions have been gained through research based on case studies (Battilana & Dorado, 2010; Hockerts, 2010; Maibom & Smith, 2016; Mair & Martí, 2009; Mitzinneck & Besharov, 2019; Pache & Santos, 2013b). Finally, the scarce literature that explores expressions of FBSE is primarily based on case studies of social entrepreneurial FBOs (Alderson, 2011; Ndemo, 2006; Nicolopoulou, Chell, & Karataş-Özkan, 2006; Oham, 2015; Omorede, 2014; Perriton, 2017; Roundy *et al.*, 2016; Werber *et al.*, 2014).

Research conducted for this thesis applies the multiple case replication design (Stake, 2006; Yin, 2014) illustrated in Figure 3.1.



Adapted from Yin (2014, p. 60)

A replication design views individual case studies as discrete experiments, each case contributing data that confirms or disconfirms emergent relationships. A series of case studies is therefore analogous to multiple experiments that together contribute to theory building (Eisenhardt, 1989; Yin, 2014). As depicted in Figure 3.1, the multiple case study design I employ began with the creation of an initial set of research questions and theoretical lenses. A sampling method was developed, cases were selected and data collection protocols designed as presented in Section 3.5. Data collection through desk research and fieldwork together with concurrent data analysis were carried out according to procedures detailed in Section 3.6, concluding with an individual case report that was reviewed and validated by each organisation. Cross-case analyses using the theoretical lenses of values, gender and institutional logics were created and form the basis for findings reported in Chapters 4 through 6. Synthesis of data and findings across cases and theoretical lenses are the foundation for research conclusions presented in Chapter 7.

3.4 Ethical Considerations

Ethical considerations are at the heart of the research process I adopt and an integral part of all its phases, especially because its qualitative approach involves human participants (Patton, 2015; Webster, Lewis, & Brown, 2014). In addition to crucial moral and legal aspects, ethical conduct in research has a direct bearing on the quality and validity of research findings (Creswell, 2014; Yin, 2014).

Massey University's *Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants* applies to my research and is followed strictly in its design and methodology. The University's Human Research Ethics Committee reviewed the ethical implications of this study's research design and found that it complies with the guidelines for "low risk" certification (notification number 4000015784, dated 24 March 2016). A copy of this certification is provided in [Appendix B](#).

Ethical issues have been considered in my research during all phases of design, participant selection, data collection, data analysis, reporting and data storage (Creswell, 2014). Scholars and standard-setting bodies broadly agree on the principles of ethical research (Creswell, 2014; Kvale, 2007; Patton, 2015; Webster, Lewis, & Brown, 2014), and based on this literature I have incorporated the following measures:

- *Positive purpose*: this study aims to create social benefit for participants, practitioners and the academic community;
- *Sensitivity to ethical considerations*: I attended my university's research ethics seminar and incorporated guidance from literature on the unique ethical challenges of qualitative case study research;
- *Informed consent*: research objectives and methodology were explained verbally and in writing to potential participants, who received and voluntarily signed a consent form that provided information on their rights as participants. The participant information sheet is shown in [Appendix C](#) and [Appendix D](#) presents the consent form. Copies of the consent form signed by each participant are available on request;

- *Respect for confidentiality and anonymity*: participants were given the option to remain anonymous and, in each case, gave me permission to use their real names and those of their organisations;
- *Risk assessment and safety*: potentially adverse consequences and sensitive areas of information were identified with participants so that data gathering, analysis and reporting could be done in a way that respects their rights, needs, values and desires;
- *Verification*: participants reviewed and suggested corrections to case reports on their organisations and received a copy of the final corrected version;
- *Reciprocity and beneficence*: participants received a small thank-you gift item after interviews were conducted. Following the interviews and in subsequent communication, I responded to requests from participants for advice and counsel about the operational challenges they were facing. On two occasions, I responded to a request from Samaritana to offer seminars for staff members on the principles and practice of FBSE.

Additional ethical issues were considered in the research design due to the unique cross-gender and cross-cultural settings in which it was conducted. My social identity and position is as a male doctoral researcher of European descent coming from a New Zealand university. In contrast, participants are women leaders of social entrepreneurial organisations located in the Global South countries of the Philippines, Thailand and Vietnam. Therefore, the design and conduct of my research also considers the intersection of these contexts in their social and representational dimensions, requiring a high degree of reflexivity on my part (Rodriguez, 2018).

Research that crosses the boundaries of social positioning in gender, ethnicity, culture and social class is not inherently inappropriate on ethical grounds. Such research can generate valuable insights for both researchers and participants and, when done sensitively, cross-boundary research can empower participants and provide valuable opportunities for reflection (Scheyvens & Leslie, 2000). My experiences living in Global South countries and my professional work empowering organisations and communities in these locations have made me acutely aware of

the power imbalances that arise due to gender, colonisation and globalisation. In response, I seek through this doctoral research to recognise a multiplicity of perspectives, engage participants and give them a voice by prioritising their lived experiences in a way that is respectful and culturally informed (Bell & Kothiyal, 2018; Weston & Imas, 2018). These considerations form part of the ethical practice of research applied in this study.

3.5 Sampling and Cases

This section presents the rationale for case selection and describes the organisations and country settings from which data were gathered. Information on sampling method and the organisations selected for study provides the background for findings reported in Chapters 4 through 6.

3.5.1 Sampling

My goal was to construct a set of cases reflecting balance, variety, relevance to the study topic and opportunity to learn, rather than to identify a representative sample based on attributes (Stake, 2006; Yin, 2014). As recommended by Pettigrew (1990), participating organizations were sufficiently different from each other to explore the phenomenon (they are faith-based, faith-inspired and secular; for-profit and non-profit, in various national settings) yet sufficiently similar in the social problems they address and the religious faith tradition they incorporate to produce valid cross-group and within-group findings. Selected organizations were mature, ensuring they would have sufficient experience in enacting SE.

Case selection was based on a non-probability purposeful sampling method appropriate for an instrumental multiple-case comparative study such as this (Stake, 2006; Patton, 2015). As recommended for a multiple case study design, cases were selected using a replication logic in contrast to a sampling logic based on characteristics and the goal of representativeness (Eisenhardt & Graebner, 2007; Yin, 2014). Organisations engaged in social entrepreneurial initiatives were separated into faith-based, faith-inspired and secular groups in order to produce cross-case findings within groups (literal replication) and comparative findings between groups (theoretical replication), thereby improving the validity and

generalisability of conclusions drawn from the data (Yin, 2014). Cases were selected to create matched pairs, making it possible to compare equal numbers of cases based on differences between theoretically relevant predictors, referred to as 'case control' (Johns, 1991). The final number of cases studied was chosen to fit within the range of four to ten deemed sufficient to develop valid theoretical generalisations from multiple case study research (Cope, 2005; Eisenhardt, 1989; Stake, 1994)

My prior professional relationships provided the opportunity for special access to social entrepreneurial organizations in Southeast Asian countries, and candidates were initially identified within this group. Internet searches were conducted to identify other potential candidates in these countries, and these were added to constitute the final pool of organisations. To make data collection and analysis manageable, I limited the pool to social entrepreneurial organisations located in the Philippines, Thailand and Vietnam and the expression of religion to the Christian faith. This delimitation of scope is not to suggest that organisations in other countries or those motivated by other religious faiths are less interesting or important. Rather, these delimitations were made to control the scope of the investigation, take advantage of privileged access and insights I bring to the research task and better focus the findings.

Cases selected for the study were chosen in a two-stage screening procedure based on criteria that define a potential candidate organisation (Yin, 2014). Criteria used were:

- Religious faith orientation
- Enterprise sector
- Beneficiaries of the enterprise
- Type of enterprise
- Geographic location
- Similarity to other candidate organisations
- Uniqueness and opportunity for learning
- Opportunity for special access

In the first stage of case selection, the pool of candidate organisations was constructed and recorded in a matrix that identified organisational characteristics of interest. Organisations were then selected and a list was generated that provided balance and variety within and across countries based on these criteria. In the second stage, leaders of the candidate organisations were contacted and invited to participate in the research. A copy of the participant information sheet sent to each candidate organisation is provided in [Appendix C](#). As organisations accepted or declined the invitations, further adjustments were made to the list in order to maintain the matched pairs that provide literal and theoretical replication. The initial group of confirmed participants included a faith-based and a secular organisation pair in the Philippines, Thailand and Vietnam, for a total of six.

The emergent nature of qualitative research provided the opportunity to add two more cases from the Philippines during the selection process. Upon reviewing the pool of candidates, I discovered that some social entrepreneurial organisations in the Philippines identified through internet research were secular, yet their founder-leaders claimed to be inspired by the Christian religious faith to engage in SE. It became clear that my binary faith-based vs. secular categorisation did not capture the nuanced influence of religious faith on the enactment of SE. The predominantly Christian cultural and religious heritage of the Philippines provides a favourable environment for this organisation type and, as a result, I recruited two additional organisations that I categorise as ‘faith-inspired.’

3.5.2 Cases

By the end of the sampling process, I had selected and recruited eight organisations located in three countries: the Philippines, Thailand and Vietnam. These countries provide a range of cultural, political and religious environments in which SE is enacted, thereby improving the generalisability of findings. A matched pair comparative case design (Hockerts, 2010; Pache & Santos, 2013b) afforded opportunity to analyse cross-group and within-group data about how these organisations engage in SE across different national, cultural and religious situations. The final selection of cases and their categories is shown in Table 3.1.

Table 3.1
Categorisation of Cases

Countries (total organisations)	Faith-based	Faith-inspired	Secular
Philippines (4)	Samaritana	Jacinto & Lirio KKHC	Habi
Thailand (2)	Thai Village		WEAVE
Vietnam (2)	Bright Solutions		CSR D

The Philippines, Thailand and Vietnam are the national settings for matched pairs of faith-based and secular organisations. An additional pair of faith-inspired organisations is located in the Philippines, providing a third organisational category and further opportunity for comparative analysis based on literal and theoretical replication. Detailed information on the organisations that agreed to participate in the research is furnished in Table 3.2.

Table 3.2
Case Descriptions

Location	Organisation, type and year founded	Sector	Beneficiaries	Enterprise type and form₁	Size (Employees)	Data sources (number)	Interviewee₂
Philippines urban	Habi Footwear <i>secular</i> 2011	Ethical fashion	Urban poor women and families	WISE/CD enterprise FPO	4 full-time 2 part-time 20 artisans	Interviews (2) Media (45) Archival docs (14) Field visits (2)	Janine Chiong, CEO-President Bernadee Uy, CFO-Dir. Community Dev.
Philippines rural	Jacinto & Lirio <i>faith-inspired</i> 2010	Ethical fashion	Rural poor women and families	WISE/CD enterprise FPO	3 full-time 6 part-time 5 artisans	Interviews (2) Media (13) Archival docs (66) Field visits (2)	Anne Yee, CEO Noreen Bautista, former CEO
Philippines rural	KKHC <i>faith-inspired</i> 2015	Arts & Crafts	Indigenous women and families	CD enterprise Partnership	2 volunteers 2 part-time 14 artisans	Interviews (4) Media (6) Archival docs (82) Field visits (2)	Churchille Montealto, co-founder; Comm. Dev. Maureen Olayta, co-founder; CFO
Philippines urban	Samaritana <i>faith-based</i> 1992	Arts & Crafts	Trafficked women and their families	Trading NPO/WISE	6 full-time 3 part-time 12 trainees	Interviews (6) Media (34) Archival docs (20) Field visits (2)	Thelma Nambu, Founder, Prog. Dir. Jonathan Nambu, Exec. Dir.

Location	Organisation, type and year founded	Sector	Beneficiaries	Enterprise type and form ¹	Size (Employees)	Data sources (number)	Interviewees ²
Thailand urban/rural	Thai Village <i>faith-based</i> 2004	Arts & Crafts	Refugees Indigenous ethnic groups	Trading NPO/ WISE/CD enterprise	8 full-time 3 part-time 100 artisans	Interviews (3) Media (8) Archival docs (123) Field visits (2)	Liz Meister, Founder, Director Katie Lehman, Production Mgr.
Thailand rural	WEAVE <i>secular</i> 1990	Arts & Crafts	Refugees Indigenous ethnic groups	Trading NPO/ WISE/CD enterprise	14 full-time 150 artisans	Interviews (3) Media (35) Archival docs (122) Field visits (2)	Mitos Urgel, Exec. Dir. Umaporn Pojorn, Marketing Dir.
Vietnam urban	Bright Solutions <i>faith-based</i> 2009	Arts & Crafts	Urban poor women	WISE/CD enterprise FPO	10 full-time	Interviews (2) Media (18) Archival docs (15) Field visits (1)	Fiona Briers, Director
Vietnam urban/rural	Susu Xanh 2016-18; CSR <i>secular</i> 2008	Retail food	Urban consumers, rural farmers	CD enterprise NPO	7 full-time	Interviews (2) Media (1) Archival docs (16) Field visits (1)	Lâm Thị Thu Sửu, founder, former Exec. Dir. Phạm Thị Diệu My, current Exec. Dir.

¹WISE - Work integration social enterprise, providing employment opportunities through training; CD - Community development enterprise, a multi-stakeholder enterprise focusing on revitalisation or development benefits for a community; Trading NPO - Non-profit social benefit organisation with commercial activity, integrated or as a subsidiary. Classification derived from Defourny and Kim (2011). FPO: for-profit organisation; NPO: non-profit organisation.

²Interviewees gave me written permission to use their names and that of their organisations. Except for Jonathan Nambu, interviewees are women.

The locations of the social entrepreneurial organisations I studied in the Philippines, Thailand and Vietnam are shown on a map in [Appendix F](#). These organisations respond to similar social challenges that include rural and urban poverty, environmental degradation, unemployment, lack of formal education and vocational skills, human trafficking, and discrimination against women, minorities and vulnerable members of society (Bidet & Defourney, 2019; Jahan, 2016). However, the socio-political realities and religious situations of each country vary.

The recent history of Vietnam, a majority Buddhist country, is marked by the founding in 1976 of the Communist Party-led Socialist Republic of Vietnam, based on the ideology that the state should be the single entity responsible for meeting citizen needs. Economic reforms undertaken in 1986 were designed to create a 'socialist-oriented market economy,' encourage foreign investment and entrepreneurial activity, reduce state social services and subsidies, and encourage social benefit activity by non-profit and private sector organizations. Nevertheless, in 2015, 75% of the poorest quintile of Vietnam's population received state and private social assistance benefits. In contrast, poverty alleviation measures by state and private agencies reached only 57% of this population segment in the Philippines, a predominantly Christian country, and in Thailand where 99% of eligible Thai citizens in this quintile received state-sponsored social assistance benefits (Jahan, 2016). However, in majority Buddhist Thailand the plight of those who remain ineligible for state assistance – refugees from neighbouring Myanmar and migrant ethnic minority groups from Laos, China and Myanmar (collectively referred to as 'hill tribes') – is an added challenge.

In the Philippines, I studied secular organization Habi Footwear, faith-inspired organisations Jacinto & Lirio and Katutubong Kamay Handicrafts Company, and FBO Samaritana Transformation Ministries. Habi Footwear (whose company name derives from the Tagalog word 'habi,' meaning 'to weave') is the business name of Sosyal Revolution, Inc., a for-profit, privately held corporation based in Manila. Initially conceived as a group thesis project by six students enrolled at Ateneo de Manila University, Habi manufactures and sells footwear made from 'upcycled' t-shirt remnants, recycled tires and jute fibre and markets it to fashion-conscious and

environmentally aware local and international consumers. Habi addresses problems of poverty and exploitation by adding value to mats woven from fabric remnants by women in low-income neighbourhoods, reducing the solid waste that enters landfills, promoting social involvement and responsible consumption by its customers and encouraging national pride. I categorise Habi as a *secular* organisation because it does not identify religious faith as inspiration for its engagement in SE, nor do its founders. Organisational type defined by the degree of influence exerted by religious faith was defined in [Section 1.3.2](#).

Jacinto & Lirio produces and markets ethically and sustainably produced bags, wallets, journals and planners made from locally-sourced materials. The primary raw material in its products is 'plant leather' made from water hyacinth (an invasive aquatic plant that clogs lakes and rivers in the Philippines). Company goals are to transform a 'pest' into stylish products that emphasise responsible consumption and national pride, remediate environmental impacts by clearing waterways and empower affected communities through sustainable livelihoods and social development programmes that alleviate poverty. Jacinto & Lirio is categorised as a *faith-inspired* organisation because its founders identify religious faith as their personal inspiration for the venture, though the organisation does not incorporate religious practices in its operation.

Katutubong Kamay Handicrafts Company (KKHC) engages in the design, production and sale of fashion jewellery based on traditional materials and handicraft skills of the Ati Indigenous people group living on Guimaras Island in the central Philippines and the Matigsalug Indigenous people of Mindanao Island in the southern Philippines. The organisation takes its name from the Tagalog phrase '*katutubong kamay*' meaning native or Indigenous hand and, by extension, Indigenous handicrafts. KKHC sells these items at handicraft bazaar events in Metro Manila, by consignment in four stores in Manila and through the online marketplace shopinas.com. KKHC founders also advocate for change in the social and economic structures that disadvantage Indigenous peoples. As with Jacinto & Lirio, I categorise KKHC as *faith-inspired* because one of the founders cites her Christian faith as a primary motivation for engaging in SE, although the organisation does not identify itself as being faith-based.

Samaritana, whose name derives from the Biblical story of a Samaritan woman's transformational encounter with Jesus, provides social and spiritual services and income-generating opportunities to women survivors of human trafficking in Manila. It addresses problems of prostitution and human trafficking based on a holistic or transformational development model (Myers, 1999) that incorporates social, spiritual, intellectual and economic interventions. Samaritana's model has included 'livelihood training' and 'income generation' activities from its inception. Women in its 'aftercare' programme earn a monthly allowance by producing handmade greeting cards and jewellery sold through wholesale distributors in the US. A partnership with the organisation Micro Business Mentors offers microfinance and small business development services to programme graduates and targeted urban poor communities. Samaritana and its founders identify religious faith as a foundational motivation for themselves, the organisation and its programmes, though beneficiaries and partners are not required to adhere to its religious traditions. Samaritana is accordingly classified as *faith-based*.

In Thailand, I studied secular organization Women's Education for Advancement and Empowerment (WEAVE) and FBO Thai Village. WEAVE, based in Chiang Mai, is one of the first nongovernmental organizations to protect and support Indigenous women and their families who fled military conflict and human rights abuses in Myanmar more than 30 years ago. These refugees resettled into temporary camps on the Thai border and remain there to this day. WEAVE addresses problems of Indigenous women and their families in Thailand and Myanmar through four major programme activities: early childhood development, health, capacity development and economic empowerment. Income-generating activities are administered separately through a for-profit subsidiary, WEAVE Fair Trade Social Enterprise, Ltd. Created in 2012, WEAVE's social enterprise addresses problems of poverty, vulnerability, disempowerment, trauma and loss of cultural identity, providing a market for traditional handloom products made by Indigenous women in displaced persons' camps and rural Thai villages. Products are labelled and sold as 'fair-trade' handicrafts at WEAVE retail outlets in Thailand and through international distributors. I categorise WEAVE as a *secular* organisation since religious faith is not

identified as a motivation for the organisation's programmes nor its current leadership.

Thai Village Inc., also based in Chiang Mai, engages in the production and sale of handicraft items inspired by the Indigenous art forms of Thailand's ethnic minority 'hill tribes.' It was started by individuals related to the US-based Wisconsin Evangelical Lutheran Synod (WELS) and later incorporated and registered as a tax-exempt charitable organization in the US and Thailand. Thai Village addresses problems of poverty, loss of cultural identity and social exclusion of women, minorities and the disabled through handicraft production, community and economic development, vocational training and emotional and spiritual care. Products are marketed and sold through Thai Village's website, WELS-related churches in the US and 'fair-trade' handicraft stores. Income earned through sales is used to support WELS-related community outreach and Christian education programs in northern Thailand. Thai Village and its leadership openly identify themselves and their programmes as *faith-based* and are classified as such, though in an expression that does not require beneficiaries and partners to adhere to its religious tradition.

In Vietnam, I conducted research with the Centre for Social Research and Development (CSRSD) and Bright Solutions. CSRSD, a *secular* non-profit association based in Huế in central Vietnam, addresses problems of environmental degradation and rural poverty through community development projects and environmental education aimed at making communities more resilient and less vulnerable to external change. In 2016, CSRSD opened its social enterprise, 'Susu Xanh Organic Vegetable Store,' to provide a sales outlet for farmers it has helped adopt organic agricultural techniques, offer safe food to consumers, encourage healthy lifestyle choices and generate income for CSRSD. Change in senior leadership and a funding crisis caused CSRSD to sell Susu Xanh to one of the shop's managers in 2018.

Bright Solutions Co. Ltd., based in Ho Chi Minh City, addresses problems of urban poverty, lack of vocational skills and the marginalization of women through the manufacture and sale of hand-crafted early education products for children. The for-profit company is owned by Global Mission Partners, the cross-cultural mission

agency of the Churches of Christ in Australia. Bright Solutions is supported financially through sales revenue supplemented by operating grants from the Churches of Christ in Australia relief and development agency Churches of Christ Overseas Aid. Disadvantaged women in one of the city's poorer districts produce products for Bright Solutions under 2-year training and employment contracts. Women participate in vocational, social and management skill training designed to help them gain financial independence. When their contract ends, these women either take on management and administrative responsibilities at the company under a new contract, leave to seek other employment or start a business. Products are sold outside Vietnam through the Bright Solutions website, 'fair-trade' handicraft stores and churches affiliated with Churches of Christ in Australia. Vietnamese law and the policy of Global Mission Partners prohibit Bright Solutions from openly identifying religious faith as a motivation for its programmes; nevertheless, I classify it as *faith-based*.

3.6 Data Collection and Analysis Methods

My research process consisted of concurrent fieldwork and data analysis phases, a synergistic approach common in interpretive, qualitative research (Creswell, 2014; Patton, 2015). Data collection, recording and analysis procedures were designed to develop "converging lines of inquiry" from multiple data sources, thereby enhancing the validity of conclusions (Yin, 2014, p. 120). Data collected through semi-structured interviews, observation and documentary evidence were analysed thematically in a multistep deductive and inductive process (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014). Data were stored in a case database using the qualitative data analysis software NVivo to preserve its integrity and facilitate analysis (Stake, 2005; Yin, 2014). As an additional and essential validity check, participants from each organisation reviewed and approved the final case study report.

3.6.1 Data Collection

Fieldwork was conducted in three phases from April 2016 to September 2017. In the first phase, selection criteria and interview protocols were prepared based on constructs of interest from the inquiry's theoretical lenses and informed by relevant

literature. Candidate organisations were identified and recruited in the Philippines, Vietnam and Thailand, and visits to conduct fieldwork were scheduled with each. Extensive desk research was conducted during this phase to collect archival data on organisations and their settings that would guide upcoming interviews.

In the second fieldwork phase, I visited each organisation and conducted semi-structured interviews lasting from one to two hours using a standard protocol that provided data reliability and consistency (Eisenhardt, 1989). The interview protocol included questions about the organisation, its history, accomplishments and challenges as shown in [Appendix E](#). To elicit this information, I asked for a story about how and why the initiative was started. I listened for how a social problem was identified, how it was transformed into an opportunity, and how and why the organisation's social entrepreneurial approach was chosen. I then asked for a story about a significant milestone or achievement and another story about a significant challenge. My last question sought information about plans and dreams for the initiative. I concluded by asking for recommendations for other individuals I should talk to, including major actors or gatekeepers in the field. In each segment of the interview, I listened and probed for constructs related to values and institutional logics previously identified in the literature. Specifically, I tried to elicit stories of challenging moments and hard trade-offs, since extant literature suggests values and logics exist in tension with each other (Dees, 2012; Miller *et al.*, 2012; Mitzinneck & Besharov, 2019). A total of 11 interviews were conducted by the end of this phase.

CSRD was the first organisation studied, which allowed me to test fieldwork, data collection and analysis tools and procedures. My initial experience with CSRD also illustrates how research conducted using an interpretivist paradigm unfolds as opportunities present themselves. I identified CSRD as a potential candidate while preparing to teach an intensive short course in social entrepreneurship at Huế University in central Vietnam. Data collection tools, protocols and forms were already prepared and the process of selecting organisations was well underway at that point, so CSRD provided a fitting opportunity to test my research methodology and develop data analysis procedures. During the short course, participants visited the organic vegetable shop Susu Xanh that CSRD had recently launched and one of

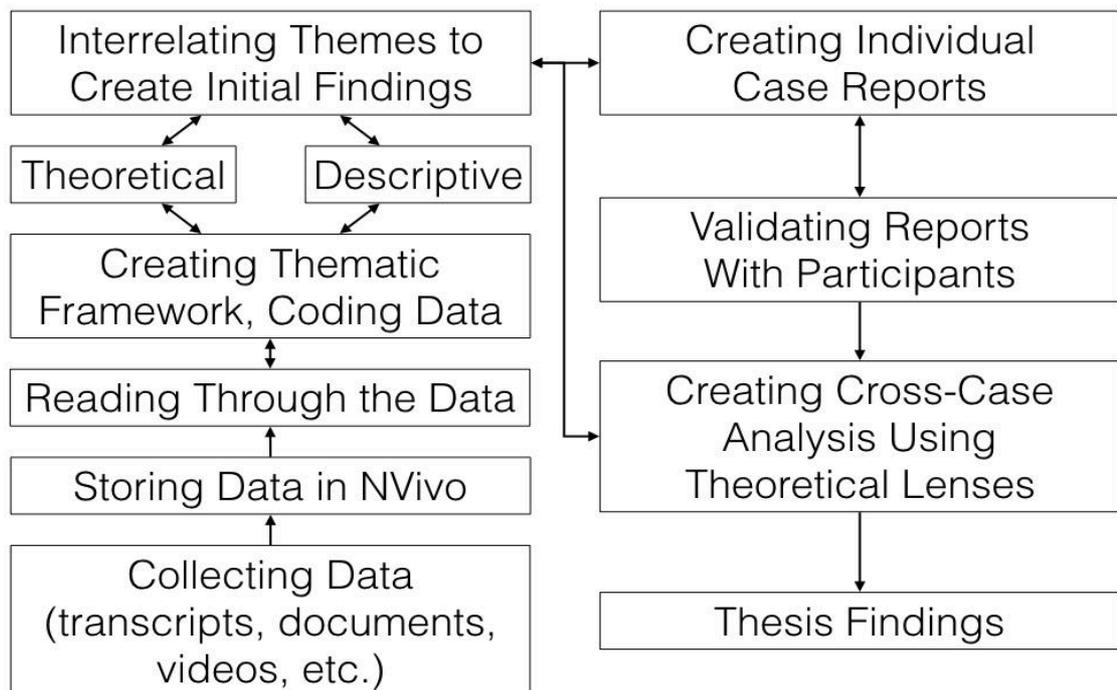
the farmers that supplied produce to it. I returned after the course to interview the Executive Director and founder of CSRD and collect additional data. Subsequent fieldwork with other organisations built upon what I learned from this first 'test' case study and helped me improve research tools and processes through experience.

The third fieldwork phase involved follow-up visits and in-person interviews at four of the organisations (Habi, Samaritana, Thai Village and WEAVE) and ongoing collection of new archival material. I was not able to return to Vietnam to re-visit Bright Solutions and CSRD in-person and conducted follow-up interviews with these organisations through email and Skype. A total of 13 more interviews conducted in the third phase allowed me to explore emergent themes in greater depth and gain a broader, longitudinal perspective, bringing the total number of interviews to 24.

3.6.2 Data Analysis

Data analysis was done in three steps that took place simultaneously with fieldwork and continued after it was completed. Figure 3.2 depicts the flow of data analysis steps leading to the findings reported in this thesis.

Figure 3.2
Data Analysis



Adapted from Creswell (2014, p. 196)

While collecting data from organisations during the fieldwork phase, I stored archival data and transcribed the 24 digitally recorded interviews in NVivo. These interviews and their transcriptions were stored together with 160 videos and more than 458 archival documents. Archival data included datasets drawn from the organisations' websites, social media accounts and news reports. Interview and archival material were reviewed multiple times in order to get a sense of the material, which enabled me to identify emergent themes and revise the interview guide accordingly during fieldwork.

Second, I analysed the data thematically by coding it both deductively and inductively in a multi-step iterative process as shown by double-headed arrows in Figure 3.2 (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014). Table 3.3 presents the thematic framework and codes developed during data analysis.

Table 3.3
Thematic Framework

Theoretical codes (deductive and inductive)	Descriptive codes (inductive)
1. Values	1. Background
1.1. Benevolence	1.1. Collaboration
1.2. Universalism	1.2. Description of venture
1.3. Self-direction	1.3. Fair trade
1.4. Security	1.4. Founders
1.5. Calling	1.5. Operational principles
2. Gender	1.6. Organisation and structure
2.1. As context	1.7. Stakeholders – beneficiaries
2.2. Empowerment	1.8. Stakeholders – internal
3. Logics	2. Context
3.1. Commercial	2.1. Socio-economic
3.2. Social welfare	2.2. Historical
3.3. Religious	2.3. Religious faith
3.4. Gift and love	3. Opportunity
3.5. Paradox	3.1. Identification
3.6. Tension social-commercial	3.2. Problem definition
3.7. Tension commercial-religious	3.3. Value proposition
3.8. Tension social-religious	

The initial round of coding was based on “potentially important constructs” (Eisenhardt, 1989, p. 536) drawn from the investigation’s theoretical lenses in order to establish an empirical foundation for developing theory. These *a priori* theoretical codes were supplemented by codes that emerged inductively during the process. A second round of coding proceeded inductively and identified descriptive multi-level organisational characteristics. During this step of data review and coding, organisations were contacted by email to clarify information and ask further questions that emerged during data review and analysis

NVivo was then used to generate word, coding and matrix queries in the third analysis step. These queries were done to check coding integrity, make additions and corrections to data coding and identify patterns in the data. Analysis proceeded inductively, moving iteratively between data and literature to incorporate emerging

findings and update the coding structure as depicted by double-headed arrows in Figure 3.2. Simultaneous analysis of interview transcripts, archival material and field observations provided a rich dataset for each organisation (Stake, 2005; Yin, 2014), a check on retrospective rationalisation by interviewees (Eisenhardt, 1989) and greater construct validity in findings.

After the third analysis step, individual case reports were prepared following guidelines offered by Stake (1995; 2006) and Yin (2014). These reports were presented to the participating organisations with a request for corrections and comments in order to validate data and findings. Final case reports that incorporated corrections and comments were then shared with participants.³

Cross-case analyses of the corrected reports were conducted to produce a matrix of findings and themes based on the three theoretical lenses of values, gender and institutional logics (Stake, 2006). These analyses revealed commonalities and unique features among the cases and provided the basis for further within-group and cross-group queries of the data in NVivo as shown in Figure 3.2. During this step, findings were developed inductively, using literature from the theoretical lenses to interrogate the data and identify patterns related to the research questions. These findings are presented and analysed in Chapters 4 through to 6 and synthesised in Chapter 7.

3.7 Chapter Conclusion

This chapter presents and discusses the paradigm, methodology and design decisions that define the research strategy employed to conduct my study. Due to the scarcity of research on FBSE, the exploratory nature this investigation, and in accordance with my worldview as researcher, a constructivist paradigm was adopted that views FBSE as a socially constructed and enacted process. My previous experience and privileged access to organisations also suggest that a constructivist perspective is appropriate as it recognises the researcher is an integral element of data gathering and analysis.

³ Participant-approved summary case reports are available on request.

A multiple case study design similar to that employed in other studies of SE was adopted, reflecting an interpretivist, qualitative research methodology consonant with a constructivist paradigm. Accordingly, a group of eight social entrepreneurial organisations in Southeast Asia constituting faith-based, faith-inspired and secular expressions of SE was selected and data gathered through fieldwork and archival sources. Literal and theoretical replication provided through a matched-pair design supported data analysis using theoretical lenses of religious faith and values, gender and institutional logics. I contend that this research strategy can yield findings about the context and enactment of FBSE that contribute to knowledge and theory building. The next chapter, Chapter 4, presents the first of these analyses and examines how a context of values and religious faith shapes the enactment of FBSE.

4 The Values Context

4.1 Chapter Introduction

Social entrepreneurship (SE) is recognised as a values-based process and social entrepreneurial organisations are regarded as values-based organisations (Bruni & Smerilli, 2009; Fitzgerald & Shepherd, 2018; Hockerts, Mair, & Robinson, 2010), yet empirical research into the values context of SE is rare. The study of faith-based social entrepreneurship (FBSE) (Ataide, 2012; Borquist & de Bruin, 2016; Oham, 2015; Spear, 2010) can provide unique insights into SE as a values-based activity because spirituality and religious faith are often foundational to the values that influence individual, organisational and societal behaviour (Longest *et al.*, 2013; Tracey, Phillips, & Lounsbury, 2014b; Winchester, 2016). Therefore, the first sub-question of my thesis asks:

How does a context of values and religious faith influence the enactment of social entrepreneurship?

In response to this research question, the chapter aims to develop and empirically test a conceptual framework that contextualises the process of SE by incorporating the influence of values and a religious worldview.

Scholars in the fields of entrepreneurship and SE increasingly recognise the boundaries provided by temporal, spatial, social and institutional contexts (de Bruin & Lewis, 2015; Mair & Martí, 2006; Welter, 2011; Welter *et al.*, 2018; Zahra & Wright, 2011). However, values are seldom recognised as a context for SE despite their importance to distinctions made between social and commercial entrepreneurship (Austin *et al.*, 2006; Dorado, 2006). I attempt to mitigate this gap in the literature by developing a framework that incorporates values using a widely recognised and validated theory of universal human values (Schwartz, 1992) used to investigate the values of commercial and social entrepreneurs (Kirkley, 2016; Sastre-Castillo *et al.*, 2015). A religious worldview is also introduced (see [Section 2.5.4](#)) given that religious faith and values have been recognised as a context for the values that shape entrepreneurial behaviour (Audretsch *et al.*, 2013; Dana, 2009; Dodd & Gotsis, 2007b; Dodd & Seaman, 1998; Kim *et al.*, 2009; Neubert *et al.*, 2017).

Employing this contextual framing, I use the special case of FBSE to illuminate how values shape the what, where, how, who, when and especially the why, of SE.

Efforts to advance theorising about SE and hybrid social institutions increasingly consider the critical influence of values and ethics (Dey & Steyaert, 2016; Kraatz & Block, 2017; Mitzinneck & Besharov, 2019). Multiple, sometimes conflicting values underly the tension practitioners and scholars note when describing the dual social and entrepreneurial objectives in SE (Dees, 2012; Smith, Gonin, & Besharov, 2013; Zahra *et al.*, 2009). However, the nature of these prosocial values and how they give rise to social entrepreneurial activity remains underexplored and under-theorised. SE provides a unique opportunity to study the values context of entrepreneurial behaviour, since “values are at the heart of social entrepreneurship” (Mair, Robinson, & Hockerts, 2010, p. 2).

Concepts of value, values and valuing are found in multiple disciplines such as economics, philosophy, psychology and sociology (Brosch & Sander, 2015). The study of values in these disciplines is rooted in the field of philosophy, where it is referred to as axiology (Hart, 1971; Hartman, 1967). In the field of SE, concepts of value are used in economic, philosophical and psycho-social senses of the word. Stated in the singular, ‘value’ is typically used in the economic sense to refer to utility or relative worth that can be created, exchanged or destroyed (Bowman & Ambrosini, 2000; Hlady-Rispal & Servantie, 2018; Santos, 2012). The review of literature presented in [Section 2.2](#) uses value in this sense when describing SE as a process that creates both social and economic value.

The nature of values (usually stated in the plural) is also explored in the fields of philosophy and social psychology. Ethical theory developed in the field of philosophy encompasses a vast literature that explores normative ethics and values (Copp, 2007). In the field of business and management studies, the perspectives of virtue, consequentialist and deontological ethics have been used to investigate phenomena such as corporate social responsibility, business ethics and SE (Bull, Ridley-Duff, Foster, & Seanor, 2010; Chakrabarty & Erin Bass, 2015; Chell, Spence, Perrini, & Harris, 2016; Melé & Naughton, 2011; Mort *et al.*, 2003; Weaver, 2006).

My perspective on values is drawn from social psychology rather than philosophy. A psycho-social approach to values is widely adopted in empirical research into human behaviour and frequently used to examine the values context of entrepreneurship and SE (Holland & Shepherd, 2013; Kirkley, 2016; Sastre-Castillo *et al.*, 2015; Stephan & Drencheva, 2017). In the psycho-social sense, 'values' as used throughout this thesis refers to socially constructed trans-situational goals that provide a context for activity at individual, organisational and societal levels by motivating and giving meaning to action (Hitlin & Piliavin, 2004; Schwartz, 1994).

I develop a values-based conceptual framework of social entrepreneurial activity in this chapter through three steps. First, I review extant literature to identify an initial conceptual framework that integrates multiple literature streams. Second, this framework is tested using empirical data from faith-based, faith-inspired and secular organisations to discern the influence of values and a religious worldview on the enactment of SE. Third, discussion of findings analyses the influence of values in FBSE, identifies values and a religious worldview as contexts in which SE is enacted and advances a refined values-based conceptual framework. The chapter concludes with a summary and look ahead to Chapter 5.

4.2 Incorporating Values: Literature Review

The conceptual framework developed and tested in this study is based on scholarship from three rarely combined literature streams: universal human values and prosocial behaviour, values and prosocial behaviour in SE, and the influence of religion on prosocial behaviour. I examine each of these streams separately and then integrate them to propose an initial values-based conceptual framework to guide analysis of my empirical data.

4.2.1 Universal Human Values and Prosocial Behaviour

A literature stream foundational to this chapter explores the universal human values–prosocial behaviour nexus. Scholarly work to date suggests that individuals have a range of universal values that influence and are influenced by personal and organisational behaviour. A related area of literature finds that a specific set of these

values motivates prosocial behaviours such as those expressed in SE and FBSE. Table 4.1 compiles key literature from these threads.

Table 4.1
Universal Human Values and Prosocial Behaviour – Key Literature

Strands	Author(s)	Method	Contribution
1) Universal human values	Schwartz (1992)	Surveys of 20 countries using Schwartz Value Survey	Seminal development of the Schwartz value typology and theory.
	Schwartz (1994)	Surveys of 44 countries	Further develops the Schwartz value typology and theory.
	Rohan (2000)	Conceptual	Systematic literature review of the values construct.
	Hitlin & Piliavin (2004)	Conceptual	Systematic literature review of the values construct.
	Sagiv et al. (2017)	Conceptual	Systematic review of research using the Schwartz value theory.
2) Values-based organisations	Bruni & Smerilli (2009)	Conceptual	Seminal definition of ‘values-based organisation.’
	Bourne & Jenkins (2013)	Conceptual	Seminal definition of organisational values and their multilevel influence.
	Gehman et al. (2013)	Ethnographic study; US business school	‘Values work’ links values to actions through ‘values practices.’
	Arieli et al. (2019)	Systematic review of research using the Schwartz typology	Personal and organisational values have a bi-directional, multilevel influence.

Strands	Author(s)	Method	Contribution
3) Values and prosocial behaviour	Schwartz (2010)	Conceptual; review of research	Prosocial behaviour is influenced by the Schwartz value types universalism, benevolence, conformity, security and power.
	Grant (2008)	Three psychological experiments (US) using the Schwartz Value Survey	Prosocial values and motivation have a positive influence on task significance and job performance.
	Caprara & Steca (2007)	Multi-generational survey (Italy) using the Schwartz Value Survey	Self-transcendence values benevolence and universalism motivate “prosocial agency.”

4.2.1.1 *Universal Human Values*

Empirical research into universal human values chiefly relies on a cross-culturally verified typology and theory of values developed by Schwartz (1992, 1994). The Schwartz typology is supported by more than 300 samples in over 80 countries and is widely recognised as the dominant values construct in social psychology (Rohan, 2000; Sagiv *et al.*, 2017). Schwartz (1994, p. 21) defines values as “desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity.” The Schwartz typology and theory of values has been used to examine the values of entrepreneurs (Gorgievski *et al.*, 2011; Kirkley, 2016; Morris & Schindehutte, 2005) and social entrepreneurs (Conger, 2012; Bargsted *et al.*, 2013; Doran & Natale, 2010; Egri & Herman, 2000; Sastre-Castillo *et al.*, 2015; Stephan & Drencheva, 2017). I have adopted the Schwartz theory of universal human values as an appropriate theoretical lens to analyse the values context of SE.

The Schwartz theory claims to be universal because it describes motivations based on universal human needs for biological survival, coordinated social action and group survival and welfare (Schwartz, 2015). These needs are arranged in a circular continuum of four higher-order value ‘dimensions’ that represent orthogonal pairs of motives: self-enhancement vs. self-transcendence; and openness to change vs. conservation (Schwartz, 1992). The resulting pattern of tension and compatibility

between values produces a circular hierarchy that places similar values in proximity while mutually exclusive, offsetting values are located opposite each other. The original theory identified ten motivationally distinct groups or 'types' of 56 individual values (Schwartz, 1992). While Schwartz and colleagues later refined the organisation of individual values to produce 19 more narrowly defined groups (Schwartz, 2017), the original typology is more widely used. The values lens used in this investigation is based on the original hierarchy of 56 values grouped into 10-value types that reflect four higher-order value dimensions.

The Schwartz value taxonomy arranges the 10 motivational value types in a circle composed of four quadrants that represent the higher order value dimensions (Schwartz, 1994, p. 24). The dimension encompassing motives that transcend personal self-interest consists of value types related to *benevolence* and *universalism*. The opposite quadrant of self-enhancement motivations comprises values that prioritise *power* and *achievement*. A third motivational dimension emphasising openness to change contains motivational value types of *self-direction* and *stimulation*. Opposing these, values that prioritise conservation are grouped into types identified as *security*, *conformity* and *tradition*.

Schwartz discovered that values expressing motives related to *hedonism* do not fit neatly into the four quadrants. Instead, hedonism-related values were found to be similar to and therefore located between values in the dimensions *openness to change* and *self-enhancement*. In the circular arrangement of value dimensions and types, this suggests values related to hedonism make up their own higher order dimension and exist in tension with values that emphasise motives of self-transcendence and conservation on the opposite side of the circle. Table 4.2 presents definitions of the original value types and identifies component values from the Schwartz Values Survey for each (Schwartz, 1992).

Table 4.2
Ten Universal Value Types – Definitions from the Schwartz Typology

Value Dimensions and Types	Value Type Definitions (component values in parentheses)
Self-transcendence	
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (loyal, responsible, honest, helpful, forgiving).
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and of nature (equality, unity with nature, wisdom, world of peace, world of beauty, social justice, broad-minded, protecting the environment).
Self-enhancement	
Power	Social status and prestige, control or dominance over people and resources (social power, wealth, authority).
Achievement	Personal success through demonstrating competence according to social standards (ambitious, capable, influential, successful).
Hedonism	
	Pleasure and sensuous gratification for oneself (pleasure, enjoying life, self-indulgent).
Openness to Change	
Self-direction	Independent thought and action: choosing, creating and exploring (freedom, creativity, independent, choosing my own goals, curiosity).
Stimulation	Excitement, novelty and challenge in life (exciting life, varied life, daring).
Conservation	
Security	Safety, harmony, stability of society and relationships (social order, national security, family security, reciprocation of favours, clean).
Conformity	Restraint of actions, inclinations and impulses that are likely to upset or harm others and violate social expectations or norms (politeness, self-discipline, respect for elders, obedient).
Tradition	Respect, commitment and acceptance of customs and ideas that traditional culture or religion provides (respect for tradition, modest, humble, accepting my portion in life, devout).

Source: adapted from Sagiv *et al.* (2017, p. 632)

According to the Schwartz theory, universal human values operate at and across individual, organizational and societal levels of analysis (Arieli, Sagiv, & Roccas, 2020; Hitlin & Piliavin, 2004). Large-scale empirical research based on European values surveys by Sagiv and Schwartz (2007) concludes that personal (micro level) and cultural (macro level) values have both direct and indirect influences on meso-level organisational values. A study by Brief and Motowidlo (1986) extends this finding and links altruistic, prosocial organisational behaviour with the values-based behaviours of individual members.

Religious faith is recognised for having a multilevel and multidimensional influence on values. Chan-Serafin *et al.* (2013) use the Schwartz value theory to identify the significant influence individual members' religious faith and values exert on organisational life and theorise that religion introduces tensions that can be both beneficial and detrimental. Religiosity measured by degree of adherence to the normative behaviours of a religious faith has also been linked to values at societal and individual levels in several studies (Schwartz, 2004; Schwartz, 2006; Schwartz & Huismans, 1995). The demonstrated influence of values at and between all levels of analysis is important to the study of FBSE since SE itself has been described as a multilevel phenomenon influenced by values and contexts at the individual, organisational and societal levels (Saebi *et al.*, 2019).

In conclusion, the Schwartz theory of universal human values was chosen as the principal values construct for this study because of its usefulness in analysing the prosocial behaviour central to expressions of SE and FBSE. First, the theory suggests that values influence all social phenomena since values shape personal preferences, emotions, daily activities and the perception and interpretation of situations (Bardi & Schwartz, 2003; Sagiv, Schwartz, & Arieli, 2011; Schwartz, 2015). Thus, values can be regarded as socially justified guiding principles that take on a powerful 'oughtness' that motivates action and emotion (Rokeach, 1973; Sagiv & Roccas, 2017). Second, the theory proposes that values are based on deeply-held beliefs and activated by situational factors that produce motivation and action (Schwartz, 1977). Religious faith is an apt illustration, since it has been shown to provide a context that activates prosocial values related to universalism and benevolence,

yielding motivation to act and therefore action that reinforces positive self-concept and affect (Schwartz, 2010; Schwartz & Huisman, 1995).

Third, the Schwartz values theory provides a recognised and validated analytical structure for my investigation. Multiple studies have determined that the meaning assigned to individual values appears to be stable across time, cultures and situations even though the relative priority assigned to those values may vary (Sagiv & Roccas, 2017). The conclusion that values are stable and universally understood makes it possible to compare values across cultures and refutes the claim that values are culture-specific (Fischer & Schwartz, 2011). Fourth and finally, the circular continuum of values proposed by the Schwartz theory suggests that behaviour is the result of a dynamic equilibrium that expresses trade-offs between values that promote and oppose the behaviour (Schwartz, 2015; Schwartz, 2017; Schwartz *et al.*, 2017). Therefore, values exist in tension with one another and individual values are strengthened or weakened by the social, geographic, temporal and religious contexts in which the person, organisation or society exists (Schwartz, 2010; Tetlock, Peterson, & Lerner, 1996).

4.2.1.2 *Values-based Organisations*

The second strand of literature presented in [Table 4.1](#) extends the concept of universal human values to organisations. While much of the literature on values focuses on the individual or micro level of analysis, organisations are also shown to possess values (Rokeach, 1979; Suddaby, Elsbach, Greenwood, Meyer, & Zilber, 2010). Bourne and Jenkins (2013, p. 497) define organisational values as “those general values that guide organizational members in their selection or evaluation of behaviour. They represent a form of consensus regarding the values that a social group or organization consider important for its aims and collective welfare.”

Values are a cornerstone concept in both early and contemporary theorising about organisations and institutions that directly relates to my study of social entrepreneurial organisations. This is epitomised by Selznick (1957, p. 20) who observes “Organizations do not so much create values as embody them. As this occurs, the organization becomes increasingly institutionalized.” Values are recognised as an essential element of an organisation’s distinctive identity and

culture, providing a motive for agency, change, purpose and direction (Amis, Slack, & Hinings, 2002; Borg, Groenen, Jehn, Bilsky, & Schwartz, 2011; Hinings, Thibault, Slack, & Kikulis, 1996; Kraatz & Block, 2017). The multilevel influence of values is shown in the way priorities of organisational founders and managers influence their behaviour and decisions, shape the culture of their organisations and provide a context for organisational life (Arieli *et al.*, 2020). Although values are one of the contexts that influence organisational processes, performance and managerial action, their multilevel influence is under-theorised in management studies (Arieli *et al.*, 2020; Connor & Becker, 1979).

Values and value systems are complex and dynamic in organisations, just as they are in individuals. Bourne and Jenkins (2013) propose that organisational values are both individual and collective and express both present and future orientations, together constituting a system of espoused, attributed, shared and aspirational values. Research suggests that organisational values arise dialogically through a distributed, relational process that helps organisations and members manage the paradoxical tensions created by multiple, competing values (Calton & Payne, 2003; Gehman, Treviño, & Garud, 2013; Gond, Demers, & Michaud, 2017). Viewed from a practice perspective, organisations can be said to engage in daily processes of ‘values work’ that link values to actions through what Gehman *et al.* (2013, p. 84) describe as ‘values practices’: “the sayings and doings in organizations that articulate and accomplish what is normatively right or wrong, good or bad, for its own sake.”

The definition of a values-based organisation (VBO) is especially applicable to this chapter’s analysis of the values context for social entrepreneurial activity. Initially used to describe faith-based organisations (FBOs) (Mitroff & Denton, 1999), the term was broadened later by Bruni and Smerilli (2009; 2015) who propose the following definition of a VBO based on three criteria, one that describes the organisation and two that apply to its members:

- a) *The activity carried out in the organization is an essential part of its identity because the activity the VBO implements is engendered by a “vocation” that represents the values, the identity and the mission of the organization;*

- b) *The identity of the organization is deeply linked to a core of members who share, and in a certain sense embody, the “vocation” and the ethical values of the VBO;*
- c) *These intrinsically motivated “core members” are less reactive to price signals (i.e. wage) as compared with other less intrinsically motivated members. The core members are the “guardians” of the identity and ideal quality of the VBO, therefore they are the most ready to signal an alarm, i.e. “voice,” should a deterioration of that ideal quality and values occur. (Bruni & Smerilli, 2009, p. 272)*

Aligning with this perspective, I contend that social entrepreneurial organisations can be characterised as VBOs. Core elements that define a VBO (i.e. vocation, values, identity, mission and members as value ‘guardians’) clearly apply to organisational expressions of SE. These elements are also found in expressions of FBSE, making social entrepreneurial FBOs that are explicitly founded on values derived from religious faith quintessential examples of VBOs.

4.2.1.3 *The Universal Human Values-Prosocial Behaviour Relationship*

Finally, [Table 4.1](#) identifies literature that explores how universal human values motivate prosocial behaviour. This literature is based on research that suggests values motivate and give meaning to action (Schwartz, 1992; Schwartz, 1994; Schwartz, 2017). Of interest in this chapter is the extensive body of research into prosocial behaviour that has used the Schwartz value theory (Schwartz, 2010). Early research by Schwartz and Bilsky (1987, p. 552) finds values in the self-transcendence value types benevolence and universalism motivate prosocial behaviour, defined as “a positive, active concern for the welfare of others.” The same study locates religious values (“belief in God; salvation”) in the same prosocial region, suggesting prosociality and religious values may be linked (Schwartz & Bilsky, 1987). Subsequent empirical research by Grant (2007; 2008a, p. 111) affirms that values related to benevolence and universalism are foundational to prosocial motivation, described as “the extent to which individuals regard protecting and promoting the welfare of others as important guiding principles in life.”

Further studies based on the Schwartz theory validate the link between motivational values that transcend self-interest and prosocial behaviour. Research

by Caprara and Steca (2007, p. 222) concludes that values in the types benevolence and universalism motivate “prosocial agency” (defined as habitual prosocial behaviours such as volunteering, donating and helping others) when activated by a sense of self-efficacy, or belief in one’s ability to make a positive difference. In their comprehensive review, Sanderson and McQuilkin (2017) summarise empirical research and theorising on the values basis for prosocial behaviour. This review concludes that values based on self-transcendent motivations are the primary source of prosocial action in contrast to values in the opposing self-enhancement dimension. A recent systematic review of research on personal and organisational values agrees with this conclusion, noting that self-transcending values located in the benevolence and universalism types are consistently shown to be related to the altruistic, prosocial behaviours frequently associated with SE (Arieli *et al.*, 2020).

4.2.2 Social Entrepreneurship as a Values-based, Prosocial Process

The preceding discussion of universal human values and their influence on prosocial action provides the foundation for analysing SE as a process based on prosocial values and behaviours. Literature explored in this stream reveals that compassionate action motivated by values that transcend self-interest is a central characteristic of the process of SE. Key literature on this topic is shown in Table 4.3.

Table 4.3
Social Entrepreneurship as a Values-based, Prosocial Process –
Key Literature

Author(s)	Method	Contribution
Mair et al. (2010)	Conceptual	SE is based on prosocial normative values. Values research is crucial for SE theory.
Saebi et al. (2019)	Conceptual; systematic review of SE research	Proposes a multilevel framework highlighting prosocial behaviour in SE.
Sastre-Castillo et al. (2015)	Survey of adults using the Schwartz Value Survey (Spain)	Social entrepreneurs prioritise self-transcendence (prosocial) and conservation values, assign low priority to self-enhancement values.
Stephan & Drencheva (2017)	Conceptual; systematic review of research using the Schwartz value typology	Social entrepreneurs prioritise values related to self-transcendence (prosocial) and assign lower priority to self-enhancement values when compared to commercial entrepreneurs.
Miller et al. (2012)	Conceptual	Compassion acts as a prosocial motivator for social entrepreneurial activity.
Goetz et al. (2010)	Conceptual; systematic literature review	Compassion and its antecedents motivate prosocial behaviour.
Kanov et al. (2004)	Conceptual; systematic literature review	Individual and organisational expressions of values reinforce compassion. Religious faith encourages compassion.

Table 4.3 integrates literature on the crucial influence prosocial values have on the enactment of SE. Foundational to this literature is the widely accepted claim that SE is a values-based and values-driven process (Mair, Robinson, & Hockerts, 2010; Spear, 2010). A seminal article on SE conceptualises it as a values-based, contextualised process that expresses “not only a range of universal virtues such as integrity, compassion, empathy and honesty but also specific virtues appropriate to the social entrepreneurial context” (Mort *et al.*, 2003, p. 83).

One of the defining characteristics of SE is tension between its social and economic value propositions, a tension that springs from a deeper conflict between other-regarding and self-regarding values (Stevens, Moray, & Bruneel, 2015). Various

terms are used to describe SE based on this foundation in other-regarding values. Mort *et al.* (2003, p. 76) use the word “virtuous,” conceptualising SE as “a multidimensional construct involving the expression of entrepreneurially virtuous behaviour.” Drawing on ethical and stakeholder theories integrated by Jones *et al.* (2007), Santos (2012) concludes that SE is other-regarding and not based on self-interest, thereby positioning SE in the discourse of economic sociologists such as Etzioni (1987; Etzioni & Lawrence, 1991). Tan, Williams, and Tan (2005) suggest SE offers “an altruistic form of capitalism” based on prosocial values. Taken together, this literature suggests that SE is ‘social’ because it is entrepreneurship practised in a context defined by pre-eminent prosocial, other-regarding values. As a result, Spear (2010, p. 32) concludes “one could consider all SE as value-driven.”

Scholarly debate about the difference, if any, between social and commercial entrepreneurship frequently involves questions about their embeddedness in normative values (Austin *et al.*, 2006; Chell, 2007; Dorado, 2006; Lumpkin *et al.*, 2013; McMullen & Warnick, 2016). Scholars argue SE is related to but distinct from commercial entrepreneurship because in SE other-regarding, self-transcending values are prioritised over self-regarding, self-enhancing values (Conger, 2012; Kirkley, 2016; Morales, Holtschlag, Masuda, & Marquina, 2019; Santos, 2012; Stephan & Drencheva, 2017). These values-based characteristics of SE provide a context that significantly alters how the process of entrepreneurship is expressed in areas such as opportunity identification and development, people and resources, the exchange transaction, innovation, risk and profit (Austin *et al.*, 2006; Corner & Ho, 2010; Shaw & Carter, 2007).

Social action based on universal and context-specific prosocial values has been highlighted as one of the distinguishing features of SE (Ruskin, Seymour, & Webster, 2016). Consequently, SE is identified in this chapter as a process that mobilises prosocial normative values to orient entrepreneurial processes toward a social transformation goal, a social value proposition and priority given to social value creation over economic value creation (Alvord *et al.*, 2004; Hlady-Rispal & Servantie, 2018; Santos, 2012).

In summary, the rapidly growing literature on SE stresses that prosocial values underpin SE (Bull & Ridley-Duff, 2019; Dey & Steyaert, 2016; Mair & Martí, 2006; Peredo & McLean, 2006; Renko, 2013; Zahra *et al.*, 2009). Despite this emphasis, the specific relationship between SE and normative values in general – and faith-based values in particular – is underdeveloped in this literature, raising questions about whether the ‘social’ in SE can be automatically equated with ‘ethical’ (Chell *et al.*, 2016; Dey & Steyaert, 2016). Research into social and commercial entrepreneurship has incorporated diverse theoretical perspectives but typically neglected to investigate its ethical context (Chell *et al.*, 2016). I respond to this gap by integrating scholarship on universal human values and prosocial behaviour.

Literature in the field of social psychology frequently observes that prosocial behaviour is motivated by empathy and compassion based on the self-transcendence value type labelled benevolence: the “preservation and enhancement of the welfare of people with whom one is in frequent personal contact” (Schwartz, 1992, p. 11). However, both literature and organisations studied in this investigation show that empathy and compassion expressed in SE are also directed more broadly at alleviating the suffering of distant others and even the environment. Therefore, I argue that empathy and compassion expressed in SE also demonstrate the self-transcendence value type known as universalism, defined as “understanding, appreciation, tolerance and protection for the welfare of all people and for nature” (Schwartz, 1992, p. 12).

Compassion and empathy feature prominently in descriptions of SE as a process motivated by prosocial values (Miller *et al.*, 2012; Mort *et al.*, 2003; Pittz, Madden, & Mayo, 2017), though this has been challenged by Arend (2013). Sympathy, empathy and pity make up a “family” of compassion-related emotions that together describe a response to another person’s emotions or condition (Goetz, Keltner, & Simon-Thomas, 2010, p. 352). Empathy is a vicarious cognitive and affective response to another person’s emotions or situation, whether positive or negative (Goetz *et al.*, 2010). Defined as “the ability to intellectually recognise and emotionally share the emotions or feelings of others,” empathy has been identified as a necessary antecedent to a person’s intention to engage in SE (Hockerts, 2017; Mair & Noboa, 2006, p. 128).

Empathy and compassion are frequently conflated, yet they are distinct responses to another's adverse circumstances. Compassion is a response to witnessing another's suffering that involves cognitive recognition and an empathic response followed by the intent to help (Goetz *et al.*, 2010). This definition implies that compassion takes place through three related processes: "noticing another's pain, experiencing an emotional reaction to the pain and acting in response to the pain" (Kanov *et al.*, 2004, p. 808). Since compassion implies the intent to take action, it is also constrained by perceived costs, benefits to self and others and resource availability. This analysis suggests compassion is a relational and context-sensitive process based on a series of evaluations and decisions (Goetz *et al.*, 2010).

Although compassion is frequently described as an individual response, organisations have also been shown to exhibit compassion in how they respond to human suffering (Dutton, 2003; Kanov *et al.*, 2004). When compassion is directed toward alleviating the suffering of disadvantaged members of society, it is an organisational response especially pertinent to expressions of SE. Therefore, while extant literature cites the importance of empathy to how opportunity is identified and developed in SE (Bacq & Alt, 2018; Hockerts, 2017; Mair & Noboa, 2006), I contend it is more accurate to identify compassion motivated by benevolence and universalism values as an antecedent to social entrepreneurial activity (Miller *et al.*, 2012).

4.2.3 Religion and Prosocial Behaviour

The third and final literature stream related to the values context of SE links religion to prosocial values and behaviour. This link is hinted at in the observation that social entrepreneurial organisations express "a spiritual or virtue dimension very often missing from or only latent in commercial enterprises" (Mort *et al.*, 2003, p. 82). Research suggests that religious faith and values define a worldview that influences the behaviour of individuals and organisations. Additionally, the literature reveals that degree of religiosity (one's normative practice of religion) is positively related to prosocial values and behaviours. Table 4.4. summarises the key contributions this literature makes to the study.

Table 4.4
Religion and Prosocial Behaviour – Key Literature

Author(s)	Method	Contribution
Spear (2010)	Conceptual	Religious faith and values linked to SE.
Hogg et al. (2010)	Conceptual	Religions are social groups that share a common worldview that shapes values and behaviour. Religiosity is defined by and expressed in normative practices.
Longest et al. (2013)	Conceptual; systematic review of research using Schwartz value typology	Religiosity is a better indicator of value priorities than religion. Context influences value development.
Schwartz & Huisman (1995)	Surveys of 4 countries	Religiosity is associated with higher priorities for benevolence, tradition, conformity and security values. Finds a bi-directional influence between religiosity and values.
Saroglou (2012)	Conceptual; systematic review of research using Schwartz value typology	The positive influence of religiosity on prosocial behaviour is real and nuanced.
Roccas & Elster (2014)	Meta-analysis of research results using Schwartz value typology	Religion is a social identity. Religiosity influences prosocial values and actions of individuals and groups.
Kim et al. (2009)	Conceptual	Defines worldview, proposes that a Christian worldview provides an alternative basis for business ethics.

Table 4.4 highlights literature suggesting that religion provides a worldview that shapes values and prosocial behaviour. Further, this literature suggests a positive relationship between religion and prosocial behaviour. The definition of religion offered in [Section 1.4.2](#) emphasises this connection between religion, values and worldview. To recap, Hogg *et al.* (2010, p. 73) define religion as “a group phenomenon involving group norms that specify **beliefs**, attitudes, **values** and behaviours relating to both sacred and secular aspects of life, which are integrated and imbued with meaning by an ideological framework and **worldview**” (emphasis added). The concept of a religious worldview and its application to FBSE was discussed in depth in [Section 2.5.4](#). In values research, the term ‘worldview’ is used

to describe “people’s conscious beliefs about the world that are a function of their value priorities” (Rohan, 2000, p. 267). Thus, an individual’s value priorities form part of their worldview and serve to define it (Struch *et al.*, 2002). Consequently, religion has a profound influence on personal and organisational values by providing a worldview that influences how reality is perceived, normative values are defined and everyday activities are carried out (Kim *et al.*, 2009).

Religious faith is strongly linked in this literature with prosocial values, the emotions of sympathy, pity and empathy and also compassionate action to relieve the suffering of others. All major world religions encourage adherents to treat others with kindness and tolerance and to care for the poor and disadvantaged as a moral obligation with temporal and eternal consequences (Hogg *et al.*, 2010; Martin *et al.*, 2007). For example, both Judaism and Christianity emphasise compassion as “a duty to divine law, as a response to divine love and a sign of commitment to the Judeo-Christian ethic” (Wuthnow, 1991, p. 50). A seminal article on compassion by Goetz *et al.* (2010) highlights the link between religious faith and prosocial action:

Compassion is a central focus of many spiritual and ethical traditions, from Buddhism and Confucianism to Christianity, and a state and disposition people seek to cultivate on the assumption it will make for more morally coherent lives and more cooperative communities. (Goetz et al., 2010, p. 366)

Religion provides a “moral compass” that can guide decision and action (Bisesi & Lidman, 2009, p. 6), but its influence on values and prosocial behaviour is nuanced and controversial. Morgan (1983) offers a helpful framing of the relationship between religion, values and prosocial behaviour by arguing that religion and normative moral behaviour can be divorced, separated or married. Religious values and behaviour can be *divorced* as evidenced in historical and contemporary accounts of injustices and atrocities perpetrated by religious individuals and institutions. Further, some research shows people with a strong religious orientation can be more prejudiced and intolerant than those with low or no religious inclinations (Hogg *et al.*, 2010; Morgan, 1983).

Religious values and behaviour can be *separated* as proposed by modernisation and secularisation theories (presented in more detail in [Section 2.4.1](#)). These theories

hold religion will not – and should not – influence morality and behaviour in modern, secular societies (Kim *et al.*, 2009; Weber, 1930/2001; Wuthnow, 2004). Finally, Morgan (1983) describes religious values and behaviour as *married* in recognition that religion provides and reinforces a value system embedded in a worldview. In this case, religious faith has a positive influence on the values that motivate prosocial action (Roccas, 2005; Saroglou *et al.*, 2004). Without neglecting or denying the often precarious nature of the relationship between religion and normative moral behaviour, the nuanced view of religion and religiosity I adopt is based on the recognition that morally virtuous, prosocial behaviour can and does spring from a religious worldview and values.

Numerous empirical studies support the link between religious faith and prosocial values and actions. Beutel and Marini (1995) investigate the value orientation of a large sample of US high school seniors and find religiosity is significantly correlated with values related to compassion, materialism and meaning in life. Qualitative studies of non-congregational faith-based service providers in the US and of Christian small business owner-managers in the UK conclude that participants' religious faith make a difference in organisational behaviours and routines by providing conceptual frames that include a sense of calling, empathy, respect and compassion (Tangenberg, 2004; Werner, 2008). A qualitative study of Dutch executives finds a positive relationship between religion, prosocial values and socially responsible business conduct (Graafland *et al.*, 2007). A large-scale quantitative study of Gallup World Poll data from 126 countries supports the positive relationship between religious faith and prosocial behaviour, concluding that people who self-identify as religious are more likely to report prosocial behaviour such as volunteering or helping a stranger (Bennett & Einolf, 2017). Finally, a link between religious prosociality and SE was observed in a study of social entrepreneurs by Chandra and Shang (2017) who conclude that spirituality in the form of religious beliefs, contact with religious groups and experience with religiously-inspired social action encourage social entrepreneurial behaviour.

An individual's religious values produce prosocial behaviour when those values are activated by contexts and a sense of self-efficacy and are then enacted in everyday life (Caprara & Steca, 2007, p. 222; Schwartz, 2010; Schwartz & Huisman, 1995).

This positive relationship between religious values and prosocial behaviour is based on the distinction between religion and religiousness – referred to as religiosity in this thesis – introduced in [Section 1.4.2](#). Hogg *et al.* (2010, p. 72) contrast the two concepts, referring to religions as group phenomena and “religiosity as the extent to which a person identifies with a religion, subscribes to its ideology or worldview and conforms to its normative practices.”

The link between a religious worldview, values and prosocial behaviour has been extensively researched using participants from a variety of religions, leading to the nearly unanimous conclusion that degree of religiosity is more determinant in predicting value priorities and behaviour than adherence to a particular religion (Longest *et al.*, 2013; Sagiv *et al.*, 2017; Schwartz, 2012; Schwartz & Huisman, 1995). This conclusion is aptly summarized by Roccas and Elster (2014, p. 198), who state: “In terms of values the main distinction is between people that differ in the extent of religiosity rather than between people that differ in their religious denomination.”

The Schwartz value theory has proven useful in clarifying the link between religiosity, values and prosocial behaviour (Roccas & Elster, 2014; Schwartz, 1992). Repeated studies of diverse populations representing a number of monotheistic religious traditions consistently show positive correlations between degree of religiosity and values that promote conservation of personal and social order (tradition, conformity and, to a lesser degree, security) and self-transcendence (benevolence and, to a lesser or even negative degree, universalism) (Longest *et al.*, 2013; Roccas & Elster, 2014; Saroglou *et al.*, 2004; Schwartz & Huisman, 1995). These same studies show a low or negative correlation between religiosity and values related to hedonism, self-enhancement (achievement and power) and openness to change (stimulation and self-direction).

Religiosity strongly correlates with values in the conservation and self-transcendence value dimensions, suggesting that religious individuals may face competing psychological influences regarding social action and provision of social welfare services. A large scale study in the US investigates the relationship between religiosity and social welfare attitudes and finds evidence of two competing

pathways (Malka, Soto, Cohen, & Miller, 2011). Authors conclude that religiosity predicts opposition to state-sponsored social welfare services based on conservation values and a politically conservative self-identification. On the other hand, religiosity also predicts support for government social welfare programmes based on prosocial self-transcendence values. This seemingly self-contradictory result reinforces my contention that religious prosociality is embedded in and influenced by multiple contexts.

Surveys based on the Schwartz value typology (Schwartz, 1992) provide further support for the link between religiosity and prosociality, though this conclusion is controversial and has been challenged. Summarising data from a meta-analysis of survey results, Saroglou, Pichon, Trompette, Verschueren, and Dernelle (2005, p. 323) find the relationship is real but moderate and “the prosociality of religious people is not an artefact of gender, social desirability bias, security in attachment, empathy, or honesty” (also, Saroglou *et al.*, 2004). Based on a different comprehensive review of research to date, Galen (2012) disagrees. Galen (2012) concludes that studies showing a link between religiosity and prosociality are neither valid nor plausible because they are poorly designed, wrongly interpreted and reflect impression formation, religious stereotype endorsements, ingroup biases and psychological effects such as social desirability.

In response to these criticisms, Saroglou (2012) defends values research to date and suggests a more balanced view of religious prosociality based on the data. Conclusions reached in Saroglou (2012) are significant for this study because they delineate how a religious worldview context shapes the expression of SE. I summarise these conclusions in the four points below that suggest religious prosociality:

- a) Is limited in scope and extent to low-cost actions in favour of known and in-group members;
- b) Is often the result of egoistic rather than altruistic motivations and based on concern for social image and divine favour;
- c) Is influenced and activated by contexts such as religious norms, positive emotions and conflicting moral principles; and

- d) Varies depending on an individual's specific religious aspect or orientation (i.e. intrinsic, extrinsic or quest religiosity; Batson, 1976; Batson, Anderson, & Collins, 2005).

Therefore, it would be an overstatement to conclude religion causes prosocial motivation and behaviour and, further, that religious people are by definition more prosocial than nonreligious people. However, it is equally an overstatement that the religion-prosociality link is a “congruence fallacy” unsupported by the evidence (Galen, 2012, p. 899). I infer from this literature that the relationship between a religious worldview and prosocial action appears to be found somewhere between these two extremes.

4.2.4 Initial Values-based Conceptual Framework

The preceding review of literature integrates three major streams that define the values context of prosocial behaviour expressed through SE: universal human values, organisational values and a religious worldview. Based on this literature, I advance in Figure 4.1 an initial values-based conceptual framework of social entrepreneurial activity that encapsulates these relationships.

Figure 4.1
Initial Values-based Conceptual Framework
of Social Entrepreneurial Activity

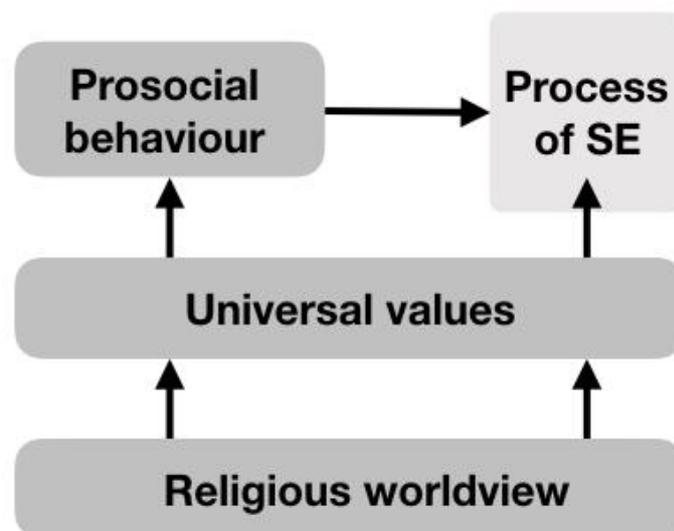


Figure 4.1 depicts the relationship between universal human values, prosocial behaviour and the process of SE. The figure reflects literature that describes SE as a

values-based activity that expresses prosocial behaviours such as compassion (Mair, Robinson, & Hockerts, 2010; Miller *et al.*, 2012; Spear, 2010). The novel feature of this conceptual framework is that it incorporates the foundational influence of a religious worldview on the universal values that motivate prosocial behaviour and SE. This depiction of a religious worldview as the foundation for values expressed through the process of SE is in line with scholarship that links an individual's beliefs about the world with their value priorities (Rohan, 2000). I now turn to the data to test the initial framework in Figure 4.1 and identify further refinements to it.

4.3 Empirical Findings

Findings on the values context of SE are based on data collected from the faith-based, faith-inspired and secular social entrepreneurial organisations that participated in my research. To recap, Bright Solutions, Samaritana Transformation Ministries and Thai Village are FBOs. Jacinto & Lirio and Katutubong Kamay Handicrafts Company (KKHC) are faith-inspired, while Centre for Social Research and Development (CSRD), Habi Footwear and Women's Education for Advancement and Empowerment (WEAVE) are secular organisations. [Section 3.5.2](#) provides further information on these organisations and their contexts.

Qualitative data from the eight organisations were analysed and findings developed using the thematic analysis method presented in [Section 3.6.2](#) (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014). Interview transcripts and archival records were thoroughly studied to become familiar with the data, an initial set of themes was developed, and then data were coded and reviewed by theme. Following data coding and analysis, within-case and cross-case data summaries were developed that were then used to interrogate the literature. Finally, categories that became the basis for findings were developed inductively, further informed by the relevant literature. Reflecting the study's research design, findings are based on comparative case studies in order to illuminate any differences a religious worldview context may introduce in how SE is enacted .

Initial themes used in data analysis were developed iteratively based on patterns observed in the data and prior theorising and research (Eisenhardt, 1989;

Eisenhardt & Graebner, 2007). Themes were initially constructed based on results from prior quantitative research that used the Schwartz value typology to investigate the values that motivate social entrepreneurs (Bargsted *et al.*, 2013; Egri & Herman, 2000; Schwartz, 1992). The few studies that use the Schwartz theory suggest that values in the self-transcendent value types of benevolence and universalism, and the value type self-direction motivate social entrepreneurs (Bargsted *et al.*, 2013; Egri & Herman, 2000). During data analysis I observed that participants also express security-related values, so security was added and explored as a fourth thematic group. As a result, the themes used to analyse data in this chapter are based on both inductive analysis and deduction using current theorising and research. Thematic value types based on Schwartz (1992) that are used in data analysis are presented in Table 4.5:

Table 4.5
Value Types Used in Data Analysis

Value types
Benevolence: “preservation and enhancement of the welfare of people with whom one is in frequent personal contact.” (p. 11)
Universalism: “Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.” (p. 12)
Self-direction: “Independent thought and action – choosing, creating, exploring.” (p. 5)
Security: “Safety, harmony and stability of society, of relationships and of self.” (p. 9)

Source: Schwartz, 1992

Data coding and analysis proceeded inductively, employing the values-related themes to identify patterns of responses from individual organisations indicating benevolence, universalism, self-direction and security. These patterns were summarised for the three groups of faith-based, faith-inspired or secular organisations. Resulting within-group and across-group analyses yielded findings on values-based organisational differences and individual expressions of values.

4.3.1 Influence of Differing Worldviews

Faith-based, faith-inspired and secular organisations have distinct worldviews based on different fundamental assumptions and beliefs about the world (Kim *et al.*,

2009; Rohan, 2000), and hence demonstrate contrasting expressions of SE. Secular organisations are characterised by a non-religious worldview that draws upon normative moral and ethical beliefs derived from virtue ethics. In contrast, the faith-based and faith-inspired organisations in this study are grounded in a Christian religious worldview. Table 4.6 summarises findings related to organisational worldviews, beneficiary descriptions and the approaches to social change that shape and are shaped by organisational values.

Table 4.6
Influence of a Religious Worldview – Organisational Overview

	Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Worldview	Moral and ethical. Basis: fundamental human rights to life, dignity, safety, peace and equal opportunity. Environmental care a moral responsibility.	Religious. Basis: biblical mandate to care for the poor and vulnerable, love one's neighbour as oneself.	Religious. Basis: theological view of God's love and benevolence, God's mission to redeem and restore creation.
Founders	SE a vocation or calling that fulfils their purpose in life.	SE a vocation or calling given by God.	SE a vocation or calling given by God.
Beneficiaries	Essential equality: considered friends, partners and family.	Essential equality: considered friends, partners and family.	Essential equality: valued for reflecting God's image.
Approach to social change	Inclusive, rights-based community development. Meso-level approach. Support healthy community groups that empower beneficiaries. Beneficiaries are labour force in ongoing livelihood programme. Venture is agent and director of change.	Inclusive community development. Meso-level approach. Support healthy community groups that empower beneficiaries. Beneficiaries are labour force in ongoing livelihood programme. Venture is agent and director of change.	Transformational development. Integrated micro-level approach. Create a supportive community to restore and empower beneficiaries. Beneficiaries are trainees in transition to permanent employment. God is agent and director of change.

Table 4.6 analyses the different organisational worldviews and how those worldviews influence the ways founders regard their work, beneficiaries and organisational approaches to positive social change. Secular organisations (CSR, Habi and WEAVE) engage in SE based on a universalistic moral and ethical stance that all human beings have rights to life, dignity, safety and equal opportunity as

well as a responsibility to care for the environment. WEAVE's description of its work with disadvantaged women illustrates this worldview: "Work for economic self-sufficiency is a fundamental human right. However, in many parts of the world, because of political and social upheavals, this right remains unrealized. While all who lack this right suffer, women and children are mostly affected."

Faith-inspired organisations Jacinto & Lirio and KKHC draw upon a Christian religious worldview and describe their social ventures as a direct response to biblical mandates to help the poor and love one's neighbour as oneself. FBOs Bright Solutions, Samaritana and Thai Village draw upon the same religious worldview but describe their social ventures in theological terms. These FBOs respond from a worldview that identifies their social entrepreneurial activity as an outworking of God's mission to redeem and restore creation. Thelma, the founder of Samaritana, illustrates this theological worldview by referring to the New Testament story of a meeting between Jesus and a Samaritan woman:

I would say that the biggest inspiration for me is my reflections on John 4. That's basically what Samaritana is all about: it's about following the footsteps of Jesus into these places where the women are often taken for granted because of where they work. So, we have to be there to make them realise that they're loved just as they are. Not to be condemned.

Founder-leaders engage in SE based on a vocation or calling that encapsulates their values, identity and mission. These individuals embody and are motivated by this vocation and are intrinsically motivated to uphold and carry it out. Founder-leaders universally describe the work they and their organisations engage in as a calling in contrast to a job or a career (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Dik & Duffy, 2009). The construct of calling is vital to SE, as shown in a recent empirical study using the Schwartz (1992) value construct that provides evidence for a link between antecedents to social entrepreneurial behaviour and a sense of calling. In that investigation, Arieli *et al.* (2020) finds that individuals who describe their work as a calling also place a high priority on the value types benevolence and, to a lesser extent, universalism.

Founder-leaders of the secular organisations define their calling to engage in SE as work for which they were destined based on a personal sense of social duty or

obligation. Janine, one of Habi's founders, echoes founder-leaders of other secular organisations when she describes her work as a calling: "I would say I feel like I'm called to do it. And I'm actually very much happy doing it. ... It's like my passion and my supposed career path merging together." Founder-leaders of the faith-based and faith-inspired organisations also describe their work as a calling, but with the added dimension of an external summons they attribute to God. Fiona represents this dimension of calling in her conviction that she is called by God to start and manage Bright Solutions:

Because it's been God's call on my heart, I've never had a day that I felt the need to stop. He still called me here and even though it's difficult to build a business in this country, very difficult, and we're not developing at any great rate, I still trust that God will keep us sustainable.

These distinct worldviews are also reflected in how organisations describe their beneficiaries and their approach to addressing social problems. Both secular and faith-inspired organisations present beneficiaries as friends, partners and even family. They emphasise beneficiaries' essential equality with founders and leaders in a way that removes the subject-object distinction between helper and helped. Janine exemplifies this in her description of the urban poor women who weave the mats for Habi's shoes:

You meet these mothers, you spend time with them, and you realise they're just like you. It's not really about you being more well off, it's not really you having more, it's just basically you seeing them just as you are. You're just giving them opportunities they haven't witnessed yet.

In addition, FBOs draw on a theological worldview that emphasises the value and dignity inherent in each person as a unique creation of God regardless of gender or circumstance. Samaritana's website describes its beneficiaries' "innate dignity, beauty, creativity and sacredness because they bear the image of God."

All organisations state they address social problems by breaking cycles of poverty, dependency, debt, substance abuse and socio-cultural role limitations that create vulnerability and disadvantage in multiple dimensions. However, their different worldviews produce different descriptions of and approaches to this common goal. Secular and faith-inspired organisations use an inclusive, rights-based community

development approach that focuses on creating and supporting healthy community groups (Cornwall & Nyamu-Musembi, 2004; Offenheiser & Holcombe, 2003). This meso-level strategy aims to create groups that empower individuals and promote societal change. Secular and faith-inspired social entrepreneurial organisations present themselves as actors and directors of this change and, with the notable exception of CSR, beneficiaries are also the organisations' labour force through an ongoing livelihood programme.

The influence of a theological worldview is seen in how FBOs describe a transformational development approach that integrates social, economic and spiritual interventions (Myers, 1999). In contrast to the secular and faith-inspired organisations, FBOs employ an integrated, micro-level strategy based on a supportive community that restores and empowers individuals to promote social change. FBOs also assert that God is the actor and director of change at individual, organisational and societal levels and they regard their beneficiaries as trainees in transition to more permanent employment outside the organisation. Liz, one of Thai Village's founders, summarises the FBOs' theological worldview and individual approach in a promotional video entitled "A Beautiful Life":

The purpose of Thai Village is to respond to a practical need in Chiang Mai providing income for people who need it so they can take care of their families. We set up vocational skills trainings so they are able to learn a marketable skill. Our deeper goal is to share Christ's love with them amidst the difficulties of life.

I conclude from this data that a context of religious faith influences how organisations enact SE. Differences between faith-based, faith-inspired and secular organisations derive from their distinct worldviews and how those worldviews influence and are reflected in descriptions of founders, beneficiaries and approaches to social problems.

I now present findings on how these different worldviews shape the specific values that motivate social entrepreneurial organisations. Analysis centres on values of benevolence, universalism, self-direction and security previously found to be associated with SE (Schwartz, 1992; Stephan & Drencheva, 2017).

4.3.2 Benevolence

Extant literature and research highlight the primacy of benevolence as a motivating factor for compassionate action through SE (Miller *et al.*, 2012; Stephan & Drencheva, 2017). Benevolence represents a value type focused on the “preservation and enhancement of the welfare of people with whom one is in frequent personal contact” (Schwartz, 1992, p. 11) that includes individual values such as helpful, honest, forgiving, loyal, responsible, true friendship, a spiritual life, mature love, meaning in life (Schwartz, 1994).

In this section, I analyse how secular, faith-inspired and FBOs express values related to benevolence and how a religious worldview context influences those expressions. The data reveal that organisations express benevolence-related values in their efforts to alleviate poverty, facilitate healing for those who have suffered trauma and injustice, and create sustainable livelihoods. Table 4.7 summarises the differences observed in organisational expressions of SE.

Table 4.7
Influence of a Religious Worldview – Expressions of Benevolence Values

Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Compassionate action arises from empathic concern for vulnerable and disadvantaged beneficiaries that is embodied in programmes that address poverty by creating sustainable livelihoods.		
Beneficiaries assisted are ‘close others’ with inherent dignity and value.	Beneficiaries are assisted as an expression of biblical mandates to help the poor.	Beneficiaries are assisted as an expression of God’s love and of love shown to one’s neighbour as oneself.

Table 4.7 shows that organisations express benevolence values through livelihood programmes that address poverty and its consequences based on an empathic concern for vulnerable and disadvantaged members of society. Secular organisation WEAVE and FBO Samaritana also manifest benevolent concern through programmes that facilitate psychological and emotional healing for beneficiaries who have suffered trauma and injustice. Secular, faith-inspired and FBOs share

these characteristics as expressions of benevolence values that inherently arise from the nature of their social entrepreneurial activity. The influence of religious faith is seen in how different worldviews inform these programmes.

Secular organisations emphasise the inherent value and dignity of their beneficiaries and describe an empathic connection with them as ‘close others’ (partners, friends and family). Ms. Suu, the founder of CSRD and its organic vegetable store Susu Xanh, demonstrates benevolence and empathy in her description of how CSRD sacrifices profit to support the small-scale farmers who produce the organic vegetables it sells:

When the farmer grows a big amount of vegetables, we cannot say no although we are aware that, OK, there will be a big surplus if we take that today. But then we feel “Oh, poor farmer. He worked so hard!” So better to take more and then let’s see what happens. So usually we have a big surplus by the end of the day.

Faith-inspired organisations link benevolence and empathy to normative Christian ethics. Participants state they regard beneficiaries as friends and family and relate this to biblical mandates to care for the poor and disadvantaged. Benevolence values and empathy arising out of Christian religious faith motivate Jacinto & Lirio’s compassionate response to the situation of rural poor families impacted by environmental degradation, as described by Anne, one of its founders: “The spiritual and social values do work together. After all, we are asked to help the poor.”

FBOs define benevolence and empathy in theological terms. They describe compassionate action as a consequence of and response to God’s love and as an expression of how loving one’s neighbour as oneself is lived out. Bright Solutions can not overtly link its expression of SE to the Christian faith because of its context, but the following post on its Facebook page illustrates how FBOs express benevolence and empathy as a manifestation of God’s unconditional love:

Bright Solutions’ desire is to love and accept each broken life. As we seek to love each, reclaiming value and purpose, these women start to laugh; they look forward to work in a community of peace and safety where their futures do not need to be as dark as once thought.

In summary, organisations express benevolence values arising from close association with beneficiaries and their challenges. In a religious worldview context, faith-inspired organisations add a religious dimension to benevolence by identifying its source in biblical mandates to care for the poor and vulnerable. FBOs also include this religious dimension but practice benevolence values as a response to, and expression of, God’s love.

4.3.3 Universalism

Universalism is a self-transcendent value type that research identifies with prosociality in general and SE in particular (Arieli *et al.*, 2020; Stephan & Drencheva, 2017). In contrast to benevolence values, universalism values (social justice, equality, broad-minded, protecting the environment, unity with nature, world of beauty, wisdom, a world at peace, inner harmony) are based on an “understanding, appreciation, tolerance and protection for the welfare of *all* people and for nature” (Schwartz, 1992, p. 12, italics in the original; Schwartz, 1994). These universalism values suggest a moral obligation to help vulnerable and disadvantaged ‘distant others’ in society and care for the environment. Table 4.8 summarises data from secular, faith-inspired and FBOs on the presence of universalism values and how they are expressed.

Table 4.8
Influence of a Religious Worldview – Expressions of Universalism Values

Secular <i>CSRD, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Income generation and livelihood programmes promote advocacy, empowerment, equal opportunity and justice for the vulnerable and disadvantaged.		
Values are based on universal human rights to life, dignity, safety, peace and equal opportunity. Programmes include environmental remediation and care.	Values are based on the biblical mandate to care for needy and underprivileged members of society. Programmes include environmental remediation and care.	Values are based on the biblical mandate to care for needy and underprivileged members of society. Their goal is holistic renewal and restoration of individuals and communities.

As shown in Table 4.8, organisations embody universalism values through their efforts to seek justice for and empower vulnerable and disadvantaged groups in society. These organisations share a wider concern for the underprivileged based on values related to universalism that are common to expressions of SE. The influence of religious faith is seen in how organisations' different worldviews affect the ways universalism values are expressed.

Secular organisations present their social entrepreneurial activities as a reflection of the respect, dignity and universally-recognised rights due to all persons. CSRD and WEAVE describe their approaches as inclusive or rights-based development and present organisational missions to protect and advocate for justice for disadvantaged groups facing discrimination and consequences of external change, in particular for women and the poor. These organisations also address environmental degradation and assert a collective responsibility to adopt practices and lifestyles that care for the environment. CSRD and Habi, in particular, have made environmental concerns a central motivation for their initiatives.

The three secular organisations focus on improving beneficiaries' income and livelihood skills through vocational training, product design assistance, an equitable per-piece payment for products, marketing and distribution of products and coaching in 'soft skills' such as leadership, time management and financial literacy. WEAVE exemplifies how secular organisations express universalism values in a posting on Facebook that emphasises its rights-based approach to solving social problems: "We believe that the end of poverty can only be achieved with the end of gender-based discrimination. All over the world, gender inequality makes and keeps women poor, depriving them of basic rights and opportunities for well-being."

Faith-based and faith-inspired organisations express universalism values in initiatives based on biblical mandates to seek justice, advocate and care for the vulnerable and disadvantaged. Faith-inspired organisations Jacinto & Lirio and KKHC describe their engagement with rural poor and Indigenous people groups as faith-inspired empowerment. Jacinto & Lirio additionally includes environmental care and protection as a central motivation for its initiative. Like the secular organisations, faith-inspired organisations have programmes that develop

beneficiaries' income-generating livelihood skills, compensate beneficiaries fairly for their work, provide marketing and distribution for products and teach 'soft skills.' Jacinto & Lirio's website publishes a "Manifesto" statement on its website that aptly describes how faith-inspired organisations present values related to universalism. Written by founder Anne Mariposa-Yee, the manifesto includes the statements:

Everything I do is for the glory of God. I believe in living a life with purpose. ... I strive to live sustainably and be a steward of the natural environment entrusted to me. My gratitude for life moves me to be a blessing to others & to empower society – especially to those who are most in need.

FBOs also attribute their universalism values to religious principles but take a more holistic approach to their work with disadvantaged beneficiaries. Where the faith-inspired organisations focus on developing the livelihood skills and income generation capabilities of beneficiaries, FBOs also include psycho-social and spiritual components aimed at promoting renewal, empowerment and restoration of individuals and their families. Unlike the secular and faith-inspired organisations that base their programmes on community groups, FBOs take a micro-level approach to social problems and concentrate on helping individuals affected by trauma, disabilities and poverty. Additionally, FBOs do not emphasise environmental care and protection as part of their organisational missions. Statements posted on the websites of Samaritana and Thai Village exemplify how FBOs express universalism-related values in a religious worldview context through an individually-focused, holistic approach:

- Samaritana: "women in transformed communities becoming whole and free in Christ towards prostitution-free societies."
- Thai Village: "We strive to see and treat all people fairly and equally as humans created by a loving God, on whose mercy we are all dependent, and without whom we are all poor."

In summary, universalism values are strongly evident in the organisations studied. Secular, faith-inspired and FBOs differ in how they identify the context for these values and in how the values are operationalised in everyday activities. Secular and

faith-inspired organisations address the economic and social needs of disadvantaged individuals in community groups through income generation and livelihood skill programmes but differ in where they base their universalism values. Secular organisations draw upon normative moral imperatives based on human rights and environmental responsibilities, while faith-inspired organisations base their initiatives on biblical mandates to seek justice for the poor and vulnerable. FBOs base their social entrepreneurial activity on the same religious social justice mandates but adopt a more holistic approach that integrates economic, social and spiritual components.

4.3.4 Self-direction

Self-direction represents a value type that includes individual values such as creativity, curious, freedom, choosing own goals and independent. These values are defined by “independent thought and action—choosing, creating, exploring” (Schwartz, 1992, p. 7; Schwartz, 1994). Unlike benevolence and universalism, self-direction is located adjacent to stimulation-related values in the openness to change dimension. This value cluster is potentially important to the exploration of FBSE since empirical research finds self-direction values are related to entrepreneurial behaviour in commercial entrepreneurship (Gorgievski *et al.*, 2011; Kirkley, 2016; Morris & Schindehutte, 2005) and SE (Bargsted *et al.*, 2013; Egri & Herman, 2000). Additionally, a related field of theorising and research suggests that self-efficacy, or belief in one’s ability to successfully address a social problem, contributes to prosocial agency (Caprara & Steca, 2007).

Analysis of data from secular, faith-inspired and FBOs reveals that self-direction values are expressed in programmes for beneficiaries and by their founder-leaders, as summarised in Table 4.9:

Table 4.9
Influence of a Religious Worldview – Expressions of Self-direction Values

Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Promotes self-direction for beneficiaries through empowerment and capacity building.		
Founder-leaders are guided by a sense of calling and life purpose.	Founder-leaders are guided by a sense of God's call and direction.	Self-direction by beneficiaries is encouraged based on their essential worth before God. Founder-leaders are guided by a sense of God's call and direction.

Table 4.9 shows that these organisations engage in activities designed to increase beneficiaries' sense of self-direction. Self-direction values are promoted to counter what organisations perceive as a culture of poverty that limits beneficiaries' ability to plan for and engage in actions that might improve their quality of life. In response, organisations encourage self-direction values through training and coaching in 'soft skills' such as teamwork, planning, leadership and financial literacy. Additionally, counselling and organisational policies that encourage individuals and community groups to be self-governing and take pride in their work increase beneficiaries' sense of self-efficacy and confidence. Faith-inspired organisation KKHC emphasises self-direction values in its work with Indigenous artisans as described in this extract from its website:

KKHC guided the community in innovating and developing the product to give a more modern and trendy look, yet still keeping the traditional roots of the product. KKHC, in addition, provided means to production thru building a production facility and providing technical training to the women who are part of the project.

In contrast to the secular and faith-inspired organisations, FBOs use a religious worldview context to frame programme elements that encourage and develop self-direction values among beneficiaries. A promotional video for FBO Thai Village includes an interview with its founder Liz in which she describes how the

organisation encourages self-direction values by emphasising beneficiaries' essential worth and dignity before God:

I want everybody that comes into Thai Village to know they are created in the image of God, that they are valuable in His eyes and therefore worthy of dignity and to be treated with respect. That they have just as much potential and gifts as any other person and can use them in a way that makes them come alive.

Differences in how founder-leaders attribute their own self-direction reveal the influence of a religious worldview on how this value type is expressed. A sense of calling guides founder-leaders of these organisations, but as described in the findings on organisational worldviews ([Section 4.3.1](#)) a religious worldview adds the additional dimension of God's agency and direction. Thelma, the founder of Samaritana, illustrates a social entrepreneurial FBO's view of God's direction in a summary of her 25-year engagement with the problem of human trafficking. After describing Samaritana's many programmes and activities over this period, Thelma concluded with the statement: "God is really at work. You do one thing and God does the rest."

To summarise, organisations enact self-direction values at the beneficiary and founder-leader levels of analysis. Organisations encourage their beneficiaries to be self-directing and confident in their abilities through activities that encourage initiative, responsibility and an awareness of their worth and dignity. Individual founder-leaders' beliefs that they are prepared for and called to the hard work of SE play a central role in the self-direction values they exhibit. The influence of a religious worldview on how self-direction values are expressed is revealed in how founder-leaders of faith-based and faith-inspired organisations locate their and their beneficiaries' agency in God's initiative and describe their social entrepreneurial activity as a response to God's call and direction.

4.3.5 Security

Security-related values such as a sense of belonging, social order, reciprocation of favours and family security are located in the Schwartz typology dimension that emphasises conservation (Schwartz, 1992; Schwartz, 1994). Defined by "safety,

harmony and stability of society, relationships and of self" (Schwartz, 1992, p. 9), security values are not rated high in importance in empirical research that has investigated the values of commercial entrepreneurs (Gorgievski *et al.*, 2011; Kirkley, 2016; Morris & Schindehutte, 2005) or social entrepreneurs (Bargsted *et al.*, 2013; Egri & Herman, 2000). This finding is consistent with the circular hierarchical continuum of values proposed by Schwartz (1992), since security is located opposite self-direction-related values which have been shown to be related to entrepreneurship and SE.

I hypothesise that security may be an important values construct to include in data analysis. Valuing a sense of belonging, social order, family security and the reciprocation of favours builds and maintains social capital. Social capital is important to these ventures as it has been shown to be a significant contributory factor in commercial entrepreneurship and SE (Estrin, Mickiewicz, & Stephan, 2013; Griffiths *et al.*, 2013; Pret & Carter, 2017). Therefore, I also explore how a religious worldview context influences the way security-related values are expressed in SE.

Data analysis reveals that social entrepreneurial secular, faith-based and FBOs express security-related values through activities and processes at the beneficiary, organisational and founder-leader levels as summarised in Table 4.10.

Table 4.10
Influence of a Religious Worldview – Expressions of Security Values

Secular <i>CSR D, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Providing beneficiaries with stable income and a supportive community.		Providing beneficiaries with stable income and a supportive community as expressions of God's love.
Collaboration with friends, family, partner organisations, funding agencies, educational institutions and promoters of SE provides organisations with significant resources.		Collaboration with friends, family, partner organisations and funding agencies provides organisations with significant resources.
Founder-leaders recognise security and support from social network.	Founder-leaders recognise security and support from God.	Founder-leaders recognise security and support from God.

As shown in Table 4.10, organisations engage in activities designed to foster a sense of stability and security for their beneficiaries. Stability and security are emphasised in their programmes because organisations recognise that life and behaviour changes are difficult if not impossible for beneficiaries influenced by contexts of poverty, exploitation and trauma. Therefore, providing a stable income and creating a supportive community are central to how they engage in SE. Secular organisation WEAVE and FBOs Bright Solutions and Samaritana also emphasise beneficiaries' personal security and sense of belonging, since they work with women who have been exploited and are vulnerable to domestic and gender-related violence. WEAVE describes its fair-trade social enterprise in just such terms on its Facebook page: "Our aim is to provide safe and fair incomes, better access to and control over resources and greater security, including protection from violence, abuse and exploitation."

FBOs, in particular, strive to create a supportive community for and with beneficiaries as an expression of their organisations' religious worldview. In their Christian religious faith context FBOs describe the security and support they offer

as an expression of God's unconditional love. In one of its newsletters to supporters, Thai Village highlights "the importance of providing safe, healthy, stable jobs and income for people and being willing to love people unconditionally, with the love of God."

These social entrepreneurial organisations exhibit security-related values in the ways they identify and mobilise social and financial support for their ventures. All have received funding from philanthropic and grant-making agencies and many still do. Friends and family contributed time, money, ideas and social and professional connections to launch Habi, Jacinto & Lirio, KKHC, Samaritana and Thai Village. Collaborative programmatic and marketing partnerships play a significant role in social ventures at WEAVE, Bright Solutions and Samaritana. Field-level intermediary organisations that teach and promote SE in the Philippines through conferences and business plan competitions encouraged, provided consulting and offered funding crucial to conceptualisation and start-up at Habi, Jacinto & Lirio and KKHC. In contrast to the secular and faith-inspired organisations, social entrepreneurial FBOs do not gain security and support from field-level intermediary organisations that promote SE. Instead, FBOs find support for their initiatives through collaborative arrangements with friends, family and faith-based partner organisations.

Founder-leaders of faith-based and faith-inspired organisations describe a sense of God's calling and direction for their ventures in terms of security and support. This transcendent sense of security is exemplified in a story Fiona at Bright Solutions told about challenges the organisation faced when she discovered that its financial reporting to the Vietnamese government had been done incorrectly. Negotiating a settlement and paying back taxes threatened Bright Solutions' viability, but the venture survived and Fiona concludes "God's kept us going through all that."

In summary, the data suggest that social entrepreneurial secular, faith-inspired and FBOs enact practices related to security-related values and rely on social support in their ventures. These activities are observed in their programmes for beneficiaries in the way the organisations mobilise resources through collaborative partnerships, in the daily activities of their operation and in the activities and beliefs of their

founder-leaders. The influence of a religious worldview is revealed in the ways faith-based and faith-inspired organisations and their founder-leaders attribute security and support to God's agency in and through collaborative partnerships and in the daily activities of their social ventures.

4.4 Discussion: Values and Religious Worldview Contexts

SE is predominantly described from a secular Western materialist worldview that overlooks the influence of religious faith. This characterisation persists despite challenges to the dominant discourse of SE (Dey & Steyaert, 2010) and assertions that religion is a significant influence in values-driven entrepreneurship and SE (Dees & Backman, 1994; Spear, 2010). The special case of FBSE provides a counterpoint to 'grand narrative' of SE and illuminates the role of values and a religious worldview as related contexts in which SE takes place.

The example of FBSE shows that a worldview shaped by religious faith influences the expression of SE by social entrepreneurial FBOs. Table 4.11 summarises how FBOs engage in SE based on this religious worldview.

Table 4.11
Influence of a Religious Worldview on Social Entrepreneurship – Summary

Area of influence	Expression
Enactment of SE	Transformational social impact based on programmes that integrate vocational and 'soft skills' training with therapeutic support in order to address social, economic and spiritual dimensions of poverty. Beneficiaries deserve respect, dignity and compassion as equals who reflect God's image.
Motive and rationale	Benevolence and universalism values motivate compassionate action as an expression of God's love.
Attribution of agency	Self-direction and security values are expressed in terms of God's direction, calling and support.

Table 4.11 summarises findings that suggest a religious worldview influences how founder-leaders enact SE, establish the motive and rationale for their programmes and ascribe agency for themselves and their beneficiaries. FBOs engage in SE based on a transformational development approach that integrates social, economic and

spiritual programmes to achieve social impact (Myers, 1999). This approach is lived out in micro-level activities that create a supportive community in order to restore and empower individuals. FBOs provide medium-term vocational training in handicraft production plus training in 'soft skills' in order to transition beneficiaries to gainful employment and reintegration into society. In this theological world view, beneficiaries are regarded as equals that reflect God's image and therefore have inherent value.

A religious worldview also modifies how social entrepreneurial FBOs express and embody a constellation of values related to benevolence, universalism, self-direction and security (Schwartz, 1992; Stephan & Drencheva, 2017). In relation to benevolence and universalism values, a religious worldview context provides an explicit motive and rationale for prosocial values in FBSE based on a theological understanding of God's selfless, unconditional *caritas* love (Frémeaux & Michelson, 2011; Melé & Naughton, 2011). Religious faith and values provide a context in which benevolence and compassion are understood to arise out of God's love and compassion for each person and the biblical mandate to love one's neighbour as oneself. A religious worldview context also defines universalism values and moral obligation in terms of biblical mandates to provide care and seek justice for all vulnerable and disadvantaged members of society.

In relation to self-direction and security values, a religious worldview context alters the attribution of agency for beneficiaries, founder-leaders and the organisation itself by locating direction, calling and support in God's activity in and through the venture. Social entrepreneurial FBOs attribute ultimate agency in their ventures to God and understand themselves as actors and representatives of God's transformative mission. As a result, FBSE is understood to be a calling in the term's traditional, religious sense (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Dik & Duffy, 2009).

Extending beyond FBSE, the contextualised approach used in this study advances research and theory building in SE by recognising values as a context in which SE is enacted. The multilevel and multidimensional influence of values revealed in the data is consistent with and extends research that explores the influence of values on

the process of SE (Mair, Robinson, & Hockerts, 2010; Spear, 2010; Stephan & Drencheva, 2017). The investigation suggests the Schwartz (1992) typology and theory of universal human values can be a useful theoretical and analytical lens for identifying and comparing values in SE and FBSE through a qualitative research design. Findings also extend literature that identifies compassion as a precursor to SE by more clearly linking prosocial behaviour to a context of benevolence, universalism, self-direction and security values (Berglund, 2018; Miller *et al.*, 2012).

Results reported in this chapter suggest that values are a discrete context that influences the wider omnibus contexts shaping the expression of SE. As detailed in [Section 1.4.1](#), context is a key analytical concept used throughout the thesis. Scholars classify contexts according to whether they have a broad (omnibus) or narrow (discrete) effect on individual and organisational behaviour (Johns, 2006; Welter, 2011). Omnibus contexts influence what, where, how, who, when and why an activity takes place. Discrete contexts are specific, often situational, influences such as task, social and physical factors. Current scholarship argues that discrete contexts act as situational variables that are nested in and modify omnibus contexts but it does not account for the influence of values as one of those variables. My contention based on analysis of empirical data in this chapter is that FBSE is a distinct expression of SE that reveals the influence of discrete contexts of values and a religious worldview on the enactment of SE.

I extend literature that identifies SE as a values-based process by analysing in [Table 4.12](#) how values function as a discrete context in which it is enacted. This table builds on [Table 4.11](#) by integrating omnibus contexts into a more comprehensive analysis of contextual influences in SE. For each omnibus context, the discrete contextual influence of values on the expression of SE is identified.

Table 4.12
Influence of a Discrete Context of Values on the Expression of
Social Entrepreneurship

Omnibus context	Influence of Discrete Context	Contextual Expression
What	Social problems addressed	Address social problems of poverty, exploitation and environmental degradation.
Where	Location of venture	Low income urban and rural communities in developing countries.
How	Approach	Activities create social and economic value through transformational approaches that integrate capacity building and livelihood programmes.
Who	Beneficiaries and founder-leaders	Beneficiaries are vulnerable and disadvantaged populations. Programmes build capacity for agency and change based on self-direction and security values. Founder-leaders describe their work as a calling.
When	Venture timing	Sense of agency in the venture's timing and resource mobilisation based on self-direction and security values. Founder-leaders describe the urgency of their work as a calling.
Why	Motive and rationale for action	Compassion as prosocial, altruistic action based on benevolence and universalism values.

Table 4.12 analyses findings that suggest values act as a discrete contextual “lever” that influences the way the omnibus contexts what, where, how, who, when and why shape the expression of SE (Baker & Welter, 2018; Johns, 2006, p. 391; Welter, 2011). Values influence the what, where and how factors of SE by providing a context for choosing a social problem and beneficiaries and thereby determining how organisations create social and economic value (Hlady-Rispal & Servantie, 2018; Ruskin *et al.*, 2016). In this case, the founder-leaders’ worldviews and values provide a discrete context that motivates them to address the problems of vulnerable and disadvantaged populations through integrated, transformational approaches to create social and economic value.

The data also suggest that values influence the who and when contexts through self-direction and security values that motivate beneficiaries with a sense of agency and founder-leaders with a sense of calling to mobilise resources and engage in prosocial action (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Caprara & Steca, 2007; Dik & Duffy, 2009). Values provide the context for founder-leaders' sense of self-efficacy, resource mobilisation activities and their sense of agency expressed through calling, ability and sense of urgency to address difficult social problems.

The influence of values as a discrete context is most observable in the omnibus 'why' context of SE. Research links altruistic, prosocial behaviour to benevolence and universalism values (Arieli *et al.*, 2020) and altruism has been identified as a defining characteristic of SE (Dees, 2012; Mair & Martí, 2006; Ruskin *et al.*, 2016). Secular organisations and their founder-leaders described why they are engaged in solving social problems in altruistic terms based on values of benevolence and universalism. In contrast, faith-based and faith-inspired organisations and their founder-leaders described their social entrepreneurial activity as an expression of God's unconditional, compassionate love.

Figure 4.2 encapsulates these observations in a context-aware conceptual framework for social entrepreneurial activity that incorporates and revises the initial values-based framework presented in [Figure 4.1](#). The revised framework uses double-headed arrows to indicate the bi-directional interactions of discrete and omnibus contexts that shape prosocial behaviour in the process of SE.

Figure 4.2
Context-aware Conceptual Framework of Social Entrepreneurial Activity

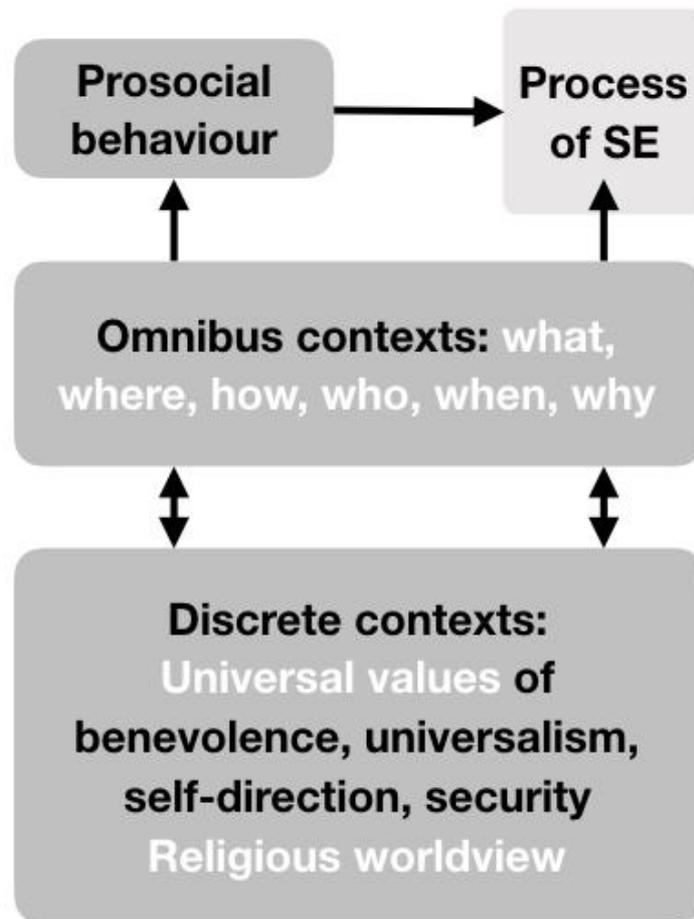


Figure 4.2 is grounded in empirical data presented in this chapter that suggest multiple contexts have a foundational influence on the expression of SE. Values and a religious worldview are contexts that act as discrete “levers” that affect how the broader omnibus dimensions what, where, how, who, when and why shape prosocial behaviour and the process of SE (Johns, 2006, p. 391; Welter, 2011). The figure depicts a bi-directional relationship between these discrete and omnibus contexts and suggests that values and a religious worldview influence and are influenced by omnibus contexts.

A well-researched example of this two-way relationship between omnibus and discrete contexts is the interaction between national or ethnic culture and an individual’s values and worldview. Multiple studies find national and organisational cultures shape the relative importance individuals assign to values, though not the meaning of the values themselves (Schwartz, 2004; Schwartz, 2006). At the same

time, national and organisational cultures represent the motivational goals of their members and are altered as members' goals change (Arieli *et al.*, 2020; Kanov *et al.*, 2004; Sagiv *et al.*, 2017). Empirical research into ethnic entrepreneurship in Hawaii by Morris and Schindehutte (2005) reveals just this bi-directional relationship between individual values and broader omnibus contexts. Based on the Schwartz value typology, their study finds that culture influences the individual values that shape entrepreneurial activity but that values-based entrepreneurial activity in turn influences and changes the broader culture.

Figure 4.2 locates prosocial behaviour in a values-based and context-aware view of the process of SE. Prosocial behaviour such as compassion, defined as both intent and action to relieve another's suffering (Kanov *et al.*, 2004; Miller *et al.*, 2012), is widely recognised as a precursor to social entrepreneurial activity (Miller *et al.*, 2012; Mort *et al.*, 2003; Pittz *et al.*, 2017). However, existing conceptual frameworks have not integrated prosocial, compassionate action or linked it to universal human values. The revised context-aware contextual framework I advance identifies social entrepreneurial activity as the end result of interactions between a religious worldview, values, omnibus contexts and prosocial behaviour.

The conceptual framework I propose emphasises that multidimensional contexts shape how SE is enacted in everyday activities (Chalmers & Shaw, 2017; Corradi *et al.*, 2010). This 'practice perspective' (Chalmers & Shaw, 2017) reveals that values are part of the contextualised, multilevel dynamics of SE (Saebi *et al.*, 2019). Results join and contribute to a growing body of literature that examines the practice of entrepreneurship and SE (de Clercq & Voronov, 2009; Dey & Marti, 2019; Johannisson, 2018). In so doing, I respond to calls for research into 'everyday' expressions that locate entrepreneurship in "a broader context of reasons, purposes and values for why and how entrepreneurship emerges" (Welter *et al.*, 2017, p. 311). From this perspective, expressions of SE in secular and faith-based contexts are observably different as a result of their distinct worldviews and values. Therefore, FBSE is not a static concept but is constructed, enacted and reinforced through daily activities that are shaped by a faith-based context.

To sum up, I draw three conclusions about how a context of values and religious faith influences the enactment of SE based on data presented in this chapter. First, values-based activities observed in the organisations (Gehman *et al.*, 2013) suggest that in FBSE, a context of religious worldview and values modifies the enactment, motive and rationale and sense of agency for the process of SE. Second, findings suggest that a values context influences how SE is enacted when SE is viewed through the theoretical lens of universal human values (Schwartz, 1992). Third, and more broadly, findings suggest that values act as a discrete contextual “lever” that shapes the what, where, how, who, when and why omnibus contexts that influence social entrepreneurial activity (Baker & Welter, 2018; Johns, 2006, p. 391; Welter, 2011).

This chapter adds to a growing body of research that explores the impact of contexts on social entrepreneurial activity. Using the novel standpoint of a religious worldview, these conclusions contribute to theory building based on a contextualised understanding of SE (de Bruin & Read, 2018; Grant, 2008b; Peris-Ortiz, Puumalainen, Sjogren, Syrja, & Barraket, 2015; Seelos, Mair, Battilana, & Dacin, 2011). The chapter not only advances efforts to contextualise SE theory by recognising values as a context in which SE takes place, it also furthers theorising about the role of context in the enactment of SE (Feldman & Orlikowski, 2011). More broadly, I respond to calls for research that analyses the interaction of discrete and omnibus contexts (Welter, 2011) and contributes to theory building about context and how it shapes organisational behaviour (Baker & Welter, 2018; Bamberger, 2008; Johns, 2006; Whetten, 2009).

4.5 Chapter Conclusion

In this chapter I develop and test an initial conceptual framework of social entrepreneurial activity. Based on empirical data, I advance a novel values-based and context-aware conceptual framework for social entrepreneurial activity that integrates universal human values, a religious worldview, omnibus contexts and prosocial behaviour. The evidence suggests that values and a religious worldview are discrete contexts that shape how broader omnibus contexts influence the way SE is enacted. Hence, the special case of FBSE highlights how values provide a

context that guides social entrepreneurial activity. Consequently, FBSE is shown to be a unique, contextualised expression of SE that reflects a specific worldview drawn from its religious faith context. These findings contribute to knowledge and theory building about values, SE and the influence of context on organisational behaviour.

5 The Gender-Values Context

5.1 Chapter Introduction

A growing field of study explores how gender and social entrepreneurship (SE) intersect to address society's multifaceted problems (de Bruin & Teasdale, 2019). Empirical research reveals that a gender context influences who engages in SE, where and how SE is practiced and what social problems are addressed (Cherrier *et al.*, 2018; Datta & Gailey, 2012; Hechavarría, Ingram, Justo, & Terjesen, 2012). While a gender-aware view of entrepreneurial behaviour increasingly includes SE (Clark Muntean & Ozkazanc-Pan, 2016; Lewis & Henry, 2019), the intersection of gender, values and a religious worldview in SE is rarely examined (Borquist & de Bruin, 2019). I respond to this research gap by addressing the second sub-question of the thesis:

How does gender influence social entrepreneurship enacted in a context of values and religious faith?

The aim of this chapter is to explore how and why women engage in SE in distinct ways (Lewis & Henry, 2019) by investigating the gender-values-religious worldview nexus in expressions of SE. I respond to the chapter's research question by incorporating gender into the context-aware conceptual framework of social entrepreneurial activity advanced in [Figure 4.2](#).

Guided by feminist scholarship, I define gender as a socially constructed and performed practice that defines feminine or masculine in specific contexts. Hence, gender is a social identity distinct from but related to biological sex and sex categories that define female or male (García & Welter, 2011; Nightingale, 2006; West & Zimmerman, 1987). Gender is also a context enacted in daily activities and social interactions such that "every aspect of social life is gendered" (Bradley, 2016, p. 38). Therefore, gender is a social structure that influences daily life by providing a context that shapes values and actions "indirectly by shaping actors' perceptions of their interests and directly by constraining choice" (Martin, 2004; Risman, 2004, p. 432). Viewing gender as a social structure, I explore how the process of SE is

embedded in gendered contexts of religious worldview and values at the individual, organisational and institutional levels of society (Brush *et al.*, 2018; Risman, 2004).

I refer to 'doing gender,' 'gendering' and activities as being 'gendered' in recognition that "gender is something that is 'done,' 'accomplished,' or 'performed' rather than something that 'is'" (Ahl, 2006, p. 597). Consequently, this chapter treats 'doing entrepreneurship' and 'doing gender' as a single intertwined activity performed in a specific context (Gherardi & Poggio, 2018). I argue that gender and how gender is 'done' provides a context that intersects with values, a religious worldview and the broader omnibus contexts that shape what, where, when and how SE occurs, who engages in it and why (Johns, 2006; Welter, 2011; West & Zimmerman, 1987).

Concepts and analysis presented in this chapter were initially developed in an article based on empirical data from five of my eight case studies (Borquist & de Bruin, 2019). In that article, we explored how women-led social entrepreneurial organisations express motivational value types that manifest benevolence, universalism, self-direction and security as identified in the Schwartz (1992; 1994) typology. Our findings show that gender and a religious worldview are contexts that shape how values influence the process of SE. I now extend the article's analysis to include the complete data set and apply findings in greater detail to faith-based social entrepreneurship (FBSE), SE and the role of contexts in the enactment of SE.

Following this introduction, the chapter reviews extant literature to establish a gendered view of contexts, values, entrepreneuring and a religious worldview. An initial gender-aware conceptual framework for the process of SE based on [Figure 4.2](#) is then proposed. Next, empirical data is presented to test the framework by identifying the influence of a gender context on social entrepreneurial faith-based, faith-inspired and secular organisations and the values they express. In the discussion section I develop insights into the gender-values-religious worldview nexus in FBSE and propose a revised gender-aware conceptual framework that recognises the influence of these multiple, intersecting contexts on expressions of SE. Finally, concluding observations prepare the way for Chapter 6 and its analysis of institutional logics as a context for FBSE.

5.2 Incorporating Gender: Literature Review

This section sets the stage for developing a values-based and context-aware conceptual framework that recognises gender as a context in which SE is enacted. The first two literature streams provide gendered views of contexts and values. The growing literature stream that studies commercial and social entrepreneurship enacted in a gender context is then analysed, highlighting the theme of empowerment. The final stream considers the interaction of gender and a religious worldview in SE and highlights the theme of altruistic *caritas* love. Each of these streams is explored in turn.

5.2.1 Gendering Contexts

Extant literature describes gender as a significant, yet often overlooked, context that influences individuals, organisations and societies (Yoder & Kahn, 2003). Gender is widely recognised in contemporary scholarship as a context through which social behaviour and control take place (West & Zimmerman, 1987). On the other hand, gender is itself shaped by the multidimensional contexts in which it is enacted, presenting different definitions and impacts depending on the context (Nightingale, 2006). Gender is also a context that operates across individual, organisational and institutional levels of analysis, as shown in gendered analyses of entrepreneuring (de Bruin *et al.*, 2007; Risman, 2004).

Scholarly consensus is lacking on whether gender influences behaviour and social institutions as an overarching omnibus context or a discrete contextual variable. To recap, current theory differentiates between omnibus and discrete contexts according to the scope of their effects (Johns, 2006; Welter, 2011). Omnibus contexts have a broad influence on social behaviour and systems such as culture, time and place and answer the analytical questions what, where, how, who, when and why. Discrete contexts are specific, situational variables such as task, social or physical factors that are embedded in one or more of the omnibus contexts. The distinction between omnibus and discrete contexts provided a useful analytical construct in Chapter 4. In that chapter, values and a religious worldview were identified as discrete contexts for the various expressions of SE enacted by the social entrepreneurial organisations I studied.

Seminal papers that explore the influence of contexts on organisational behaviour cite gender as an example of demographic characteristics encompassed in the 'who' omnibus context (Johns, 2006; Welter, 2011). However, it is unclear whether these and other authors in the field consider gender a variable that defines the omnibus 'who' context (i.e. a discrete context) or an omnibus variable in its own right. Whether gender is a discrete or omnibus context is an open question this chapter will address.

5.2.2 Gendering Ethics and Values

Gender is regarded as a context with wide-ranging influences on "reality, time, action/interaction, power and ethics" (Bird & Brush, 2002, p. 47). The second literature stream incorporated in this chapter locates ethics and universal human values in a gender context. Analysis of this literature suggests that gender has a slight influence on ethical decision making and value priorities, with a female bias toward moral reasoning based on care for and responsibility to others and toward self-transcendent values that express benevolence and universalism. Key literature in this stream is summarised in Table 5.1, integrating two major areas of inquiry: gender as context for moral reasoning and universal human values.

Table 5.1
Gender, Ethics and Values – Key Literature

Author(s)	Method	Contribution
Gilligan (1982)	Conceptual	Women tend to base moral reasoning on responsibility and care vs. rights and justice.
Jaffee & Hyde (2000)	Meta-analysis of research	The small gender effect in moral reasoning is outweighed by situational contexts and content.
Bampton & Maclagan (2009)	Qualitative study (UK)	Gender influences value priorities in ethical decision making.
Beutel & Marini (1995)	Survey (US adolescents)	Gender influences value priorities: females express more concern and responsibility for others' welfare, less materialism and competition, more importance to finding meaning and purpose in life, higher religiosity.
Schwartz & Rubel (2005)	Surveys in 70 countries	Women rank benevolence and universalism values higher. Age and cultural differences influence value priorities more than sex differences.
Longest et al. (2013)	Surveys (Europe)	Women are more likely to prioritise universalism values in the Schwartz typology.

Drawing upon gender socialisation literature, a seminal work by Gilligan (1982) proposes a feminine ethic of care in moral decision making. It asserts that a feminine ethic of care is based on relationship and context in contrast to a masculine ethic of justice based on belief and duty. According to this gendered theory of ethics, moral orientation is gendered and the two ethics of care and justice represent cross-cutting perspectives that exist in dynamic tension when individuals make ethical decisions (Gilligan, 1995).

Thus, the “feminine voice” (Gilligan, 1999, p. 381) in matters of moral judgment is contextualised based on the embeddedness of self and responsibility: a sense of self embedded in relationships paired with a sense of responsibility to others embedded in a situational context. According to this view, a feminine ethic of care frames moral dilemmas in terms of conflicting responsibilities rather than conflicting rights or truths. An early empirical test of this hypothesis with married couples in the US confirms that a feminine worldview influences moral orientation (Jensen *et al.*,

1991). These authors suggest a feminine worldview is characterised by caring and responsibility for others and emphasises achieving success through being rather than through doing and the exercise of power.

Subsequent research has sought to confirm the influence of gender on moral reasoning and ethical decision making, yielding inconclusive and controversial results (Dalton & Ortegren, 2011). Whereas early studies suggest females are more sensitive to ethical issues than males and are therefore more ethical in their decision making (O'Fallon & Butterfield, 2005), later research identifies a more complicated and nuanced relationship. The salience of contexts appears to matter when gender is considered in ethical decision making, as suggested by Bampton and Maclagan (2009) who finds that female participants are more inclined than male participants to make ethical decisions in favour of human welfare and the environment when those decisions are framed in terms of caring. Radtke (2000) finds that differences in gender and contexts (work and personal settings, in this case) do not significantly influence ethical decision making, while Dalton and Ortegren (2011) concludes gender has a smaller and less direct influence on ethical decision making than previously thought.

The feminine ethic of care hypothesis continues to be controversial. While acknowledging that moral judgments can be based on care and justice orientations, Flanagan and Jackson (1987) assert that care and justice orientations are not necessarily gendered since individuals rely on and mix both perspectives in their ethical decision making based on the situation. A meta-analysis of 113 empirical studies by Jaffee and Hyde (2000) concludes that care and justice exist as distinct moral orientations but are not strongly associated with gender. Their analysis suggests that individuals mix care and justice orientations when they make moral decisions, with females tending to emphasise a care orientation slightly more than justice and males the opposite. However, Jaffee and Hyde (2000) find that the type of moral reasoning used is highly sensitive to the contexts and content of the moral decision, such that contexts override the slight gender effect.

Despite a lack of empirical evidence to support assertions that moral orientation is gendered and females make decisions based on an ethic of care, these ideas are still

encountered in the women's social and commercial entrepreneurship literature. In the SE literature, the female ethic of care hypothesis appears in claims that women's orientation to care may cause them to emphasise social value creation goals more than men (André & Pache, 2016; Chell *et al.*, 2016; Hechavarría, 2016a; Hechavarría *et al.*, 2017).

Parallel to literature on the gendered nature of ethical decision making, a substantial body of literature explores whether universal human values are gendered. Theorists and researchers who study human values from a social psychology perspective base their analysis on the observation that contexts influence a person's values and how those values are expressed (Arieli *et al.*, 2020; Rokeach, 1973; Schwartz, 1977). Contextual dimensions such as gender, ethnicity, religion, national culture and education are shown to affect value priorities, though not the values themselves or the overall structure of an individual's values (Hitlin, 2003).

Beutel and Marini (1995) investigate the influence of gender on the value orientation of US secondary school students and find substantial differences between genders, with females more likely to express compassion, concern and responsibility for the well-being of others, less likely to be motivated by materialism and competition and more likely to emphasise purpose and meaning in their lives. Analysis of data from the Global Entrepreneurship Monitor and World Values Surveys shows that females in a post-materialist cultural context are more likely to start an environmentally-oriented business (Hechavarría, 2016b; Hechavarría *et al.*, 2017). These results suggest that gender socialisation of girls and women encourages stereotypically feminine values such as self-expression, quality of life, belonging, human rights, the environment and love: values that are more aligned with caring for people and the planet.

The preponderance of research and theory building on the gendered nature of values is based on the widely used and validated typology and theory of human values developed by Schwartz (1992; 1994) discussed in detail in [Section 4.2.1](#). Research that explores the influence of gender on the structure, meaning and priorities of human values using the Schwartz value theory has to date yielded inconclusive results. Two early studies find that values have similar meanings for

women and men and, further, that gender shows no effect on the priorities assigned to values (Prince-Gibson & Schwartz, 1998; Struch *et al.*, 2002). This result is confirmed in subsequent research that also concludes gender does not moderate value priorities or the relationship between values and behaviour (Schwartz *et al.*, 2017).

On the other hand, some investigations using the Schwartz value theory and survey have shown a small but positive relationship between gender and value priorities that result from culturally influenced gender socialisation. Several studies find women place higher relative priority on the benevolence and universalism values associated with prosocial behaviour and moral agency, while men attribute more importance to values related to power, achievement, stimulation, self-direction and hedonism (Caprara & Steca, 2007; Longest *et al.*, 2013; Schwartz, 2006; Schwartz & Butenko, 2014; Schwartz & Rubel, 2005). These studies conclude that differences between genders in the relative priorities assigned to values are small, explaining less variance than age and much less than culture.

In light of these results, the majority view among scholars appears to be that there is more variation in value priorities between individuals than between genders. This conclusion is affirmed by results from two investigations of how value priorities shift with age. These studies find that value structures of men and women in the same age cohort are more similar than different even though value structures as a whole shift systematically over time (Borg, 2019; Lyons *et al.*, 2005).

To sum up, it appears that gender socialisation has only a small degree of influence on ethical decision making, moral orientation and value priorities. While research suggests a gender context of femininity may favour an ethic of care in decision making and promote a higher priority on values related to benevolence and universalism, multiple authors conclude that situational factors and individual variation have a greater influence on individual behaviour than gender. However, at the societal level a context of gendered norms and stereotypes imposed and reinforced by the family, religious doctrine, culture and social institutions continues to have a powerful influence on individuals and social entrepreneurial activity.

5.2.3 Entrepreneurship and Empowerment

Entrepreneurship by and for women is increasingly attracting scholarly interest (Brush, de Bruin, & Welter, 2014; de Bruin *et al.*, 2007; Welter, Brush, & de Bruin, 2014). Drawing upon this extensive and multifaceted literature stream, I identify three related threads. Table 5.2 highlights key literature on the gendered nature of entrepreneurship, SE and women's empowerment.

Table 5.2
Gender and Entrepreneurship, SE and Empowerment –
Key Literature

Thread	Author(s)	Method	Contribution
1) Entrepreneurship	Gherardi and Poggio (2018)	Conceptual	Gender and entrepreneurship are intertwined social practices; contrasts gender <i>in</i> entrepreneurship with gendering <i>of</i> entrepreneurship.
	Bird & Brush (2002)	Conceptual	A gendered perspective highlights masculine and feminine characteristics of ventures.
	Ahl (2006)	Discourse analysis	Counters male gendering of entrepreneurship research and theory building.
	de Bruin et al. (2007)	Conceptual	Women-led entrepreneurship is embedded and practiced in multilevel, multidimensional contexts.
2) SE	Clark Muntean & Ozkazanc-Pan (2016)	Conceptual	SE evokes gendered definitions: social (feminine) + entrepreneur (masculine).
	Dimitriadis et al. (2017)	Statistical analysis (US data)	SE is linked with traits identified as feminine.
	Hechavarría & Ingram (2016)	Statistical analysis (GEM data)	Females are more likely to start social ventures; these are more common in cultures of emphasised femininity.

Thread	Author(s)	Method	Contribution
3) Women's empowerment	Rowlands (1995)	Conceptual	Seminal work. Women's empowerment addresses unequal power relationships.
	Kabeer (1999)	Conceptual	Empowerment gives women power to make strategic life choices.
	Syed (2010)	Conceptual	Empowerment gives women power to participate in all areas of life.
	Rindova et al. (2009)	Conceptual	Entrepreneurship not only pursues profitable opportunities, but emancipation and social change.
	Al-Dajani & Marlow (2015)	Ethnography (Jordan)	Entrepreneurship in a Global South context promotes women's empowerment and social change.
	Haugh & Talwar (2016)	Case study (India)	Emancipatory SE contributes to women's empowerment and positive social change.

When feminist theories of gender and gendering are used to analyse mainstream entrepreneurship research, they reveal a dominant epistemological gender bias. Mainstream research frequently adopts a 'gender *in* entrepreneurship' approach when studying the relationship between gender and entrepreneurship (Bird & Brush, 2002; Gherardi & Poggio, 2018). In this traditional view, the entrepreneur is male gendered by default and entrepreneurship is defined as an instrument for economic growth. This approach typically ignores issues of gender equality, power relations and the different types of businesses that women may start (Ahl, 2006). Consequently, women are identified as female entrepreneurs when masculine images are assumed to be normative, which tends to characterise them as inferior or inadequate actors (Ahl & Marlow, 2012; Clark Muntean & Ozkazanc-Pan, 2016; Marlow & McAdam, 2013).

In contrast, this study adopts a 'gendering *of* entrepreneurship' approach and extends it to examine how SE and FBSE are gendered in their everyday expressions (Gherardi & Poggio, 2018; Welter *et al.*, 2017). I regard gender relationships as fundamental social practices and thus explore how gender and entrepreneurship are integrated and 'done' simultaneously (Bruni, Gherardi, & Poggio, 2004). In a

systematic review of extant research, Brush (1992) proposes this integrated perspective be adopted to study women's entrepreneurship. Research reviewed in the article suggests women's social orientation is more focused on relationships than men, leading Brush (1992) to conclude that women entrepreneurs do not just create and manage an economic entity but an integrated system of family, community and business relationships. This gendered view of entrepreneurship recognises that entrepreneurial processes are embedded in institutional, cultural and family contexts that impact women differently than men (Brush *et al.*, 2009; Brush, de Bruin, & Welter, 2014). As a result, women engage in doing and re-doing gender as they confront the potentially conflicting discourses of womanhood and entrepreneurship (García & Welter, 2011). Therefore, gender can be regarded as a context that matters in entrepreneurial activity at the institutional, organisational and individual levels (Brush *et al.*, 2018; de Bruin *et al.*, 2007).

A gendered view of social entrepreneurial activity reveals that definitions of SE incorporate and express gendered qualities stereotypically considered both feminine (social) and masculine (entrepreneurship) (Clark Muntean & Ozkazanc-Pan, 2016). The review of entrepreneurship research by Brush (1992) discussed previously concludes that women entrepreneurs are more likely to start businesses in order to address social issues or problems and to merge social and commercial goals in their ventures. Extending conceptual work by Bird and Brush (2002) that highlights masculine and feminine characteristics in new venture creation, empirical research by Dimitriadis, Lee, Ramarajan, and Battilana (2017) finds social entrepreneurial activity is associated with traits identified as feminine. Confirming the association of social goals with feminine gender characteristics, research by Lee and Huang (2018) observes that female-led commercial ventures are subject to less gender bias when their proposals for external funding are framed in terms of social impact. Finally, analysis of large-scale survey data gathered by the Global Entrepreneurship Monitor provides further corroboration of the gendered nature of SE by revealing that women entrepreneurs are more likely to start social ventures and that social ventures are more common in societies characterised by emphasised femininity (Hechavarría & Ingram, 2016).

A gender-aware analysis of the process of entrepreneurship also highlights its potential to emancipate and empower underprivileged women. The concept of empowerment as it applies to women is widely used, complex and vigorously debated (Cornwall & Rivas, 2015; Phillips, 2015; Rowlands, 1995). Initially developed to inform initiatives in international community and economic development based in Global South countries, women's empowerment addresses unequal power relationships in society that disfavour women at personal, family and community levels of analysis (Rowlands, 1995). Empowerment in this social context is best understood as a process that gives women increased power to make strategic life choices about their resources, agency and well-being (Kabeer, 1999; Mosedale, 2005).

I adopt the holistic, relational and multilevel definition proposed by Syed (2010, p. 292) that women's empowerment is "a dynamic process that involves developing the capacity of women to participate in economic as well as non-economic activities of life, within private and public domains." By this view, women's empowerment is seen as a values-based activity that seeks to change gendered subjectivities and relationships that create unequal distributions of power that disfavour women, leading to change at personal, organisational and societal levels (Clark Muntean & Ozkazanc-Pan, 2016; Kabeer, 1999; Nightingale, 2006). Thus, entrepreneurship by and for women is more than a process that pursues profitable opportunities but is also an activity that has implications for women's emancipation and empowerment (Al-Dajani *et al.*, 2015; Rindova *et al.*, 2009).

Entrepreneurial activity through SE is clearly identified as a process that involves women's empowerment as a consequence of its goal to promote positive social change (Cherrier *et al.*, 2018; Datta & Gailey, 2012; Haugh & Talwar, 2016; Stephan *et al.*, 2016). Empowerment through SE bridges the gap between emancipation of self and emancipation of others (Rindova *et al.*, 2009) by providing a platform for market-based economic emancipation and relations-based social emancipation that leads to new livelihoods, social roles and meaning in life (Chandra, 2017).

The observation that SE is a process capable of empowering socially disadvantaged women is particularly relevant to my research. Empirical data on which the thesis is

based comes from developing countries of the Global South where gender bias, social disadvantage and poverty have a strong impact on women (Al-Dajani & Marlow, 2015; Datta & Gailey, 2012; Haugh & Talwar, 2016). Substantial research has been done in recent years in Global South countries that shows contextualised entrepreneurship has a social impact and can contribute to poverty alleviation and social change. Studies reveal that social and commercial entrepreneurial activity empowers women beneficiaries and founder-leaders in Africa (Kimbu & Ngoasong, 2016; Périlleux & Szafarz, 2015), Central Asia (Lee, 2016; Phillips, 2005), the Indian subcontinent (Anderson *et al.*, 2019; Cherrier *et al.*, 2018; Datta & Gailey, 2012; Mair, Martí, & Ventresca, 2012), Latin America (Maak & Stoetter, 2012; Maguirre, Ruelas, & De La Torre, 2016; Vázquez Maguirre, Portales, & Velásquez Bellido, 2018), the Middle East (Al-Dajani *et al.*, 2019; Essers & Benschop, 2009; Tlaiss, 2015) and Southeast Asia (Pio & Singh, 2017; Wilks, 2018).

Finally, research into the influence of gender on commercial and social entrepreneurial activity may suggest a possible answer to the question of whether gender influences individuals and social systems as an omnibus or discrete context. Brush, de Bruin, and Welter (2014) propose that gender is embedded in broad structural, cultural and family contexts that affect new venture creation by women differently than men. Similarly, Hanson (2009) concludes from a four-country investigation of women's entrepreneurship that gender influences and is influenced by the omnibus 'where' context of geography. A qualitative study of Spanish women entrepreneurs draws a distinction between gender and broader omnibus contexts that define "when, how and why entrepreneurship happens and who becomes involved with it" (García & Welter, 2011, p. 387). Lastly, a large-scale quantitative study identifies gender as a "background identity" (Hechavarría *et al.*, 2017, p. 230) with different influences on women's expression of entrepreneurship depending on culture and other omnibus contexts. I conclude from these studies that gender is a discrete contextual variable that conditions the influence of broader omnibus contexts defining what, where, how, who, when and why entrepreneurship and SE take place.

In summary, a gender-aware view of SE challenges a stereotypically masculine characterisation of entrepreneurial activity that narrowly defines entrepreneurship

as an income generating, sequential, strategic and competitive activity that exploits opportunities to maximise profit (Ahl, 2006; Bird & Brush, 2002). A gendered view shows entrepreneuring in its social and commercial forms has the potential to create social change by altering gender norms and relations, thereby creating new opportunity structures that empower and emancipate women through more just and equitable economic, institutional, social and cultural arrangements (Calás, Smircich, & Bourne, 2009; Hanson, 2009; Rindova *et al.*, 2009; Stephan *et al.*, 2016). While this rapidly growing literature has not examined the nature of the gender context for entrepreneurial behaviour, I find within it clues that gender is a discrete context that shapes the influence of the broader omnibus contexts in which entrepreneurship takes place.

5.2.4 Gender, Religious Worldview and Social Entrepreneurship

This chapter's exploration of FBSE also adopts a gender-aware view of religion and religiosity (i.e. one's normative practice of religion). This gendered view affirms that religion is embodied and therefore gendered, revealing that "gender and sexuality are at the core of religion" (Neitz, 2004, p. 400). My analysis locates SE enacted in the intersecting contexts of a religious worldview and gender as a form of 'lived religion' (Hall, 1997), since actions are more likely to be gendered than beliefs. Key literature in the stream that examines the interrelationship between gender, religion and SE is summarised in Table 5.3

Table 5.3
Gender, Religious Worldview and Social Entrepreneurship –
Key Literature

Author(s)	Method	Contribution
Neitz (2004)	Conceptual	Religion is a gendered practice.
Darwin (2018)	Survey (US)	Doing gender and doing religion are intertwined.
Al-Dajani et al. (2019)	Ethnography (Jordan)	Muslim women defy their religious and social embeddedness through entrepreneurship.
Perriton (2017)	Historical (England)	Christian women in 18 th century England ‘did’ gender, values and religious faith through SE.
Dees (2012)	Conceptual	SE blends two value systems: entrepreneurial problem solving and altruistic love.
Noddings (1999)	Conceptual	Female ethics emphasise altruistic love over duty and needs over rights.
Cancian (1986)	Conceptual	The conventional definition of love is feminised. Love blends both emotion (feminine) and instrumentality (masculine).

I recognise at the outset that the relationship between religion and gender is fraught and often represents the ‘dark side’ of religious faith and practice. Analysing the abundant literature on religion’s role in legitimating patriarchy and enforcing gender discrimination is beyond the scope of this study, but several examples may illustrate the point.

Zhao and Wry (2016) argue that a context of patriarchy shapes the logics of religion, family, professions and the state, thereby reducing capital availability to microfinance agencies that lend predominantly to women. In the field of international development, Martin *et al.* (2007) note that faith-based organisations (FBOs) are effective agents for alleviating poverty due to their underlying moral values to help the poor and through the religious social capital FBOs generate. Nevertheless, they find that religiously-defined gender roles and discrimination against women can also limit the effectiveness of FBOs in addressing social problems. Authors who explore entrepreneurial behaviour in an Islamic context

note that Islam has been recognised for systematically subordinating women to men (Al-Dajani *et al.*, 2019; Essers & Benschop, 2009; Tlaiss, 2015).

In another example, large-scale statistical analysis of data from the World Values Survey and country development indicators by Seguino (2011) finds that greater religious affiliation and religiosity in a country is correlated with more rigid hierarchical gender stereotypes and decreased measures of gendered wellbeing, regardless of the dominant religion. Lastly, asserting that the major world religions – Christianity prominent among them – are inherently and irredeemably sexist, patriarchal and oppressive to women, Daly (1999, p. 253) contends that feminist efforts to reform Christianity are “like a Black person’s trying to reform the Ku Klux Klan.” Cognisant of these very real challenges, I proceed to review literature that explores the positive scholarship on ‘doing’ gender, religious faith and values.

Gender and religion are intersecting social structures that form part of the contextual richness in which social life takes place, but they are often ignored, separated theoretically or treated as control variables in empirical studies (Avishai, 2016; Avishai & Irby, 2017; Criado Perez, 2019; Risman, 2004). The value of using a gender perspective to explore social phenomena such as FBSE is that inclusion of gender as an analytical frame can reveal and highlight practices and theories that would otherwise be hidden (Avishai *et al.*, 2015). Female founder-leaders of social entrepreneurial FBOs simultaneously ‘do’ gender, religion and SE in a way that male founder-leaders (who benefit from the implicit male gender bias in entrepreneurial and religious activities) often do not (Essers & Benschop, 2009; Perriton, 2017). Research by Darwin (2018) with Jewish women who challenge gendered religious norms by wearing the kippot (the brimless cap worn by male Jews) illuminates the organisational and institutional implications when ‘doing gender’ and ‘doing religion’ are intertwined.

Literature that considers the influence of gender, values and a religious worldview on entrepreneurship and SE is sparse and inconclusive. When contexts of a religious worldview and values are included in a gendered analysis, research suggests their influence is both positive and negative. On the positive side, a systematic review of research on female entrepreneurship in developing countries notes that religious

faith is perceived by women as a crucial factor that helps them to develop entrepreneurial qualities and guide their ventures, especially in the East and South Asia regions (De Vita, Mari, & Poggesi, 2014). Additionally, field study of Christian women micro-entrepreneurs in Ghana by Quagraine *et al.* (2018) finds that church membership and religious faith empower women in a patriarchal society by providing self-confidence, a social network for technical and business management support and an ethical framework for managing their businesses.

On the negative side, 'doing' gender, values and religious faith often involves resistance, defiance and limited empowerment (Al-Dajani *et al.*, 2019; Essers & Benschop, 2009). A historical review of SE by and for women in India suggests that the influence of religion has been ambiguous: while Hinduism, Islam and Christianity have promoted values that encourage social action and philanthropic donations by women, these religions have also inhibited women's participation in SE since it might alter male-dominated gender relations in society (Sundar, 1996). Quantitative analysis of global data from the World Values Survey by Terrell and Troilo (2010) concludes that life and work values shaped by religion and culture hinder female workforce and entrepreneurial participation. These results are replicated for social entrepreneurial activity based on data from the Global Entrepreneurship Monitor that shows gender inequality and a dominant national religion are strongly correlated with less social entrepreneurial activity by women (Griffiths *et al.*, 2013).

Faith-based entrepreneurship and SE are regarded in my study as gendered activities performed in the context of a religious worldview. A common theme of literature that explores the gender-religion nexus in entrepreneurial activity is the assertion that when women simultaneously 'do' entrepreneurship, gender and religion they both challenge and act within religious and cultural gender stereotypes. Research involving Muslim women entrepreneurs in the Netherlands (Essers & Benschop, 2009), Middle Eastern countries (Tlaiss, 2015) and Jordan (Al-Dajani *et al.*, 2019) reveals that women accept and employ Islamic values but challenge and defy traditional, conservative gender-biased interpretations of sacred texts. Rather, Muslim women in these studies re-interpret Islamic texts to endorse and reinforce their engagement in entrepreneurship. Perriton (2017) reaches a

similar conclusion in a historical study of Catherine Cappe and Faith Gray, two women social entrepreneurs who created and led Christian FBOs that addressed the social problems of lower-class women in England in the late 18th century. In retrospect, Cappe and Gray 'did' SE and religion as gendered actions in ways that both challenged and reinforced gender stereotypes of the period. These studies suggest that social entrepreneurial activity empowers women founder-leaders and their women beneficiaries, but their empowerment is limited or 'bounded' by gendered social and religious norms (Gill & Ganesh, 2007).

Finally, a gender-aware perspective highlights SE as a calling based on altruistic, compassionate love. Adopting a gender perspective on love, Cancian (1986) observes that the conventional definition of love is exaggeratedly feminised and sentimental and instead proposes an androgynous definition of love that incorporates both affect (stereotypically feminine) and instrumentality (stereotypically male). Like religion, scholars have only recently rediscovered love's multilevel influence on individual, organisational and institutional behaviour (Friedland, 2013b; Tasselli, 2019) and the centrality of love to expressions of SE (Dees, 2012).

Chapter 4 presents data on how women founder-leaders of social entrepreneurial faith-based and faith-inspired organisations describe their programmes as an expression of God's unconditional, compassionate love. In theological discourse, this kind of love is referred to using the Greek word *agapē* and its Latin equivalent *caritas*. In Christian theology, *caritas* love is characterised by altruistic, compassionate action on behalf of another person given without expectation of reciprocity (Inaba & Lowenthal, 2011; Soble, 1989). As such, "*agapē* is the central virtue and the main precept of Christian ethics" (Melé, 2012, p. 81). Support for this gendered perspective on love is found from feminist scholars who assert that value ethics from the standpoint of women is rooted in altruistic love, in contrast to traditional theories of values and value judgments that reflect stereotypically masculine Kantian and utilitarian philosophical thought (Noddings, 1999; Pearsall, 1999). I conclude from this sparse literature that SE enacted in the intersecting contexts of a religious worldview and gender brings altruistic love into focus as both motivation and action.

5.2.5 Initial Gender-aware Conceptual Framework

Informed by literature streams that identify the diverse influences of gender on the values and enactment of SE, I advance in Figure 5.1 an initial context-aware conceptual framework for SE that incorporates gender.

Figure 5.1
Initial Context-aware Conceptual Framework
of Social Entrepreneurial Activity Incorporating Gender

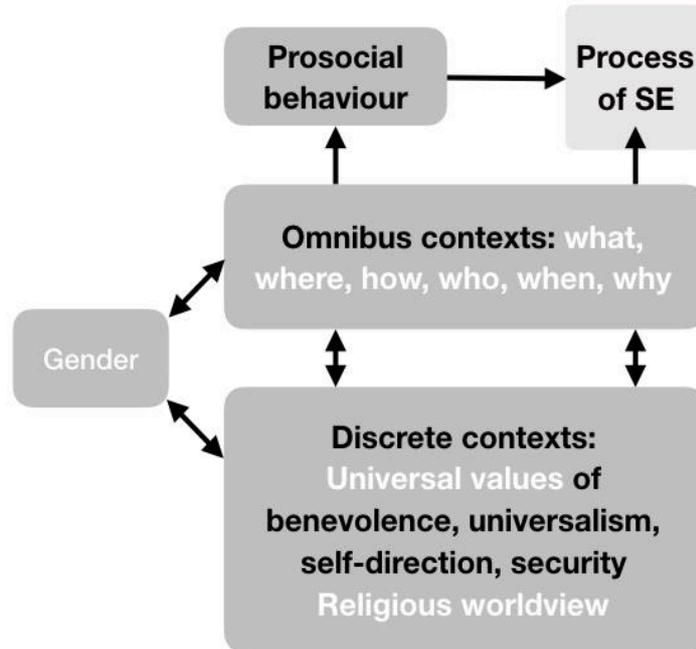


Figure 5.1 builds upon and extends the conceptual framework advanced in [Figure 4.2](#) by incorporating gender as an additional contextual influence on the process of SE. The location of gender in the framework depicts consensus in extant literature that gender is a significant context that shapes expressions of social and commercial entrepreneurship. However, gender has been placed outside both discrete and omnibus contexts to indicate the lack of consensus as to the nature of gender's contextual influence. Double-headed arrows reflect scholarship that suggests gender influences and is influenced by both the omnibus and discrete contexts in which SE is enacted, though the nature of that mutual influence remains unclear. Figure 5.1 is thus a steppingstone toward this chapter's aim of developing a more comprehensive context-aware conceptual framework for the process of SE that answers these questions based on analysis of data from women-led social entrepreneurial organisations.

5.3 Empirical findings

Findings presented in this section are based on data from the group of eight faith-based, faith-inspired and secular organisations described in [Section 3.5.2](#). Data were analysed using the thematic analysis method presented in [Section 3.6.2](#) (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014) using value types from the Schwartz (1992; 1994) typology in [Table 4.2](#). I aim through this analysis to discern how gender interacts with values, a religious worldview and the what, where, how, who, when and why omnibus contexts that shape SE (Johns, 2006). In so doing, I test the initial conceptual framework for SE depicted in [Figure 5.1](#) to discern what the intersection of these contexts may reveal about social entrepreneurial activity.

The opportunity to develop a gender-aware conceptual framework of social entrepreneurial activity arose during initial analysis of data from the eight participating organisations. I did not initially set out to investigate the influence of gender on FBSE as one of my research objectives. However, analysis of a gender context was added when I noted that the organisations selected were all founded and led by women and, further, that all addressed gender-related social problems. This opportunity to modify the investigation in order to explore an emergent theme is one of the strengths of the interpretive research design I have chosen (Creswell, 2014; Eisenhardt, 1989).

Gender is a prominent context in all these organisations, though not to the same degree. Secular organisation Women's Education for Advancement and Empowerment (WEAVE) and the FBOs Bright Solutions and Samaritana Transformation Ministries explicitly identify vulnerable, disadvantaged women as beneficiaries and recognise gender as a primary factor in the social problems they address. Secular organisation Habi Footwear and faith-inspired organisations Jacinto & Lirio and Katutubong Kamay Handicrafts Company (KKHC) address problems of poverty and social exclusion and identify disadvantaged women as primary beneficiaries, but they do not identify the problems as gender-related. KKHC also addresses the challenges of Filipino Indigenous groups in its work with two different ethnic minority communities, one led by women and the other by men. Finally, the secular organisation Centre for Social Research and Development

(CSRD) and FBO Thai Village take a broader community development approach to social problems of poverty and social exclusion that impact women and men.

These organisations identify women as not only vulnerable but especially crucial to addressing social problems in their communities. Despite variations in how organisations recognise gender and address gender-related social problems, they and their founder-leaders provide an opportunity to investigate and theorise how and why women are active in SE in distinct ways (Lewis & Henry, 2019).

5.3.1 Influence of Gender

Table 5.4 presents an overview of how gender influences organisational expressions of SE. Gender and a religious worldview intersect to shape how founder-leaders view their work, what social problems the organisations address, who beneficiaries are and how organisations approach social problems.

Table 5.4
Influence of Gender and a Religious Worldview – Organisational Overview

	Secular <i>CSR D, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Founder-leaders	Women describe their work as a calling.		Women attribute their calling to God.
Social problem	Women in this geo-context are vulnerable and disadvantaged by socio-cultural, economic and environmental factors. Issues addressed: women's economic and social poverty, social exclusion, lack of education, forced migration; environmental degradation.		Additional issues addressed: women's spiritual needs, human trafficking, distorted self-image.
Beneficiaries	Disadvantaged women, their families and their communities.		
Approach	Build women's capacity to exert control, make choices in their lives.		
	Social change through community-based women's empowerment.		Social change through individual-based women's empowerment.
	The organisation is agent and director of social change.		God is the agent and director of change.
	Inclusive, rights-based leadership training and livelihood	Leadership training and livelihood	Transformational development, leadership training and livelihood. Integrates psychological, social and religious dimensions.

Table 5.4 illustrates how contexts of gender and a religious worldview shape the way SE is expressed in these organisations. Founder-leaders are all women who describe their work as a calling rather than a job or career (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Dik & Duffy, 2009). Women feature prominently in

leadership positions, though in several cases (CSRSD, WEAVE, Samaritana and Thai Village) men also occupy leadership roles.

Religion intersects with gender in the FBOs, where the female founder-leaders ascribe their calling and their organisational missions to a transcendent sense of being prepared and directed by God to address situations that disadvantage women and make them vulnerable to exploitation. Samaritana states on its website: “Our calling to care for and empower women is bigger than ourselves. We seek to pursue that work in community with the greater body of Christ.” By referring to “the greater body of Christ,” Samaritana not only identifies its organisational mission as a calling, it also links that calling to an understanding of God’s mission that involves all Christians individually and corporately.

Faith-based, faith-inspired and secular organisations are similar in the social problems they address, who their beneficiaries are and where beneficiaries are located. These organisations identify and address socio-cultural, economic and environmental factors that disadvantage women in a developing country context more than men, thereby making women more vulnerable to poverty, social exclusion, exploitation and the effects of environmental degradation.

WEAVE in Thailand exemplifies the influence of a gender context on the expression of SE in its work with ethnic minority women forcibly displaced by state-sponsored violence in neighbouring Myanmar. A posting on its Facebook page states that the purpose of its social enterprise is to address the complex issues of refugee women: “WEAVE Fair Trade is working to ensure safe and quality livelihoods for those displaced by crisis through handicraft production – particularly displaced and vulnerable women who are often the most at risk of gender-based violence.”

Gender is a context for how organisations define their approach to social problems and social change. Secular and faith-inspired organisations identify their approach as rights-based, inclusive development that addresses economic and relational dimensions of poverty by helping women beneficiaries develop sustainable livelihoods and leadership skills (Al-Dajani & Marlow, 2015; Cornwall & Nyamu-Musembi, 2004). Secular organisation WEAVE clearly identifies its approach as rights-based development. Executive Director Mitos recognises the income

generation component of its social enterprise initiative is a critical part WEAVE's response in this description: "As part of the commitment of WEAVE to the right to survival and the right to protection we decided we had to do something for the women. Income generation is one of the key programmatic areas we identified in 1990."

FBOs Bright Solution and Samaritana are unique in that they also recognise the impact of emotional and religious factors on women. Their programmes address the gendered cognitive-emotional, relational and spiritual dimensions of poverty, social exclusion and exploitation. In contrast to the secular and faith-inspired organisations, these FBOs help beneficiaries develop sustainable livelihoods and leadership skills in a therapeutic environment that focuses on caring for, restoring and reintegrating disadvantaged women into society. The need to address the cognitive and emotional challenges of survivors of human trafficking is a particular challenge for Samaritana and its social enterprise initiative, as described by Thelma, its founder and co-leader: "The reason why perhaps it's so hard for Samaritana to even think about a business is because we understand the traumatic side of the women that makes them less able to fulfil the requirements of a business."

Also unique among the organisations, FBOs recognise and address religious influences that can disadvantage women. Religious traditions can impact women personally by promoting a distorted and negative self-image and societally by reinforcing gender stereotypes and roles that limit and exploit women (Martin *et al.*, 2007). Bright Solutions faces this situation in Vietnam, as described by founder Fiona:

Women want to be at work [at Bright Solutions], but they are being limited by the expectations on them. Expectations related to religion, like the Buddhist background. There are certain days they have to make offerings and certain festivals they have to attend. If somebody dies, then they have to go back to their hometown and follow through the rituals there. Those always take priority.

Reflecting their Christian worldview, Samaritana and Thai Village include in their programmes the opportunity to engage in religious activities such as prayer, Bible study and group worship services. Bright Solutions supports but is prohibited by its

sponsoring organisation and Vietnamese law from including these religious activities in its programme. FBOs characterise their approach as holistic, transformational development (Myers, 1999) in which God is agent and director of personal, community and societal change, as exemplified in this remark by Jonathan at Samaritana:

We've come to the place where we believe that everything is a part of how God is at work. In that sense, teaching women how to be better mothers, or even helping them to grow in functional literacy is also part of God's work.

5.3.2 Benevolence

Gender and a religious worldview influence how organisations evidence benevolence values that motivate the “preservation and enhancement of the welfare of people with whom one is in frequent personal contact” (Schwartz, 1992, p. 11) and encourage a compassionate response to the suffering of a close other. Individual values in this cluster include helpful, responsible, forgiving, honest and loyal. The initial conceptual framework proposed in [Figure 5.1](#) suggests that benevolence is the first of four value clusters that lead to compassion expressed through SE. Data on the influence of gender and religious worldview contexts on benevolence are summarised in Table 5.5.

Table 5.5
Influence of Gender and a Religious Worldview –
Expressions of Benevolence Values

Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Organisations respond compassionately to the challenges of vulnerable, disadvantaged women. Women beneficiaries develop empathy through team-based work and leadership development programmes. Donors are encouraged to feel empathy women beneficiaries.		
Inspired by founder-leaders' personal experience.	Inspired by biblical mandates and founder-leaders' personal experience.	

Data summarised in Table 5.5 reveal that gender, values and a religious worldview intersect in the ways organisations express benevolence-related values. A gender context influences how organisations identify and respond to the needs and problems of vulnerable, disadvantaged women. Organisations exhibit benevolence and a compassionate response to the situational challenges of their women beneficiaries and offer programmes that provide appropriate care and support.

Female founder-leaders demonstrate benevolence and compassion based on their awareness of and experiences with challenges women beneficiaries face and, further, encourage beneficiaries, supporters and customers to respond likewise. Mitos at WEAVE notes, “We always come back to the reality of the operation: we work with a very special population – refugees. Because of this context, the approach has to be customised to that.” Thelma at Samaritana shows not only compassion for women caught in human trafficking, but for the impact aggressive Christian proselytising has on them in this reflection:

If you're involved with these people [i.e. prostitutes], you have put yourself in their shoes. As a woman, I would like to feel accepted as I am and not be asked all sorts of questions that I may not be ready to talk about. Would I want to just receive a gospel tract and the gospel tract has all these pictures about hell? I've seen some of them do it that way and I thought, 'If I were that girl, I don't think I would like to receive that tract. I would rather be talked to.'”

Organisations also encourage beneficiaries to develop compassion for others by incorporating team-based work and leadership development training in their programmes. Bright Solutions exemplifies how organisations express and encourage compassion in this statement on its website:

Bright Solutions invests in genuine relationships of encouragement and acceptance so that over time confidence and identity are restored. Once a part of the work community, women learn how to respect and value one another as well as themselves, how to work in teams and celebrate their achievements. It does this through incorporating interpersonal and life skills training with their vocational training in sewing and handcrafts.

Informational and marketing messages encourage a benevolent and compassionate response from customers and supporters by emphasising the creativity of women beneficiaries rather than portraying them as objects of pity. Several organisations

noted they avoid 'pity selling': marking messages that portray beneficiaries as poor and needy. Janine presents her rationale for depicting Habi's women beneficiaries as capable and creative in this statement:

I never go for pity selling. I never say that this is to feed the mothers. I always say that these [shoes] are made in partnership with the mothers. You don't have to sell your story too much if the product is already good. What we do is we try to make sure they [customers] will see empowered mothers in how we market the products, not mothers in need.

Samaritana offers the most cogent example of how gender and a religious worldview intersect to influence how FBOs exhibit benevolence and compassion. The organisation takes its name from the New Testament story of a Samaritan woman who had a transformational encounter with Jesus (John 4:1-42). Samaritana aligns its faith-based programme with the compassionate response Jesus showed to a vulnerable, socially excluded woman from a different, and despised, ethnic group. A post on Samaritana's Facebook page reveals the gender and religious worldview contexts that influence its expression of benevolence and compassion:

Inspired by Jesus' example, Samaritana reaches out to modern-day Samaritan women. By offering them community, friendship and accompaniment, these women are also slowly freed up to be who they truly are, as people loved just for who they are, regardless of their backgrounds, and valued for who they can yet become as they begin to trust in themselves and others and as they renew and pursue their dreams and aspirations.

KKHC adds to gender the additional context of Indigenous peoples in the Philippines. KKHC engages with an Ata ethnic minority community in the central part of the Philippines and a Matigsalug community in the southern Philippines to commercialise traditional handicrafts and promote community development (Reid, 2013). The two women who founded KKHC, Churchill and Mayreen, are members of the ethnic majority population who became concerned about the systematic exclusion and discrimination faced by Indigenous peoples in the country, as described by Churchill:

I realised it's the Indigenous communities that are the most forgotten. That's one of my personal missions. I want to help those Indigenous communities preserve their culture and heritage and at the same time

for them not to be left behind in society. I want them to have sufficient enough for them to keep up with their needs, to send their kids to school and have the basic needs. Right now, they are the ones being most exploited. In fact, their culture is being destroyed.

Gender is a crucial factor in how KKHC responds to the problems of the two Indigenous Filipino communities it works with, since the two communities have different gender role expectations. The Ata community on Guimaras Island is led by women, while the Matigsalug community in Bukidnon province on the island of Mindanao is led by *datus* (traditional rulers) who are men. Mayreen describes the challenges she and Churchill face working across gender and culture: “The Guimaras community is very feminine. They have lots of women leaders. But for the Bukidnon community, the *datus* are all guys. We have to deal with that.”

In sum, the influence of gender on benevolence values and compassion is revealed in programmes that address the needs and challenges of disadvantaged women in developing countries. A Christian religious faith context locates these values and compassionate responses in New Testament teachings that encourage concern for and a compassionate response to vulnerable women based on the example of Jesus. Further, FBOs create a supportive community that provides women with psycho-social, cognitive and spiritual support in addition to the vocational training offered by the secular and faith-inspired organisations. Finally, gender is a factor that impacts how KKHC and its founders express benevolence values and compassion with its female-led and male-led partner Indigenous communities.

5.3.3 Universalism

Organisations also exhibit the influence of gender, values and religious worldview on the universalism values expressed through their approaches to social problems. Universalism values motivate “understanding, appreciation, tolerance and protection for the welfare of all people and for nature” (Schwartz, 1992, p. 12) and provide a moral obligation to help disadvantaged and excluded members of society (Hockerts, 2017). Individual values in this cluster include social justice, equality, broad-minded and protecting the environment.

The chapter’s initial context-aware conceptual framework that incorporates gender (Figure 5.1) proposes that universalism is the second values cluster that leads to compassion and social entrepreneurial action. Table 5.6 analyses data on how contexts of gender and religious worldview influence universalism values expressed in SE.

Table 5.6
Influence of Gender and a Religious Worldview –
Expressions of Universalism Values

Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Social justice and equality for vulnerable and disadvantaged women are expressed through programmes that alleviate economic and social dimensions of poverty.		
Rights-based development. Community-based programmes include environmental care.	Biblical social justice mandates. Community-based programmes include environmental care.	Biblical social justice mandates. Individual-based programmes include psychological and spiritual dimensions.

Table 5.6 suggests that gender influences the expression of universalism values by providing a context for how notions of social justice, equality, broad-mindedness and environmental care are applied, to whom and where. Organisations apply these universal normative values to vulnerable and disadvantaged women in developing countries who live in situations of poverty and exploitation.

Secular and faith-inspired organisations express universalism values of social justice and equality in programmes that address the economic and social factors that impact women living in situations of poverty. My Pham, the current Executive Director of CSR, expresses her organisation’s gender-aware initiatives to promote justice for communities impacted by social, economic and environmental changes:

Greater gender equality means women have better choices and opportunities to work in the society and can contribute more. When women have a better position in society and a better life the country becomes more developed without any group being marginalised. It means we will have an inclusive development process.

Additionally, secular and faith-inspired organisations communicate universal values of social justice and environmental care through the products their women beneficiaries produce and sell. Bernadee states that one of Habi's goals is to raise environmental awareness and change lifestyles in the Philippines through the shoes it manufactures: "We also want the middle class to be involved in social awareness. If they want to be socially and environmentally conscious, we're giving them an option." KKHC expresses universalism values in its work with Indigenous people groups in an excerpt from its presentation at a social enterprise business plan competition: "Indigenous people represent our roots and we should never turn our back on them. What is a country of people who turn their backs on their roots?"

The religion-gender nexus shapes how universalism values are expressed in faith-inspired and faith-based social entrepreneurial organisations. FBOs are inspired by biblical mandates to pursue social justice and equality through programmes that address the situation of lower-income women in developing countries. When asked how social justice and a religious worldview relate to each other in Jacinto & Lirio's work with women, Anne responded "The spiritual and social values work together. After all, we are asked to help the poor." Thelma describes the decision to start Samaritana as a response to her desire to reflect God's concern for the situation of poor women in the Philippines:

I said "Lord, what kind of poor women can I reach?" That was when I read the news of women going to Japan to be entertainers. I was reading about this in the late 80s and early 90s and one lady came back in a casket from Japan. They said they just didn't know what happened to her. That's when I began to think that I didn't know that Filipino women were going abroad to work as entertainers. It was then that I began to explore what is really prostitution in my own country.

To summarise, gender provides a context for universalism values such as equality, social justice and environmental care expressed through programmes that address the situation of vulnerable and disadvantaged women. Organisations also advocate for these values with customers, supporters and the wider society through marketing messages and products. In the context of religious worldview, faith-based and faith-inspired organisations apply to women the biblical mandates to seek social justice and care for vulnerable members of society.

5.3.4 Self-direction

The influence of gender, values and a religious worldview on how SE is enacted is seen clearly in the ways self-direction values are expressed. The cluster of self-direction values motivates “independent thought and action – choosing, creating, exploring” (Schwartz, 1992, p. 5) and encompass values such as independence, choosing one’s own goals, freedom and creativity. Figure 5.1 proposes that gender and a religious worldview influence the expression of these self-direction values in the process of SE. Findings are summarised in Table 5.7.

Table 5.7
Influence of Gender and a Religious Worldview –
Expressions of Self-direction Values

Secular <i>CSRD, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Programmes empower disadvantaged women through capacity building and sustainable livelihoods that develops leadership, creativity and a sense of agency.		
Community and group-based. Self-determination emphasised as a fundamental human right of women. Empowered founder-leaders express a sense of calling.	Community and group-based. Empowered founder-leaders express a sense of calling, emphasise God’s direction and efficacy.	Individual-based therapeutic interventions transition women to independent lives outside the organisation. Empowered founder-leaders express a sense of calling, emphasise God’s direction and efficacy.

Gendered expressions of self-direction values are revealed in Table 5.7 through organisational programmes that seek to empower disadvantaged women. Empowerment is frequently noted as a common theme in women’s entrepreneurship and SE (Calás *et al.*, 2009; Clark Muntean & Ozkazanc-Pan, 2016; Haugh & Talwar, 2016), an observation confirmed in the data. All organisations take an approach that seeks to empower women (and in the case of Thai Village, men) to exert control and make choices in their lives (Kabeer, 1999; Mosedale, 2005). Bernadee, one of Habi’s founders, describes her organisation’s focus on empowering women who live in one of Manila’s low-income districts: “The first [social problem

Habi addresses] is the lack of empowerment, especially right now in the urban poor sectors – particularly the mothers.” Fiona at FBO Bright Solutions echoes this priority on women’s empowerment: “The best way out of poverty or those places that bind women into a cycle of poverty and welfare is to empower them via education alongside employment and vocational training.”

Secular organisations CSRD and WEAVE interpret women’s self-direction and self-efficacy as expressions of a fundamental human right to self-determination. CSRD states in its 2017 Annual Report that one of its main activities is to “empower disadvantaged people, particularly women, helping them to realize their rights and to make their voices heard.” WEAVE bases its vision on universal values of social justice and equality and applies these values to women’s empowerment in this excerpt from its Evaluation & Monitoring Manual: “VISION: A world where empowered women and their children are free to exercise their rights and live peacefully in a just, humane and equitable society.”

Organisations structure their programmes to give disadvantaged women control and agency in their individual lives, homes and communities by providing opportunities to develop livelihood and leadership skills, express creativity and earn a regular income. Mito at WEAVE describes the work her social enterprise does with ethnic minority women as empowerment leading to a greater sense of self-direction, self-efficacy and self-worth. She states that for the ethnic Karen women living in refugee camps on the Thai-Myanmar border:

Weaving gives them a sense of control, that it is only themselves they can control. This means while the income may be for food, it becomes secondary because basically it's about self-worth. ... And then with income women think, "OK now I have the money I can decide what is more important for my family." It really gives them that sense of dignity. It gives them that sense of power within themselves.

Empowering disadvantaged women to experience greater self-direction and self-efficacy in their lives is also one of the goals FBO Bright Solutions has for the women in its vocational training programme. Fiona states on the Bright Solution’s Facebook page: “One of Bright Solutions’ key goals is to continually empower individual women with a higher sense of self-worth. ... It’s great to see our women growing

every day and the confidence and independence they are gaining through Bright Solutions.” Empowerment leading not only to sustainable livelihoods and communities but to greater pride and dignity is also the focus of KKHC in its work with Indigenous communities in the Philippines. On its Facebook page, KKHC says its mission is to create “sustainable and empowered Indigenous communities with a sense of pride and dignity in their culture, craftsmanship and heritage.” Likewise, FBO Thai Village describes its purpose as empowerment leading to economic self-sufficiency and stability: “Thai Village exists to empower people in Thailand, by providing vocational training and employment as a means of economic stability

Several organisations report a long-term goal of eventually turning over management responsibilities to their women beneficiaries. Mitos voices this goal for the fair-trade social enterprise run by WEAVE:

The whole idea is that we are organising them [i.e. women weavers in the refugee camps] but, ultimately, they will manage it. They will market and WEAVE will be on a different platform. Maybe they will sell to us. This is where we want to see women become more capable of producing on their own so they will supply us.”

The data reveal that self-direction values and empowerment also apply to the founder-leaders of these organisations. Viewed from the perspective of gender, SE provides women founder-leaders with opportunities to overcome gender bias in their own social networks and societies. Women founder-leaders are empowered to make a difference in the lives of the vulnerable and disadvantaged women they serve by engaging in SE. Further, SE empowers women founder-leaders with agency in their own lives and through the organisations they create. Participants describe their sense of empowerment most clearly as a sense of calling and the conviction that their work expresses their life’s purpose (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Dik & Duffy, 2009).

Founder-leaders of secular organisations express their call to SE in terms of preparation, self-fulfilment and life purpose. Bernadee reflects the conviction of many founder-leaders when she says: “I think Habi is an expression of what I want to do with my life.” In this posting on Jacinto & Lirio’s Facebook page, founders refer to themselves and their women beneficiaries as innovators who have been

empowered to develop and to use plant leather in ways that now benefit lower-income communities:

We have been witnesses of an amazing story – how women in the Philippines transformed something that was a nuisance and turned it into elegance – from plant weeds to eco-fashion materials! At the same time, we have seen how their ingenuity significantly made a positive impact on their lives and uplifted families out of poverty.

In contrast, founder-leaders of faith-based and faith-inspired organisations describe a sense of direction and efficacy based on an external call from God and their conviction that God has empowered them to engage in SE. Fiona expresses this sense of call when she states: “Starting Bright Solutions was God’s call on my heart.” Churchill, the co-founder of KKHC, expresses a sense of call in terms of God’s desire for her to create a social enterprise that helps Filipino Indigenous groups overcome systemic discrimination:

I just want to see the different angle of helping. The context there for me is God wants me to do this. The answer has always been it’s about livelihood and the impact we want to create. This is the means to do it.

Empowerment takes on an additional dimension for the women founder-leaders of FBOs. Bright Solutions is related to a religious denomination that does not place limits on women in leadership and has supported and empowered Fiona as founder-leader. In contrast, the other FBOs operate in a theologically conservative context that places limits on the participation of women in organisational and clerical leadership. Thai Village is related to a religious denomination that does not allow women to serve as clergy or titular heads of church-related agencies where they might exercise authority over men. When this denomination cut programmes and services in Thailand due to a financial crisis, four women involved in those programmes created Thai Village to respond to social, economic and spiritual needs of ethnic minority ‘hill tribe’ communities in northern Thailand (Young, 1966). Social entrepreneurial activity has empowered the women founders of Thai Village to have agency despite religiously-motivated restrictions, and the organisation continues to be women-led in a male-dominated religious context.

Thelma's history at Samaritana expresses a similar situation. Before founding the organisation, she faced similar theologically-based restrictions when she worked on behalf of a Christian parachurch organisation known as The Navigators. A seminary course on 'Women in Ministry' empowered Thelma with the theological tools and emotional support she needed to organise a programme for women in prostitution that eventually led to her launching and directing Samaritana. Therefore, social entrepreneurial activity in the contexts of gender and a religious worldview has empowered women leaders at Bright Solutions, Thai Village and Samaritana to exercise agency in their own lives, their organisations and their societies.

To summarise, data from organisations that engage in SE to empower disadvantaged women suggest that a gender context shapes how self-direction values are expressed. This finding is consistent with the entrepreneurship and SE literature that highlights empowerment as a central theme in women-led initiatives directed at the needs and problems of women, especially women in a developing country context (Datta & Gailey, 2012; Haugh & Talwar, 2016). Empowerment programmes increase the control, agency, self-worth and dignity of women beneficiaries, ultimately leading to their greater participation in family and community decision making, organisational leadership and in some cases eventual management of these social enterprises.

Data suggest that empowerment can also be bi-directional. SE enacted in a religious worldview context provides an additional dimension to empowerment, self-direction and self-efficacy for women founder-leaders themselves. Not only do religious faith and values introduce a transcendent sense of calling, social entrepreneurial activity also provides women founder-leaders with opportunities to exercise agency and control – sometimes despite external restrictions imposed by societal and theological interpretations of the role of women.

5.3.5 Security

The final values cluster I examine in a context of gender and religion is the area of security-related values. Security values such as family security, social order and reciprocation of favours emphasise “safety, harmony and stability of society, of

relationships and of self” (Schwartz, 1992, p. 9). I contend in [Figure 5.1](#) that security values influence compassionate action that leads to social entrepreneurial activity.

Data were analysed to determine the ways gender and a religious worldview influence the expression of security-related values in these organisations. Findings are summarised in Table 5.8.

Table 5.8
Influence of Gender and a Religious Worldview –
Expressions of Security Values

Secular <i>CSRSD, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Programmes create security for disadvantaged women and their families through social and economic programmes. Organisations provide a safe space that supports and protects vulnerable women.		
Collaborate with secular strategic partners, intermediary organisations, funders and government agencies.		Collaborate mainly with other FBOs as strategic partners and funders.
Founder-leaders build supportive networks for themselves and beneficiaries.	Founder-leaders identify God as primary source of security and support for themselves and beneficiaries, supportive networks as secondary.	

Table 5.8 shows that security values take on new significance in expressions of SE when they are enacted in a context of gender. Social entrepreneurial organisations work with women beneficiaries who, in contrast to men, are more vulnerable, have fewer protections and advocates for their rights, suffer more exploitation and abuse and are placed in culturally-determined roles that are more restrictive. Women founder-leaders face many of these same challenges in their social entrepreneurial ventures. As a result, the expression of SE by these women-led organisations is strongly influenced by security-related values.

Socially and culturally conditioned roles in a developing country context frequently place more responsibility on women while simultaneously making them more vulnerable than men (Al-Dajani & Marlow, 2015). My Pham at CSRSD highlights the

gendered view of vulnerability in the face of rapid social, economic and environmental changes in her observation that “Women are a vulnerable group that is easily affected by these changes. Women are very sensitive to changes and face them with greater difficulty.”

One factor in women’s vulnerability that organisations recognise and address is the responsibility society places on women for the welfare of their nuclear and extended families. Therefore, organisations help women augment family income in a way that is sensitive to cultural norms and limitations, as illustrated by Bernadee at Habi:

The mothers have to take care of their kids so they can go out and work because they can’t leave their kids behind. What they have to do is find a means of helping augment their husbands’ income without leaving their homes.

The importance of security and social support to women beneficiaries is especially acute at WEAVE and Samaritana. Both organisations aim to create safe options for women to generate income for themselves and their families. Mitos describes the genesis of WEAVE’s fair-trade social enterprise in terms of safety and protection for refugee women:

The project originally identified safe employment, a safe space for women to earn income. Women refugees are not allowed to even go out of the camp to look for money. So, we provide a safe space for women who are very vulnerable to abuse. There were incidences in the past where women left the camp and got raped. We decided that part of our protection and advocacy and intervention to protect women is to work with women in their home base by utilising their existing craftsmanship and craft practice.”

The issue of safety is also paramount at Samaritana since it works with women survivors of human trafficking. Jonathan describes Samaritana’s development philosophy as one based on creating a safe place for women: “Particularly for the women we serve, who have gone through abuse, trauma and psychological fragmentation, we must begin by building a safe place for them to enter, feel comfortable, begin to trust and remember and grieve and re-collect themselves.” Samaritana exemplifies the emphasis on creating a safe, supportive community with and among their women beneficiaries, as described by Thelma: “The women in our

program need all these kinds of help. In the end, I think the most important part of our program is that the women are part of a community that's willing to struggle with them on the journey."

An emphasis on security values is also seen in the collaborative networks organisations form. While collaboration is not unique to women-led initiatives, these organisations emphasise the importance of mutual support and networking with others in their efforts to address the needs and challenges of women and families. Secular and faith-inspired organisations collaborate with local and international strategic partners and intermediary organisations in their fields to extend and expand services and resources. FBOs form strategic partnerships as well and for the same reasons, but these relationships are mainly with other FBOs. Bright Solutions and Thai Village are linked to and supported by global Christian mission agencies and their related congregations. Samaritana is a founding member of several local and international Christian networks that address the problem of human trafficking and receives grant funding from several Christian organisations concerned about trafficking.

Founder-leaders of faith-based and faith-inspired organisations identify a different source of security and support than their secular organisation counterparts. Unlike the secular organisations that create supportive networks internally for beneficiaries and externally to expand their services and resources, faith-based and faith-inspired organisations describe the source of their security and support in terms of a religious worldview and an assurance of God's transcendent participation in their initiatives. Anne, Jacinto & Lirio's founder, described on the company's Facebook page her source of inspiration from an Old Testament passage that praises an industrious woman (Proverbs 31:10-31):

Anyone who has read about the Proverbs 31 woman, knows that, biblically speaking, women can by all means work and earn money. In fact, they can be successful businesswomen and very enterprising. However, the text sets the bar even higher for all of us as women."

Founders of faith-based and faith-inspired organisations assert that God's support for their initiatives by and for women is evident in answered prayer. Churchill describes the work of KKHC in just these terms: "It has all been an answer to prayer."

Thelma described this spiritual sense of security and support in a story she told me of Samaritana's involvement with a young woman who had been trafficked. After describing a letter in which the brother of one of Samaritana's beneficiaries thanked Thelma for the positive change he saw in his sister, Thelma concluded: "I wasn't asking God to affirm me, but somehow when I received that I thought 'Lord, so you're the one who's at work. I just do my role, this little thing, and you will do the rest.'"

A story included in Thai Village's 2015 Annual Report identifies God as the source of the organisation's security and support, as demonstrated in the life of one of its woman beneficiaries:

Although we know that providing income will not solve all of Lah's problems, we take heart in the knowledge that God is here with her and with us, working amidst strife, giving her the opportunity to provide for her family in a dignified manner and that He loves each one of us.

In summary, contexts of gender and a religious worldview highlight the importance of security-related values to the enactment of SE. Women-led social entrepreneurial organisations that address the needs and challenges of women in developing countries recognise security and social support as essential to their programmes. Programmes increase the ability of women to generate a sustainable income to support their families and do so by creating safe spaces in which women are protected and affirmed by a supportive community.

Women founder-leaders of these initiatives engage in collaborative partnerships and network with other organisations to extend and expand services and resources. Faith-based and faith-inspired organisations add the additional context of a religious worldview. Unlike secular and faith-inspired organisations, FBOs develop support from collaborative networks made up of faith-based intermediary and funding organisations. A religious worldview also modifies the understanding of security to include a transcendent sense of God's participation in and support for the work these organisations do with vulnerable and disadvantaged women.

5.4 Discussion: The Gender-Values-Religious Worldview Nexus

Gender is increasingly recognised as a significant context that influences processes of entrepreneurship and SE (Anderson *et al.*, 2019; García & Welter, 2011; Welter *et al.*, 2017). Empirical studies frequently highlight the theme of empowerment in SE led by women and directed at the social problems of women (Datta & Gailey, 2012; Goss, Jones, Betta, & Latham, 2011; Haugh & Talwar, 2016). However, few studies to date have examined the interaction between gender, values, a religious worldview and broad omnibus contexts in shaping social entrepreneurial activity (Brieger, Terjesen, Hechavarría, & Welzel, 2019; Hechavarría, Ingram, Justo, & Terjesen, 2012). This chapter contributes to the sparse literature on the influence of gender and values on expressions of SE and extends it to include the context of a religious worldview (Borquist & de Bruin, 2019).

The gender-aware view of FBSE developed in this chapter incorporates the interaction of gender with values and ethical decision making (Bampton & Maclagan, 2009; Schwartz & Rubel, 2005), entrepreneurial activity (Bird & Brush, 2002; Dimitriadis *et al.*, 2017; Hechavarría *et al.*, 2017) and a religious worldview (Neitz, 2004). I identify gender as a context that intersects with a religious worldview and values to shape how FBSE is enacted, extending the analysis of FBSE in Chapter 4. Gender and a religious worldview influence how founder-leaders engage in social entrepreneurial activity, identify their motive and rationale for engaging in SE and attribute agency for themselves and beneficiaries. Table 5.9 summarises how a gender context influences the expression of FBSE in these women-led FBOs.

Table 5.9
Influence of Gender in Faith-based Social Entrepreneurship –
Summary

Area of influence	Expression
Enactment of SE	Programmes promote women-led transformational change through integrated psycho-social, economic and religious programmes. Participants are disadvantaged and vulnerable women.
Motive and rationale	Benevolence and universalism values motivate empathy and compassionate action for women as an expression of God's love.
Attribution of agency	Women beneficiaries are empowered to exercise agency and restored to a sense of emotional, social and economic security. Women founder-leaders are empowered through their initiatives. Self-direction and security are attributed to God's love, direction and support.

Table 5.9 summarises the finding that the women-led social entrepreneurial FBOs profiled in this chapter engage in SE to address the needs and problems of vulnerable women disadvantaged by poverty, lack of formal education and social exclusion. The Christian religious worldview of these organisations is reflected in integrated programmes that provide psycho-social, economic and spiritual care. FBOs adopt a holistic, transformational development approach that pursues social change through transformed and empowered women (Myers, 1999).

Social entrepreneurial FBOs apply to the situation of disadvantaged women the biblical mandates to care for and seek justice for vulnerable and oppressed women in society. A gender context also influences how FBOs recognise and enhance the agency of women to make changes in their lives, families and communities. These faith-based programmes emphasise self-direction values and increase beneficiaries' sense of self-efficacy through livelihood development presented as evidence of God's direction. Security values are associated with biblical themes of God's love and support. In a context of gender and a religious worldview, compassionate action is characterised as an expression of God's altruistic, self-sacrificing love in and through FBSE.

Samaritana's programme exemplifies a gendered expression of FBSE that is described in the practice-based literature as a 'freedom business' (Kilpatrick & Pio, 2013; Lee, Fung, & Fung, 2016). 'Freedom business' is the name given to a Christian social venture that addresses social problems of human trafficking and prostitution through a programme that integrates livelihood development (typically craft or artisanal product manufacturing) with psycho-social and religious support. Samaritana does not identify itself as a 'freedom business,' but it does participate in conferences and events sponsored by the movement. Founders of the movement associate 'freedom business' with the broader phenomenon of 'business as mission' discussed in [Section 2.5.2](#). Samaritana and the 'freedom business' movement exemplify an expression of social entrepreneurial activity shaped by the intersection of gender, values and a religious worldview that is relatively unexplored in academic scholarship.

A gender-aware perspective on FBSE highlights empowerment as a central theme that applies both to women beneficiaries and the women founder-leaders of these initiatives. FBOs empower women beneficiaries to exercise greater agency in their lives, families and communities through programs that emphasise self-direction and security in psycho-social, cognitive, vocational and spiritual dimensions. Additionally, women founder-leaders of faith-based and faith-inspired organisations are themselves empowered by engaging in SE. They describe their initiatives as opportunities to exercise a God-given call and purpose in their lives. Women founder-leaders of two of the three FBOs were empowered by their initiatives to exercise leadership in religious contexts that traditionally restrict women to secondary, supportive roles. These women founder-leaders 'do religion' through SE by responding to biblical mandates that emphasise benevolence and universality in a way that also involves 'doing gender' (Darwin, 2018; West & Zimmerman, 1987). In so doing, founder-leaders defy their contextual embeddedness by engaging in SE (Al-Dajani *et al.*, 2019). However, the self-empowerment of founder-leaders is 'bounded' by constraints imposed on them by their social, economic and a religious worldview contexts and founder-leaders experience empowerment in within those limits (Gill & Ganesh, 2007).

With regard to the broader field of SE, I find that a gender context shapes the choice of social problem, approach and beneficiaries. This finding supports the observation that a gender context influences how social problems are identified and addressed in social entrepreneurial initiatives (Austin *et al.*, 2006; Doherty, 2018; Hechavarría *et al.*, 2017). In line with other studies, the data reveal that SE enacted by and for women recognises and addresses women's unique social, cultural and economic challenges – particularly in developing country contexts in the Global South (Datta & Gailey, 2012; Haugh & Talwar, 2016; Lewis & Henry, 2019).

Further, data from these women-led organisations provide evidence that a gender context influences their approach to social change. SE enacted in a gender context is shown to be a process focused on women's transformation, empowerment and emancipation. Organisations adopt an approach to social change characterised by both market-based and relations-based “emancipatory work” (Chandra, 2017, p. 670) that empowers women in order to transform families, communities and societies (Calás *et al.*, 2009; Kabeer, 1999; Mosedale, 2005). Additionally, the data reveal that women founder-leaders are themselves empowered by engaging in SE: a finding significant for women founder-leaders of FBOs who operate in a religious context that traditionally limits their agency, initiative and decision making.

I find that a gender context shapes the values foundational to SE and how those values are expressed. This chapter reveals the interaction between gender and values in SE using the Schwartz (1992) values theory, thereby extending to SE conclusions on the role of values in women-led entrepreneurship by Terrell and Troilo (2010). In a context of gender, the constellation of prosocial values related to benevolence and universalism motivate actions that express compassion and seek justice for vulnerable and disadvantaged women (Bampton & Maclagan, 2009; Humbert & Roomi, 2018; Jaffee & Hyde, 2000). Prosocial values related to self-direction are expressed in programmes that seek to empower women and increase their self-efficacy. The greater vulnerability of women beneficiaries to social, economic and environmental factors lead organisations to emphasise security, protection and social support in their programmes. Thus, a gender context conditions how values related to security are expressed by these social entrepreneurial organisations.

This values-based analysis reveals that women-led SE is a distinct expression of SE in choice of social problem, approach, beneficiaries and values expressed. By incorporating values, this finding builds upon previous empirical studies that examine SE enacted in the context of gender (Cherrier *et al.*, 2018; Dimitriadis *et al.*, 2017; Lee & Huang, 2018; Levie & Hart, 2011). Further, I build on and extend the few studies that have explored the intersection between gender and values in SE (Borquist & de Bruin, 2019; Brieger *et al.*, 2019; Hechavarría, Ingram, Justo, & Terjesen, 2012)

Conclusions from data analysed in this chapter extend to gender my assertion in Chapter 4 that discrete contexts such as values and a religious worldview shape the omnibus contexts that influence expressions of SE (Johns, 2006). These results advance literature that recognises gender as a significant context in which entrepreneurial processes are enacted (Bird & Brush, 2002; de Bruin *et al.*, 2007; Gherardi & Poggio, 2018). However, this literature does not identify whether gender's influence is as a discrete or omnibus context. I find that gender is a context that contributes to and shapes a worldview foundational to expressions of SE (Jensen *et al.*, 1991). Therefore, these data suggest that gender is a discrete context that, together with values and a religious worldview, conditions omnibus contexts influencing what, where, how, who, when and why SE is enacted. Table 5.10 summarises how contexts intersect to shape the expression of SE.

Table 5.10
Influence of Discrete Contexts of Gender, Values and a Religious Worldview
on the Expression of Social Entrepreneurship

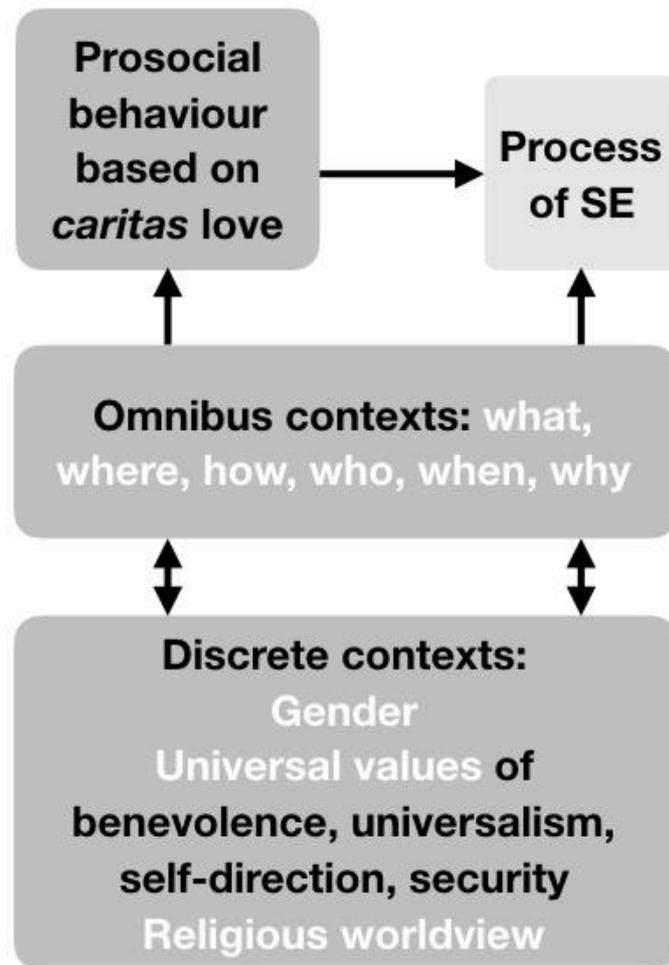
Omnibus context	Influence of Discrete Context	Contextual Expression
What	Social problems addressed	Address social problems of disadvantaged women and their families: poverty, exploitation and environmental degradation. FBOs address spiritual roots of these problems.
Where	Location of venture	Low-income urban and rural communities in developing countries where women are more vulnerable to and impacted by social problems.
How	Approach	Empower women and build their capacity through transformational approaches that integrate training, counselling and livelihood programmes. FBOs include spiritual transformation of systems and individuals.
Who	Beneficiaries and founder-leaders	Beneficiaries are vulnerable and disadvantaged women. Programmes build women's capacity for agency and change. Founder-leaders are women who describe their work as a calling and are themselves empowered through SE.
When	Venture timing	Founder-leaders have a sense of agency in the venture's timing and resource mobilisation. They describe their work as a calling to act.
Why	Motive and rationale for action	Compassion as prosocial, altruistic action is described in terms of altruistic love. For FBOs, compassion expresses God's <i>caritas</i> love.

Table 5.10 identifies how intersecting contexts of gender, values and a religious worldview shape the expression of SE. Gender conditions omnibus contexts such as what social problems are addressed, where the organisations are located, how they approach social problems, who beneficiaries and founder-leaders are, when ventures are initiated and their rationale for why to engage in SE. A discrete context of gender directs social entrepreneurial activity toward empowering disadvantaged and vulnerable women to meet the needs and solve the problems of themselves and their families.

The effect of gender on these contexts is especially salient in the ‘where’ dimension of place (Hanson, 2009; Welter, Brush, & de Bruin, 2014), since women in developing countries tend to experience greater impacts from social and environmental problems (Al-Dajani & Marlow, 2015; Lewis & Henry, 2019). When gender shapes these broader contexts, SE empowers women founder-leaders and beneficiaries to take action on problems of social exclusion, poverty and environmental degradation through a transformative approach that integrates economic, psycho-social and spiritual approaches. Finally, a gender-aware view highlights altruistic love as the motive and rationale for why organisations engage in SE. The Christian religious worldview of FBOs frames love in terms of God’s other-regarding *caritas* love.

Identifying gender, values and a religious worldview as discrete contexts provides new insights into the nature of social entrepreneurial activity. In light of the preceding discussion, data presented in this chapter suggest that the initial context-aware conceptual framework of social entrepreneurial activity I proposed in [Figure 5.1](#) should be modified. Accordingly, I depict in [Figure 5.2](#) a revised conceptual framework that recognises intersecting contexts of gender, values and a religious worldview, thereby generating insights into the process of SE that extend current research and theory building.

Figure 5.2
Context-aware Conceptual Framework of Social Entrepreneurial Activity -
The Gender-Values-Religious Worldview Nexus



The revised conceptual framework I propose in Figure 5.2 suggests that discrete contexts of gender, values and a religious worldview influence how omnibus contexts shape the prosocial behaviour expressed in the process of SE. The nature of compassion as an expression of altruistic *caritas* love comes into sharper focus when gender, values and a religious worldview are recognised as underlying discrete contexts for SE.

The Christian religious faith context of faith-based and faith-inspired social entrepreneurial organisations highlights altruistic love as a motivation for compassionate action expressed through the process of SE. In a Christian context, God's altruistic, self-sacrificial love referred to in theological discourse by the Latin word *caritas* (Inaba & Lowenthal, 2011; Soble, 1989). Figure 5.2 reflects the data and literature that link compassion and altruistic *caritas* love to social

entrepreneurial activity, revealed most strongly when SE is enacted in a context of the Christian religious faith (Dees, 2012; Miller *et al.*, 2012). Love as an element of and influence on organisational life is increasingly explored in scholarly literature (Bruni & Smerilli, 2015; Friedland, 2018; Tasselli, 2019). I join and extend this literature by explicitly linking compassionate love to SE (Dees, 2012). This observation does not suggest that altruistic love is gendered, nor does it suggest that women-led social entrepreneurial organisations inherently exhibit compassion expressed as altruistic love because of the gender of their founder-leaders. I contend that contexts of gender and a specifically Christian religious worldview bring to the foreground altruistic *caritas* love present these expressions of SE.

In summary, this chapter presents three findings about the influence of gender, values and a religious worldview on the process of SE. First, the data from FBOs suggest that FBSE enacted in the context of gender focuses on addressing the economic, social and spiritual needs of vulnerable and disadvantaged women through a transformative development approach. Second, the data from all these organisations suggest that expressions of SE enacted in intersecting contexts of gender, values and a religious worldview reflect benevolence and universalism values and an approach to social change that begins with empowered women. Third, the extended conceptual framework I propose suggests gender, values and a religious worldview are discrete contexts that intersect to shape expressions of SE. Further, I argue that the gender-values-religion nexus in these cases foregrounds prosocial behaviour based on altruistic *caritas* love as crucial to the enactment of SE.

5.5 Chapter Conclusion

In this chapter I extend the values-based, context-aware conceptual framework of SE advanced in Chapter 4. Based on empirical data, I integrate a gender context and elucidate in [Figure 5.2](#) how gender influences the expression of universal human values and a religious worldview through social entrepreneurial activity. The special case of FBSE reveals that SE enacted in intersecting contexts of gender, values and a religious worldview brings to the fore altruistic *caritas* love as foundational to the process of SE (Dees, 2012). I conclude that gender is a discrete

context embedded in broader omnibus contexts that influence what, where, how, who, when and why SE is enacted by organisations. These findings and conclusions contribute to knowledge and theory building about SE and the influence of discrete and omnibus contexts on organisational behaviour. Looking ahead, evidence from this exploration of gender, values and a religious worldview provides a foundation for investigating how contexts influence the institutional logics that guide the enactment of SE in Chapter 6.

6 The Logics Context

6.1 Chapter Introduction

Institutional logics are socially constructed points of view that provide “fundamental and coherent sets of organizing principles that are unquestioned and unexamined assumptions about the nature of reality. They provide the lenses through which we view everything” (Ford & Ford, 1994, p. 758). Yet empirical studies that apply the institutional logics perspective to understand social entrepreneurial faith-based organisations (FBOs) are rare (Gümüşay *et al.*, 2020; Morita, 2017). I contribute to this limited literature in a third and final empirical chapter.

The aim of this chapter is to employ the institutional logics perspective to identify how social entrepreneurial faith-based, faith-inspired and secular organisations experience and manage multiple institutional logics. I do so by incorporating institutional logics into the context-aware conceptual framework for social entrepreneurship (SE) developed in Chapter 4 and extended in Chapter 5. Accordingly, I respond to the third research sub-question of the thesis:

How do organisations experience and manage multiple institutional logics when SE is enacted in a context of gender, values and religious faith?

To interrogate this question, I take a “bottom-up” perspective on institutional logics (Zilber, 2016, p. 148) and explore how logics are perceived and enacted at individual and organisational levels of analysis. Social entrepreneurial FBOs provide a novel empirical setting in which to investigate the contextual embeddedness of the logics that guide SE. Further, these FBOs reveal how organisations respond to tensions created by the prescriptions of more than two institutional logics (Battilana, Besharov, & Mitzinneck, 2017; Greenwood *et al.*, 2011; Heimer, 1999).

Organisations that combine and manage diverse, sometimes incompatible, institutional logics are an enigma in organisation studies (Battilana, Besharov, & Mitzinneck, 2017). Often referred to as hybrids (Battilana & Lee, 2014; Battilana, Besharov, & Mitzinneck, 2017; Battilana, Sengul, Pache, & Model, 2015), these

organisations combine several institutional logics that define for them the “rules of the game” (Ocasio, 1997, p. 196). Social entrepreneurial organisations have been the subject of extensive research into hybrid organising (Battilana & Lee, 2014; Battilana *et al.*, 2015; Newth, Shepherd, & Woods, 2017). They represent “an ‘extreme case’ of hybridisation” (Battilana & Lee, 2014, p. 399) because they incorporate contrasting prescriptions of both social welfare and commercial logics (Huybrechts, Nicholls, & Edinger, 2017; Maibom & Smith, 2016; Mair, Mayer, & Lutz, 2015; Pache & Santos, 2013b; Wry & York, 2017).

SE enacted in the context of religious faith presents an even more acute version of this ‘extreme case’ of institutional complexity, one as yet rarely studied from the perspective of logics (Gümüşay, 2020; McCann, 2011; Zhao & Lounsbury, 2016). Research into the institutional logics and tensions in SE is predominantly limited to secular organisations and typically investigates only the two stereotypical social welfare and commercial logics (Battilana, Besharov, & Mitzinneck, 2017; Battilana & Lee, 2014; Besharov & Smith, 2014; Doherty *et al.*, 2014). Furthermore, investigations that employ the institutional logics perspective often neglect the influence of contexts such as religion, values and gender on logics and their prescriptions (Dey & Steyaert, 2016; Dimitriadis *et al.*, 2017; Kraatz & Block, 2017).

Thus, organisations engaged in faith-based social entrepreneurship (FBSE) offer a unique opportunity to study institutional complexity, since it has been suggested that social entrepreneurial faith-based and faith-inspired organisations also incorporate an institutional logic of religion (Gümüşay, 2018). A ‘theological turn’ in the wider field of organisation and management scholarship has only recently recognised the significance of religion in organisational life (Dyck, 2014; Dyck & Wiebe, 2012; Sørensen *et al.*, 2012). However, empirical investigations that explore the influence of a religious logic are still rare (Greenwood, Díaz, Li, & Lorente, 2010; Gümüşay *et al.*, 2020; Zhao & Lounsbury, 2016). Consequently, research and theory building tend to oversimplify how organisations experience institutional logics and respond to tensions created by multiple logic prescriptions.

This chapter offers a more complete view of SE that encompasses more than two logics and recognises the influence of multidimensional contexts. In particular, it

responds to the enticing call by Tracey (2012) for research into how the logic of religion interacts with other institutional logics:

Perhaps the most exciting opportunity to extend institutional analysis involves a focus on the logic of religion ... A focus on the logic of religion would expand the range of logics examined in institutional theory and might also undermine the notion of incompatibility between logics.
(Tracey, 2012, p. 118)

Following this introduction, I present an overview of institutional logics and review literature that examines SE from the institutional logics perspective. The review concludes with the initial conceptual framework I use to interrogate my empirical data in light of extant literature. Next, I analyse the data to discern the logics that influence how faith-based, faith-inspired and secular organisations engage in SE. Findings in this section also identify the ways organisations respond to tensions created by the multiple logics they incorporate. In the discussion of findings that follows I highlight implications for FBSE and SE and for institutional theory in general. Finally, I conclude with a summary of the chapter's contribution to knowledge and theory building.

6.2 Institutional Logics and Social Entrepreneurship: Literature Review

The institutional logics perspective is “a metatheoretical framework for analysing the interrelationships among institutions, individuals and organizations in social systems” (Thornton, Ocasio, & Lounsbury, 2012, p. 2). This approach to understanding organisational change and agency describes institutions as socially constructed systems of both logic and belief that are subject to changing societal norms and the agency of individual actors (Boltanski & Thévenot, 1991/2006). In line with Friedland and Alford (1991), I consider institutions to be:

simultaneously material and ideal, systems of signs and symbols, rational and transrational. Institutions are supraorganisational patterns of activity by which individuals and organisations produce and reproduce their material subsistence and organize time and space. They are also symbolic systems, ways of ordering reality, thereby making experience of time and space meaningful. (Friedland & Alford, 1991, p. 243)

According to the institutional logics perspective, society is multidimensional and composed of institutional orders that influence and are influenced by organisations and individuals. Thornton and colleagues (Thornton, 2004; Thornton & Ocasio, 2008; Thornton, Ocasio, & Lounsbury, 2012) propose a typology of seven societal-level institutional orders: markets, corporations, professions, states, families, communities and – significantly for this study – religion. Institutional orders are expressed through logics, defined by Thornton and Ocasio (1999, p. 804) as “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.” The institutional logics that shape behaviour in organisations are invisible to and unquestioned by their members, since logics form part of the framework individuals use to understand, contextualise and enact institutional prescriptions (Greenwood *et al.*, 2011).

Research and theory building to date suggest that it is not unusual for organisations to incorporate multiple institutional logics (Greenwood *et al.*, 2010; Thornton, Ocasio, & Lounsbury, 2012). The institutional logics perspective has been widely used to explore a variety of fields, e.g. French haute cuisine (Rao, Monin, & Durand, 2003), the US mutual fund industry (Lounsbury & Crumley, 2007), and even a local courtroom that processes drug-related cases (McPherson & Sauder, 2013). Common to all these studies is the conclusion that organisations and their members experience and manage diverse, sometimes competing logics. Furthermore, organisations are shown to dynamically draw on different logics at different times to achieve their goals (Pache & Santos, 2013b).

I refer to the presence and influence of multiple institutional logics as ‘institutional complexity’ in accord with the majority of authors in the field (Cherrier *et al.*, 2018; Greenwood *et al.*, 2011; Kodeih & Greenwood, 2014; Peifer, 2014; Smith & Tracey, 2016; Zhao & Lounsbury, 2016; Zilber, 2016). However, similar terms such as institutional pluralism (Kraatz & Block, 2008; Kraatz & Block, 2017; Mair *et al.*, 2015; Mitzinneck & Besharov, 2019) and institutional multiplicity (Zilber, 2011; Zilber, 2016) are also used. Institutional complexity has been explored in public administration (Denis, Ferlie, & Van Gestel, 2015), private, for-profit corporations

(Dalpiaz, Rindova, & Ravasi, 2016), thrift banks (Haveman & Rao, 2006), public-private alliances (Jay, 2013) and microfinance organisations (Battilana & Dorado, 2010). Social entrepreneurial organisations have been highlighted as particularly strong examples of institutional complexity.

The institutional logics perspective has been used extensively to explore SE. Research has sought to understand how social entrepreneurial organisations incorporate diverse logics and manage the tensions that arise from their prescriptions (Battilana & Dorado, 2010; Battilana & Lee, 2014; Besharov & Smith, 2014; Doherty *et al.*, 2014; Pache & Santos, 2013b; Smith & Besharov, 2019; Smith *et al.*, 2013; Wry & Zhao, 2018). In this section, I analyse and integrate four related literature streams: institutional logics and SE, contexts and logics, responses to institutional complexity and, lastly, love and the logic of gratuitous gift. The review concludes with an initial context-aware conceptual framework for the process of SE that encapsulates this literature.

6.2.1 The Logics of Social Entrepreneurship

The first literature stream I incorporate uses the institutional logics perspective to analyse the process of SE. Scholars are unanimous in finding that SE expresses prescriptions of both social welfare and commercial logics. Social entrepreneurial organisations are thus identified as examples of hybrid organisations that manage institutional complexity created by the diverse logics they incorporate. Two literature strands are analysed: the first examines the dual logics of SE, while the second explores SE as an expression of multiple logics. Table 6.1 summarises this literature.

Table 6.1
Logics of Social Entrepreneurship – Key Literature

Strand	Author(s)	Method	Contribution
1) Dual logics of SE	Doherty et al. (2014)	Conceptual	Systematic review; social enterprises are hybrid organisations that combine social welfare and commercial logics.
	Battilana & Dorado (2010)	Multiple case study (Bolivia)	Microfinance agencies are hybrid organisations that experience tension from social welfare and commercial logics.
	Battilana & Lee (2014)	Conceptual	Hybrid organising in SE links charity and business logics.
	Mair et al. (2015)	Survey + case study	Social welfare and commercial logics are prioritised differently (global sample).
2) Multiple logics and SE	Mitzinneck & Besharov (2018)	Multiple case study (Germany)	Renewable energy cooperatives incorporate community, environmental and commercial logics.
	Zhao & Wry (2016)	Database analysis	Microfinance agencies incorporate logics of family, religion, professions and the state.
	Zhao & Lounsbury (2016)	Database analysis (global)	Market, community and religious logics influence resources available to microfinance agencies.
	Vickers et al. (2017)	Multiple case study (UK)	Social enterprises providing public health services incorporate social welfare, commercial and state logics.
	Gümüşay (2018)	Conceptual	Religious SE expresses social welfare, commercial and religious logics.

6.2.1.1 *Dual Logics of Social Entrepreneurship*

The process of SE is frequently described as one that incorporates seemingly contradictory logics directed at social and economic value creation (Emerson, 2003; Santos, 2012). As noted in Table 6.1, literature that explores the institutional logics expressed in SE is unanimous in asserting that the process of SE expresses logic prescriptions based on the institutional orders of community and market (Doherty *et al.*, 2014; Thompson & Purdy, 2017; Vickers, Lyon, Sepulveda, & McMullin, 2017;

Zhao & Lounsbury, 2016). However, no consensus exists on how to refer to the logics that express these orders.

The logic that expresses the institutional order of community in SE is most frequently described as ‘social welfare’ (Doherty *et al.*, 2014; Mair *et al.*, 2015; Pache & Santos, 2013b). Other less common terms are also used, such as ‘social care’ (Pinch & Sunley, 2015), ‘social service’ (Garrow & Hasenfeld, 2012), ‘mission’ (Hockerts, 2010) or simply ‘social logic’ (Teasdale, 2012; Stevens *et al.*, 2015). The logic that expresses the institutional order of the market is most frequently referred to as ‘commercial’ (Maibom & Smith, 2016; Pache & Santos, 2013b; Mair *et al.*, 2015). Other terms such as ‘business’ (Garrow & Hasenfeld, 2014), ‘money’ (Hockerts, 2010), or simply ‘market logic’ (Greenwood *et al.*, 2010; Pache & Santos, 2013b; Pinch & Sunley, 2015) are also employed in this literature.

I adopt the terminologies commonly used in the extant literature and refer to the logics enacted through SE as social welfare and commercial logics. I identify specific prescriptions for each logic as follows, extending initial definitions proposed by Pache and Santos (2013b):

Social welfare logic. Embedded in the institutional order of community characterised by common affect, activities, beliefs, values and concerns (Thornton, Ocasio, & Lounsbury, 2012, p. 69), the social welfare logic is expressed in organisational practices and prescriptions such as: provide goods and services that meet social needs and thereby create social value; adopt a non-profit organisational form; use any economic value created to further social aims; control strategy and operation through democratic processes; and collaborate with other organisations to achieve greater social benefit.

Commercial logic. Embedded in the institutional order of the market and therefore “focused on the accumulation, codification and pricing of human activity” (Thornton, Ocasio, & Lounsbury, 2012, p. 43), prescriptions of the commercial logic are observed in organisational practices such as: sell products and services to produce economic value that can be appropriated by the owners; adopt a for-profit organisational form; control strategy and operation hierarchically to maximise

efficiency and economic return; and compete with other organisations based on relative advantage.

Hybrid organisations combine disparate institutional logics and only achieve their goals if they implement prescriptions from the various logics they incorporate (Battilana & Lee, 2014; Doherty *et al.*, 2014; Johansen, Olsen, Solstad, & Torsteinsen, 2015). Social entrepreneurial organisations are quintessential hybrids because they bridge the logics, identities and forms of both charity and business (Battilana & Dorado, 2010; Dees, 2012). As hybrids, they are effective to the degree they combine the characteristics of both non-profit and for-profit organisations (Dacin *et al.*, 2011) and manage the tensions created by these competing logics (Tracey, Phillips, & Jarvis, 2011). As a result, SE is widely recognised as an example of ‘hybrid organising’ and a valuable context in which to investigate how organisations respond to institutional complexity (Battilana & Lee, 2014; Doherty *et al.*, 2014). However, to date the preponderance of literature that explores SE from the vantage point of institutional complexity has limited research and theory building to the dual logics of social welfare and commercial enterprise.

6.2.1.2 *Multiple Logics and Social Entrepreneurship*

A significant shortcoming in current scholarship is that institutional complexity in SE tends to be discussed in terms of a dichotomous pair of social welfare and commercial logics (Battilana, Besharov, & Mitzinneck, 2017; Besharov & Smith, 2014; Wry & Zhao, 2018). This limitation has significant implications for knowledge and theory building about organisational responses to institutional complexity, because “when initiatives combine three or more logics, ... the possibility for differences in priority orderings is greater than in dualistic contexts” (Mitzinneck & Besharov, 2019, p. 16). Consequently, I respond to calls for research that investigates institutional complexity arising from more than two logics (Battilana, Besharov, & Mitzinneck, 2017; Greenwood *et al.*, 2011; Kodeih & Greenwood, 2014).

A small number of studies have investigated the influence of three or more logics on the process of SE, with inconclusive results. Two multinational quantitative studies of microfinance agencies examine the influence of logics related to the market, community and religion (Zhao & Lounsbury, 2016) and family, religion, professions

and the state (Zhao & Wry, 2016). While neither investigation explores how organisations respond to such institutional complexity, both are notable for observing the influence of a logic of religion and a gender context on funding for and availability of microfinance services. In a similar vein, case studies of social entrepreneurial organisations that provide health and wellness services in the UK reveal that commercial, social welfare and state logics combine in a “fluid and creative interplay” that create conditions for social and organisational innovation (Vickers *et al.*, 2017, p. 1765).

Prescriptions of community, environmental and commercial logics were identified in German renewable energy cooperatives by Mitzinneck and Besharov (2019). This study finds tension between logics is managed through temporal, structural and collaborative compromises. Interestingly, the cooperatives only experience tension between a commercial logic and their community and environmental logics, while no tension was reported between the community and environmental logics themselves. The study’s finding that inter-logic tensions are not experienced equally is important to this chapter’s exploration of the interaction between three logics.

Outside the field of SE, the few studies that consider organisational responses to more than two institutional logics also report findings that suggest organisations experience and respond to multiple, intersecting logics in complex ways. Research that investigated how US hospital neonatal intensive care units respond to legal, medical (professional) and family institutional logics finds that professional logics are dominant due to the agency of medical staff (Heimer, 1999). Two studies of dentistry practice in the UK conclude that market, community, professional and corporate logics interweave in both competitive and cooperative ways (Harris & Holt, 2013; Harris, Brown, Holt, & Perkins, 2014).

A historical case study of US pharmacists by Goodrick and Reay (2011) identifies corporate, professional, state and market logics and concludes that ‘constellations’ of logics co-exist in competitive and cooperative relationships that shift over time. Investigation of a multinational corporation’s social responsibility programmes reveals that the organisation balances market, corporate, state, community and professional logics over time (Arena, Azzone, & Mapelli, 2018). By also

incorporating the temporal dimension of context, the study identifies different eras during which one logic dominated, logics were hybridised and logics were separated (decoupled) into different business units. Finally, Greenwood *et al.* (2010) finds that family, state and religious logics mitigated how prescriptions of a commercial logic were enacted by businesses in Spain during periods of corporate downsizing. These three studies foreground the contextual embeddedness of both logics and organisational responses to competing logic prescriptions, a topic taken up in the following section.

6.2.2 Contextual Embeddedness of Logics

The contextual embeddedness of logics is rarely highlighted in extant literature. Only a small number of empirical studies have set out to investigate how contexts influence the ways organisations and individuals perceive and enact logic prescriptions. This gap in knowledge and theory building hinders development of a more complete understanding of organisational behaviour in general and SE in particular.

Extending an argument developed in previous chapters, I contend that the institutional logics that shape SE are themselves influenced by multidimensional omnibus and discrete contexts (Johns, 2006; Welter, 2011). Table 6.2 consolidates key contributions to literature in this stream that considers the contextual embeddedness of institutional logics.

Table 6.2
Contextual Embeddedness of Logics – Key Literature

Author(s)	Method	Contribution
Spedale & Watson (2014)	Single case study (UK)	Entrepreneurial activity takes place in the complex interactions between contexts and logics at individual, organisational and societal levels.
Gümüşay (2017)	Conceptual	Religion is a meta-logic that influences other logic expressions.
Kraatz & Block (2017)	Conceptual	Logics are embedded in values.
Zhao & Wry (2016)	Database analysis	A gender context influences logics in microfinance agencies (global data).

Literature summarised in Table 6.2 suggests that contexts and institutional logics intertwine to influence each other and organisational behaviour. On the one hand, institutional logics shape omnibus contexts that influence who, what, when, where, how and why SE takes place since “context is not a constant or passive variable. Rather, it is shaped by prior and local institutionalised patterns that relevant stakeholders can support, change, or use to further their interests” (Suddaby *et al.*, 2010, p. 1238).

On the other hand, contexts shape logics and how logics are expressed. For example, contexts have been found to influence how logic tensions are managed by social entrepreneurial organisations (Wry & Zhao, 2018), how logics of microfinance organisations are expressed (Cobb, Wry, & Zhao, 2016), how logics are translated by and embedded in organisations (Pallas, Fredriksson, & Wedlin, 2016) and how logics shape social entrepreneurial innovation and opportunities (Newth & Woods, 2014; Newth, 2015). Pache and Chowdhury (2012, p. 501) emphasise the contextual embeddedness of logics in SE in the observation that “It is important to emphasise the fact that institutional logics are highly context-specific.” Therefore, it is reasonable to conclude that logics and contexts interact dynamically and bi-directionally and are expressed through everyday activities of organisations and

individuals that both reproduce and transform social institutions (Feldman & Orlikowski, 2011; Seo & Creed, 2002; Spedale & Watson, 2014).

The influence of omnibus and discrete contexts on how organisations and individuals experience, respond to and transform logic prescriptions is revealed in many of the investigations described in this literature review. Omnibus contexts of time and geography are shown to influence organisational responses to the prescriptions of multiple logics in research conducted by Arena *et al.* (2018), Goodrick and Reay (2011) and Greenwood *et al.* (2010). Other studies demonstrate that discrete contexts of religion (Zhao & Lounsbury, 2016), values (Mitzinneck & Besharov, 2019) and gender (Zhao & Wry, 2016) influence how organisations interpret and enact logics. The relationship between logics and each of the discrete contexts of religious worldview, values and gender is explored in detail in the following three sub-sections.

6.2.2.1 *Religious Worldview as Context for Logics*

Religion is both a context that influences the social welfare and commercial logics of SE and a logic in its own right. This overarching influence of religion, and hence a religious worldview, stands in contrast to the other discrete contexts of values and gender investigated in this study. Literature that defines and describes a religious worldview is presented in [Section 2.5.4](#), and religion as a discrete context for prosocial behaviour is explored in depth in [Section 4.2.3](#). Further, Chapter 4 presents empirical data that reveals a religious worldview is a context that influences how social entrepreneurial FBOs and their founder-leaders enact SE, ascribe agency for themselves and their beneficiaries and establish the motive and rationale for their activities. I examine the influence of religion on social entrepreneurial organisations from an institutional perspective in response to the challenge by Tracey, Phillips, and Lounsbury (2014b, p. 8) that “religion has, unfortunately, been consigned to the category of phenomena that we know to be critically important to organizations from our personal experience, but that do not appear prominently in our theories.”

Until recently, the institutional order of religion and its expression in organisational life has received less scholarly attention than the orders of market and community

(Dyck, 2014, p. 23; Dyck & Wiebe, 2012; Sørensen *et al.*, 2012; Tracey, Phillips, & Lounsbury, 2014b). Reflecting this 'theological turn' in management and organisation studies, Friedland (2013b; 2013a; 2014), an early pioneer in institutional theory, now argues that God, love, transcendence and immanence should be considered in theorising about institutional logics. A small group of scholars now argues that religious beliefs and the logic of religion underpin economic behaviour, social action directed at problems of poverty and inequality, and social entrepreneurial activity (e.g. Greenwood *et al.*, 2010; Gümüşay, 2020; Tracey, 2012; Zhao & Lounsbury, 2016).

Though academic literature that explores the relationship between religion and entrepreneurship is abundant (e.g. Audretsch *et al.*, 2013; Dana, 2009; Dodd & Gotsis, 2007b; Dodd & Seaman, 1998; Neubert *et al.*, 2017), few studies have explored the influence of religion on entrepreneurial behaviour from the perspective of institutional logics. In the field of commercial entrepreneurship, the research by Greenwood *et al.* (2010) cited earlier finds that logics of religion and family promoted by the Catholic Church tempered a market logic when Spanish firms were engaged in laying off employees. Likewise, a recent study of an Islamic bank in Germany by Gümüşay *et al.* (2020) concludes that market and religious logics co-exist in a paradoxical relationship. This investigation finds that FBOs employ 'elastic hybridity' that allows the organisation to obey prescriptions from each of the logics without either differentiating or integrating them.

Empirical research that explores the institutional logic of religion expressed in SE is even more rare. An inductive study of faith-based social entrepreneurs in the US by Roundy *et al.* (2016) finds that the process of FBSE entails greater institutional complexity due to the presence of religious, social welfare and business logics. Morita (2017) concludes that Evangelical Christian social enterprises in Ethiopia incorporate logics of the market, religion, community and family and use their religious logic to control the tendency toward mission drift (Cornforth, 2014; Ebrahim, Battilana, & Mair, 2014; Jones, 2007). The study of microfinance agencies by Zhao and Lounsbury (2016) previously discussed concludes that high religious heterogeneity and priority given to a religious logic in a country reduces funding from commercial sources. These authors surmise that a religious logic and religious

heterogeneity increase the operating costs of microfinance agencies and reduce the trust of external funders in those agencies. As these examples indicate, current studies of how the context and logic of religion shape the expression of SE are few and inconclusive: a situation I address and mitigate.

Toward that end, I conclude from this literature that SE enacted in the context of religious faith, referred to as FBSE in this thesis, incorporates prescriptions from a logic of religion in addition to those of social welfare and commercial logics (Borquist & de Bruin, 2016; Gümüşay, 2018; Roundy *et al.*, 2016; Thornton, Ocasio, & Lounsbury, 2012). Accordingly, I define the religious logic as follows:

The logic of religion expresses the institutional order of religion that “focuses on an explanation for the origin of the world and in converting all issues into expressions of absolute moral principles on the basis of faith” (Thornton, Ocasio, & Lounsbury, 2012, p. 43). Religious logic prescriptions are observed in organisational practices such as: advance normative moral values, beliefs and actions based on doctrines shared by a faith-based group and expressed through activities and institutions (Stark, 1996); and engage in activity that meets spiritual needs and furthers spiritual aims related to the inner self, forces greater than the individual and the significance of everyday life (Nash & McLennan, 2001). In the context of the Abrahamic faiths (i.e. Christianity, Islam and Judaism; see Gümüşay, 2020; Schwartz, 2005) the logic of religion motivates actions that express God’s concern for the well-being of all humans – especially poor, vulnerable and disadvantaged members of society – and the natural environment.

Religion is unique among the societal-level institutional orders identified by Thornton and colleagues (Thornton, 2004; Thornton & Ocasio, 2008; Thornton, Ocasio, & Lounsbury, 2012) in that it influences the nature and expression of the other orders of markets, corporations, professions, states, families and communities. For this reason, Gümüşay (2020, p. 1) proposes that religion be considered a “metallogic” that does not just interact with other logics but permeates them at a macro level due to religion’s claims of ubiquity, uniqueness and ultimacy. According to this view, the metallogic of religion provides prescriptive and proscriptive guidelines that condition how other logics are interpreted and enacted.

Gümüşay (2020, p. 15) illustrates the prevalence and influence of religion as both context and metalogic for Islamic finance and entrepreneurship, observing: “Rather than a combination of the religious and market logic, the religious logic functions as a metalogic that defines business itself, with the market logic effectively being moulded through religion at the macro level.”

Ataide (2012) disagrees with the assertion that religion provides an overarching context and metalogic that shapes and influences other logics enacted in SE. Rather, “socio-religious entrepreneurs” are defined as “entrepreneurial individuals or groups who by virtue of their personal and shared religious values and ideology are compelled to create social enterprises *with the primary goal of achieving non-religious social purposes*” (Ataide, 2012, p. 185; emphasis added). This definition assumes that faith-based social entrepreneurs subordinate prescriptions of a religious logic to those of a logic of social welfare.

It remains an open question whether religion is a subsidiary logic as proposed by Ataide (2012) or an overarching logic as proposed by Gümüşay (2020) and further validated in empirical research (Greenwood *et al.*, 2010; Gümüşay *et al.*, 2020). This is one of the questions the chapter addresses through analysis of empirical data.

6.2.2.2 Values as Context for Logics

The values context in which SE is enacted is explored in depth in Chapter 4. I extend that analysis to consider values from the perspective of institutional theory. Values are widely recognised as a context for social institutions and their logics, and are foundational to the ways institutions are expressed in organisational life (Weber, 1930/2001; Gerth & Mills, 2009). Selznick (1957, p. 20), a pioneer in what is termed ‘old institutionalism,’ asserts that organisations and institutions are embedded in values: “Organisations do not so much create values as embody them. As this occurs, the organisation becomes increasingly institutionalised.” Scott (2014) argues that values in the normative institutional pillar undergird all social institutions together with regulative and cultural-cognitive pillars. The primacy of values as a context that defines institutions and their influence at social, field, organisation and individual levels of analysis is further emphasised in conceptual articles (DiMaggio & Powell, 1983; Kraatz & Block, 2017; Meyer & Rowan, 1977; Suddaby *et al.*, 2010) and in

empirical research (Hinings *et al.*, 1996; Kraatz, Ventresca, & Deng, 2010; Marquis & Huang, 2010; Vaccaro & Palazzo, 2015).

The institutional logics perspective takes the value embeddedness of institutions one step further by proposing that values undergird how logics are interpreted and expressed. Values define the nature of institutional logics as the “rules of the game” for organisations since logics “embody a set of cultural and material values and incentives that structure and regulate the mixed motives of coordination, bargaining and contestation that occur within diverse organisational situations” (Ocasio, 1997, p. 196). Thornton and Ocasio (2008, p. 103) assert that values are a central construct in the institutional logics perspective, observing, “Perhaps the core assumption of the institutional logics approach is that the interests, identities, values and assumptions of individuals and organisations are embedded within prevailing institutional logics.” Friedland (2017; 2018) further develops this values perspective on institutional logics by emphasising the moral basis of logics and how values determine the ways organisations and individuals interpret and enact logic prescriptions. A values-centric perspective on logics views institutional complexity in terms of underlying normative values, since personal and collective values are “part of the institutional fabric” at the core of organisational institutions (Kraatz & Block, 2017, p. 542).

This values-based perspective on logics suggests that organisations experience institutional complexity and tension because their logics express diverse, sometimes conflicting values (Nielsen & Lockwood, 2018; Tetlock, Peterson, & Lerner, 1996). Thus, interlogic tensions arise in organisations from multiple compatible and conflicting values that interact in a dynamic relationship. On the one hand, common values can unite and reduce tension between disparate logics as observed in a collaborative venture between three social enterprises and a local council in the UK (Gillett, Loader, Doherty, & Scott, 2019). On the other hand, commonly-held values can create logic tensions in SE as revealed in the case studies of German renewal energy cooperatives by Mitzinneck and Besharov (2019) discussed previously. In these cooperatives, tension between community, environmental and commercial logics is based on tension between the values that define each logic. The study concludes that organisations manage interlogic tension

by negotiating compromises between competing values. A similar situation is revealed in a qualitative study of corporate social responsibility programmes at a Canadian oil sands exploration company by Demers and Gond (2020). In this case, tension created by conflicting logics of environmental protection, social welfare and commercial logics reveals the “moral microfoundations of institutional complexity” by showing how individuals and the organisation use normative values to respond to diverse logic prescriptions and the tensions they create (Demers & Gond, 2020, p. 1).

The Schwartz (1992; 1994) theory and typology of universal human values provides a useful tool for illuminating the dynamics of interlogic tensions created by the social welfare and commercial logics expressed in SE. As reviewed in depth in [Section 4.2.1.1](#), the circular continuum and hierarchy of values, value types and value dimensions identified by Schwartz and colleagues suggests that values exist in a dynamic equilibrium. Self-transcending values related to universalism and benevolence are linked to prosocial behaviour and enacted in SE through prescriptions of a social welfare logic (Conger, 2012; Bargsted *et al.*, 2013; Doran & Natale, 2010; Egri & Herman, 2000; Sastre-Castillo *et al.*, 2015). On the opposite side of the circular continuum, self-enhancing values related to power and achievement are linked to entrepreneurial behaviour and the expression of a commercial logic (Gorgievski *et al.*, 2011; Kirkley, 2016; Morris & Schindehutte, 2005). Thus, the theory that human values both motivate and oppose behaviour provides insight into the values-based interlogic tensions that social entrepreneurial organisations are reported to experience.

On the basis of this literature, I conclude that values are a context that shapes institutional logics and their expression. Social entrepreneurial organisations provide an apt illustration of the contextual embeddedness of logics, as research reveals the prevalence of values-based logic tensions in their daily activities. However, the association between value tensions and interlogic tensions in SE first pointed out by Stephan and Drencheva (2017) is so far underexplored and undeveloped and research and theorising seldom integrates universal human values, logics and SE.

6.2.2.3 *Gender as Context for Logics*

Gender as a context that influences the expression of SE is explored in depth in Chapter 5. I continue that analysis by developing a gender-aware perspective on institutional logics. Literature that explores gender as a context in which institutional logic prescriptions are interpreted and enacted is relatively rare. However, I find clues in previous research and theory building that suggest gender is a context that shapes logics and their expression in ways similar to values and religious faith. For example, in Chapter 5 I describe gender as a social institution (Martin, 2004) that provides a discrete context in which SE is enacted. Thus, I argue that gender, like values and religion, provides a discrete context that shapes the expression of institutional orders and logics.

Several studies that examine the role of gender in social institutions suggest that gender is a context that influences and is influenced by institutional logics. Gender is presented as a cross-cutting context for logics in a case study of an Israeli rape crisis centre conducted by Zilber (2002). This research reveals that the organisation and its staff manage tensions between feminist and therapeutic institutional logics by negotiating and enacting them in an ongoing process. Study results imply that logics and the ways they are expressed are gendered, though this point is not drawn out in the study's conclusions.

A more explicit example of the gender embeddedness of logics in SE is provided by Zhao and Wry (2016). Their multicountry quantitative investigation of microfinance agencies recognises gender as a context for the institutional logics that shape microfinance lending to women. This study concludes that an overarching context of patriarchy influences logics of family, religion, professions and state that diminishes microfinance agency outreach and impact.

Gender is also shown to be a context that shapes how logic prescriptions are understood and enacted in SE by Dimitriadis *et al.* (2017). Investigating the commercialisation of social ventures in the US, their large-scale quantitative study finds that female social entrepreneurs are subject to less gender bias than female commercial entrepreneurs. These authors conclude that gendered social

stereotypes create a context that favours women's expression of a social welfare logic and hinders their enactment of a commercial logic.

To sum up, this literature stream suggests that religious faith, values and gender are contexts that shape and are shaped by institutional logics. This assertion extends to institutional logics the conclusions of Chapters 4 and 5 that these are discrete contexts that influence how the process of SE is expressed.

6.2.3 Organisational Responses to Institutional Complexity

This stream of literature explores the implications of institutional complexity for organisational life. Of particular interest is literature that identifies how organisations experience and respond to the tensions that arise from the contrasting prescriptions of the multiple logics they incorporate.

Institutional complexity implies that organisations must cope with the prescriptions of logics that may or may not be compatible with each other. Social entrepreneurial organisations provide a useful empirical setting in which to explore how organisations incorporate and respond to multiple logic prescriptions. As 'extreme cases' of logic hybridity (Battilana & Lee, 2014, p. 399), these organisations have been the subject of extensive research and theorising.

Table 6.3 summarises key literature that discusses organisational responses to institutional complexity.

Table 6.3
Organisational Responses to Institutional Complexity – Key Literature

Author(s)	Method	Contribution
Greenwood et al. (2011)	Conceptual	Systematic review of organisational responses to institutional complexity.
Battilana et al. (2017)	Conceptual	Management strategies in response to institutional complexity: integrate, differentiate, accept as paradox.
Besharov & Smith (2014)	Conceptual	Typology of tensions between pairs of logics is based on degree of centrality and compatibility, described as ‘contested,’ ‘aligned,’ ‘estranged’ and ‘dominant.’
Pache & Santos (2013)	Multiple case study (France)	Social entrepreneurial organisations manage logic tensions through ‘selective coupling.’
Greenwood et al. (2010)	Database analysis	Family, state and religious logics mitigated prescriptions of a market logic for businesses in Spain.
Lewis (2000)	Conceptual	Paradox view gives new insights into organisational processes.
Smith et al. (2017)	Conceptual	Review of paradox research in organisational theory.
Miron-Spektor et al. (2018)	Mixed methods	Paradox mindset helps organisational members frame and manage tensions in a large US company.

From the perspective of institutional logics, social entrepreneurial organisations are hybrids that experience tension arising from conflicting demands of the logic prescriptions they incorporate (Besharov & Smith, 2014; Hockerts, 2010). Hybrids challenge neo-institutional theories of organisational stability and change (DiMaggio & Powell, 1983; Greenwood & Hinings, 1996) by their very existence. Further, hybrids call into question the assertion that organisations must conform to the institutional prescriptions of their field in order to be considered legitimate (DiMaggio & Powell, 1983; Haveman & Rao, 2006). As a result, hybrid organisations that combine diverse institutional elements and manage the ongoing tensions between their logics present an ongoing puzzle and research opportunity for scholars (Battilana, Besharov, & Mitzinneck, 2017).

Social entrepreneurial organisations are particularly good examples of organisations that are required to manage the tensions created by multiple logics. An extensive body of research has identified the conflict between prescriptions of a community-oriented logic of social welfare and a market-oriented commercial logic of profit maximisation as a primary source of tension in SE (Dacin *et al.*, 2011; Doherty *et al.*, 2014). Tension between these two logics is shown to influence the activities, structure, governance, human resources, financing mechanisms and inter-organisational relationships of social entrepreneurial organisations (Battilana & Dorado, 2010; Battilana *et al.*, 2015; Santos, Pache, & Birkholz, 2015; Smith *et al.*, 2013).

Research and theorising have identified three generic organisational responses to institutional complexity: differentiating, integrating and acceptance of paradox (Battilana, Besharov, & Mitzinneck, 2017; Besharov & Smith, 2014; Smith, Lewis, Jarzabkowski, & Langley, 2017). Differentiating responses seek to manage logic tensions by eliminating one of the logics or by allowing one of the logics to dominate. These relationships are identified as 'estranged' and 'dominant' in the typology of tensions and responses proposed by Besharov and Smith (2014). For example, a study of work integration social enterprises (WISEs) in France by Pache and Santos (2013b) finds these organisations manage constant tension between social welfare and commercial logics through a process of 'selective coupling': responding selectively to conflicting logic demands and implementing logic prescriptions in different organisational units to reduce negotiations and gain legitimacy and resources.

When logics are differentiated and one logic is allowed to become estranged or dominant, the dynamic equilibrium that sustains institutional hybridity is upset and mission drift is often the outcome (Cornforth, 2014; Doherty *et al.*, 2014; Ebrahim *et al.*, 2014; Jones, 2007). Mission drift occurs in SE when either economic value creation is sacrificed in pursuit of a social mission (Bruneel, Moray, Stevens, & Fassin, 2016) or social value creation is sacrificed to achieve financial sustainability (Battilana & Dorado, 2010; Eikenberry & Kluver, 2004). In either case, the social entrepreneurial organisation's existence and identity are imperilled, whether

through financial insolvency or failure to address the original social problem (Santos *et al.*, 2015).

In contrast, integrating strategies seek to join or hybridise the two logics in order to establish consistent, mutually reinforcing prescriptions and avoid mission drift. In the Besharov and Smith (2014) typology, integrated logic prescriptions are 'aligned.' Integrating strategies such as prioritising their social mission and linking economic value creation to social value creation help social entrepreneurial organisations manage logic tensions and control mission drift (Cornforth, 2014; Doherty *et al.*, 2014; Santos *et al.*, 2015). Empirical research by Zhang and Swanson (2013) and Maibom and Smith (2016) finds that the social entrepreneurial organisations they studied consider social welfare and commercial logics complementary and synergistic. Regarding contrasting logic prescriptions as integrated and complementary helps relieve tension between the logics and mitigates tendencies toward mission drift.

A third strategy adopted by social entrepreneurial organisations is to regard contrasting prescriptions of social welfare and commercial logics as a paradox and therefore unresolvable. In this case, the two logics are 'contested' in the Besharov and Smith (2014) typology. One study shows that extensive and intractable conflict between contested logics can imperil an organisation's survival if left unaddressed (Battilana & Dorado, 2010). The alternative response employed by some social entrepreneurial organisations is to recognise and accept the paradoxical nature of the social welfare and commercial logics they incorporate. Adopting a paradox perspective on institutional complexity "enables a more holistic, fluid, both/and framing of tensions" (Gotsi, Andriopoulos, Lewis, & Ingram, 2010, p. 799). Organisations that regard their institutional complexity as a paradox learn to recognise, accept and embrace the conflict between logic prescriptions. The resulting paradoxical mindset establishes a dynamic equilibrium that helps organisations and their members cope with the ambiguity and uncertainty produced by multiple institutional logics (Smith & Lewis, 2011).

In contrast to logical paradoxes, social paradoxes represent paradoxes of belief, thought or action that arise from both a social situation and an actor's perception of

it (Ford & Backoff, 1988). A paradox in this sense is distinct from a dilemma, dialectic, ambivalence and conflict in that no choice needs to be made: the paradoxical elements are presented and accepted as they are (Poole & Van de Ven, 1989; Smith, Lewis, Jarzabkowski, & Langley, 2017; Westenholtz, 1993).

SE appears to embody a paradox in the sense that “‘paradox’ denotes contradictory yet inter-related elements—elements that seem logical in isolation but absurd and irrational when appearing simultaneously” (Lewis, 2000, p. 760). Tensions produced by the contradictory yet inter-related prescriptions of the social welfare and commercial logics integral to SE are best described as paradoxical, since “unlike continua, dilemmas, or either/or choices, paradoxical tensions signify two sides of the same coin” (Lewis, 2000, p. 761).

The way a paradox is framed determines how tensions between paradoxical logic prescriptions are experienced and managed (Westenholtz, 1993). I adopt for this chapter’s analysis the definition of conceptual frames of reference proposed by Creed, Langstraat, and Scully (2002). Drawing on previous work by Goffman (1974) that details the influence frames of reference have on perception and action, they define frames as:

Internally coherent interpretative schemas that render events meaningful, organise experience, guide behaviour and motivate action. By extension, frames are the underlying structures or organising principles that bind and give coherence to the diverse arrays of symbols and idea elements that make up such packages of meaning. (Creed et al., 2002, p. 481)

When faced with a paradox, ‘paradoxical thinking’ helps organisations and their members create a superordinate frame of reference that redefines the situation, allows the propositions to co-exist without resolution and enables action by providing a “workable certainty” (Lüscher & Lewis, 2008, p. 234; Westenholtz, 1993). This ‘paradox mindset’ recognises that paradoxes are defined by how individuals think about them and that reframing the situation redefines the paradox and its associated tensions (Miron-Spektor, Ingram, Keller, Smith, & Lewis, 2018). In so doing, paradoxical thinking establishes a new frame of reference that can be

used to re-interpret a seemingly contradictory situation and take action (Lüscher & Lewis, 2008; Poole & Van de Ven, 1989).

Paradoxical thinking allows organisations and individuals to redefine logics and manage ongoing tensions between them, in contrast to differentiating or integrating strategies (Lewis, 2000; Miron-Spektor, Gino, & Argote, 2011; Smith & Lewis, 2011; Smith & Tushman, 2005; Smith, Lewis, Jarzabkowski, & Langley, 2017). In this way, multiple logics co-exist in a 'conflicting-yet-complementary' relationship such as that as found in reinsurance trading at Lloyd's of London by Smets, Jarzabkowski, Burke, and Spee (2015). Such paradoxical thinking processes rely on 'paradoxical frames': mental templates that allow individuals to recognise and accept contradictory yet interdependent facts and requirements (Child, 2019; Hahn, Preuss, Pinkse, & Figge, 2014; Smith & Besharov, 2019; Smith & Tushman, 2005).

Hockerts (2015) exemplifies how hybrid social entrepreneurial organisations manage seeming incompatibilities between their social and economic missions through paradoxical thinking and reframing. This empirical study of social entrepreneurial organisations in Denmark reveals that hybrid organisations turn resources that impede value creation into those that enhance value creation through reframing strategies. These reframing strategies include identifying hidden complementarities, developing new complementarities, eliminating the need for complementarities, creating demand for antagonistic assets and using partnerships to achieve distribution complementarities.

While the typology of organisational responses to multiple logics proposed by Besharov and Smith (2014) offers a useful tool to examine logic tensions in SE (Battilana & Lee, 2014; Battilana *et al.*, 2015; Maibom & Smith, 2016), its analysis is limited to contrasting logic pairs. Likewise, paradox theory applied to the study of SE tends to consider how social entrepreneurial organisations manage the contrasting prescriptions of only their social welfare and commercial logics (Cherrier *et al.*, 2018; Child, 2019; Smith & Besharov, 2019; Smith, Besharov, Wessels, & Chertok, 2012; Smith *et al.*, 2013). I hypothesise that the paradox of multiple logics and resulting interlogic tensions are managed in FBSE by regarding religion as a metalogic that provides a mental frame of reference which influences

the prescriptions and expressions of other institutional logics (Gümüşay, 2020; Gümüşay, 2018).

Applying this insight, I predict that the process of FBSE in the context of a Christian religious worldview frames social entrepreneurial action through the theological constructs of altruistic *caritas* love and the logic of the gratuitous gift (Dees, 2012; Grassl, 2011). Accordingly, the next and final sub-section of this literature review brings together concepts of institutional complexity, logics and context to explore how altruistic love and a logic of non-transactional giving constitute a superordinate frame of reference in which SE takes place.

6.2.4 Love and the Logic of Gratuitous Gift

This literature stream develops the argument that altruistic love and a logic of gratuitous gift provide a frame of reference within which social entrepreneurial activity takes place. Table 6.4 consolidates and analyses the key literature.

Table 6.4
Love and the Logic of Gratuitous Gift – Key Literature

Author(s)	Method	Contribution
Benedict XVI (2009)	Conceptual	Altruistic love and the gratuitous gift comprise the social foundation of economic activity and business ethics.
Grassl (2011)	Conceptual	Altruistic love and the gratuitous gift are the overarching frame for the process of SE.
Dees (2012)	Conceptual	SE incorporates cultures of <i>caritas</i> love and entrepreneurial problem solving.
Bellah et al. (1985/1996)	Conceptual	Self-disinterested, gratuitous giving is based on altruistic love.
Belk and Coon (1993)	Mixed methods (US)	Gift giving based on altruistic love is associated with stereotypically feminine traits; economic rationality based on exchange is associated with masculine traits.
Anderson (1990)	Conceptual	Gift-giving is a non-market transaction, an economic alternative to instrumental reciprocity.

The key literature presented in Table 6.4 asserts that social entrepreneurial activity springs from altruistic *caritas* love and a logic of gratuitous gift. This stream posits

an alternative to the widely-accepted notion that social entrepreneurial organisations are hybrids that express social welfare and commercial logics (Grassl, 2011; McCann, 2011).

Literature in this stream offers a novel view of institutional and organisational complexity in SE by asserting that social entrepreneurial organisations are hybrids that represent a values-based moral choice between economic systems (Bull & Ridley-Duff, 2019). From this standpoint, the process of SE embodies the moral choice to unite a non-market model based on reciprocity and self-disinterested giving with a market-based economic model based on instrumental exchange. Regarding SE as a moral choice reveals that “social entrepreneurship represents a passionate response to the hegemony of the pro-business, free-market ideology which insists that alternative ideological standards of economic organisation are available” (Dey & Lehner, 2017, p. 754). According to this view, social entrepreneurial organisations are not simply institutional hybrids but economic system hybrids that respond to tension between non-market and market models by incorporating altruistic love and a logic of self-disinterested giving in an overarching frame of reference (Grassl, 2011).

The logic of gift-giving in social and economic transactions remains a puzzle for anthropologists and economists. One unresolved question is the motivation behind the giving of a gift: is gift-giving always instrumental and transactional, or can some gifts be given without expectation of return? This second type of gift is variously defined in this literature as the gratuitous (de Peyrelongue, Masclef, & Guillard, 2017), perfect (Carrier, 1990) or existential (Frémeaux & Michelson, 2011) gift. Characteristics of this kind of ‘pure’ gift are, first, that price is immaterial as a measure of the gift’s worth and, second, that the gift is unrestrained and unrestraining in that reciprocity is neither desired nor expected (Anderson, 1990).

Anthropologists cite examples of the ‘pure’ gift in Hinduism’s ‘law of the gift,’ the *hau* (a giver’s vital essence) that accompanies a *taonga* gift in Māori culture, and the universalistic ethic of self-disinterested giving based on *caritas* love in Christianity (Parry, 1986). Economists define ‘pure’ gifts as non-market exchanges based on an economy of regard that are characterised by an exchange of ‘bonding value’ between

the giver and receiver (Anderson, 1990; Faldetta & Paternostro, 2011; Offer, 1997). If purely self-disinterested, non-reciprocal giving does exist, it challenges the dominant *homo economicus* model of instrumental economic exchange based on self-interest (Belk & Coon, 1993) and opens a space to re-imagine SE from the perspective of a logic of gratuitous giving.

Literature that analyses social entrepreneurial organisations through the lens of a gift logic motivated by love presents a compelling alternative view of institutional complexity in SE. FBSE enacted in the Christian religious worldview investigated in this study offers a deeper and more explicit understanding of the logic of gift as an expression of *caritas* love (Inaba & Lowenthal, 2011; Soble, 1989). Empirical data from social entrepreneurial FBOs in Chapters 4 and 5 reveal that an explicit feature of FBSE practised in a Christian faith context is self-disinterested giving based on altruistic, compassionate love rather than instrumental exchange based on economic self-interest (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985/1996; Frémeaux & Michelson, 2011). Further, a gender-aware interpretation reveals that *caritas* love reflects stereotypically feminine values of other-regarding compassion and care in contrast to a stereotypically masculine instrumental exchange (Noddings, 1999; Pearsall, 1999).

As noted in [Section 2.5.2](#), the papal encyclical *Caritas in Veritate* (Benedict XVI, 2009) inspired scholars to re-examine the importance of *caritas* love and gift logic to economic activity in general and specifically to the process of SE. Using the example of social entrepreneurial organisations that blend social welfare and commercial logics, the encyclical challenges the utility and morality of an economic logic of exchange as an organising principle of society. Instead, Benedict XVI proposes that the logic of gratuitous gift based on love is a counterbalance to instrumental exchange in commercial transactions and public policy. Especially relevant to my inquiry into how social entrepreneurial organisations experience and manage logic tensions, the encyclical cites the theological concept of the Trinity to illustrate how diverse logics can co-exist in a stable yet paradoxical relationship⁴. By this view, *caritas* love expressed as a gratuitous gift unites diverse logics of

⁴ In Christian theology, the doctrine of the Trinity holds that God is one God yet known in three distinct, co-equal persons referred to as the Father, Son and Holy Spirit.

commercial enterprise, social welfare, religion and the state and helps organisations and societies manage the tensions between them (Grassl, 2011).

Citing the encyclical, Dees (2012) contends that SE embodies two cultures: a culture of charity that expresses *caritas* love and a culture of entrepreneurial problem-solving. Highlighting love as a central motivating influence, (Dees, 2012, p. 323) observes that “It is often deep *caritas* that drives extraordinary people to take on apparently insoluble social problems or to work in areas that seem hopeless.” McCann (2011) applies principles of *caritas* and gratuitous gift found in the encyclical to explain social entrepreneurial activity that addresses social problems created by a globalised economic system. Doran and Natale (2010) apply concepts of *caritas* and empathy from the encyclical to analyse the propensity of consumers to purchase fair trade items.

Based on this literature, I conclude that concepts of altruistic love and gift logic offer a superordinate frame of reference that can be used to analyse how social entrepreneurial organisations manage the paradoxical demands of the institutional logics they incorporate. In so doing, I argue that the intersection of values, gender and religious faith reveals love and the gratuitous gift (Frémeaux & Michelson, 2011) as expressions of religion “hidden in plain sight” (Cadge & Konieczny, 2014, p. 551) in social entrepreneurial organisations.

6.2.5 Initial Context-aware Conceptual Framework Incorporating Logics

The previous chapter advanced a values-based, context-aware conceptual framework in [Figure 5.2](#) that recognises the influence of intersecting contexts of gender, values and a religious worldview on the process of SE. I now synthesise literature discussed in this chapter to incorporate an institutional logics perspective and present in [Figure 6.1](#) an extended conceptual framework that will be tested using empirical data from my study.

Figure 6.1
Initial Context-aware Conceptual Framework
of Social Entrepreneurial Activity Incorporating Logics

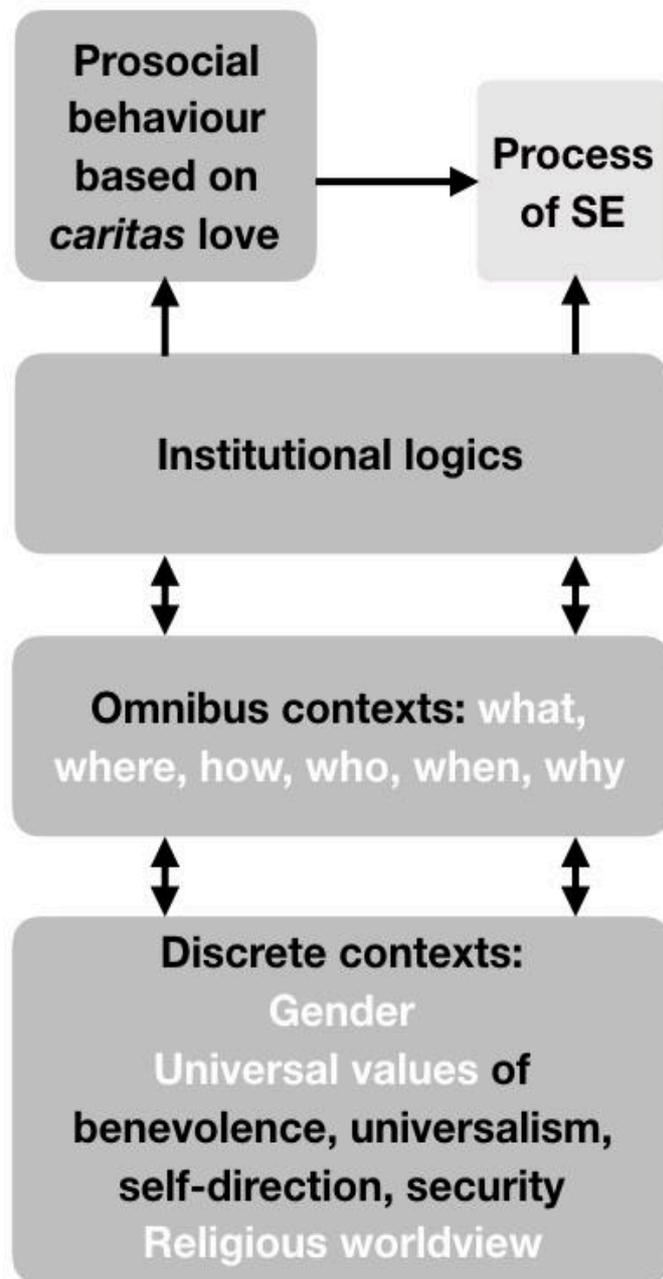


Figure 6.1 identifies institutional logics as a context in which SE is enacted. The location of logics in the framework reflects analysis of the four literature streams reviewed previously. This literature suggests that prescriptions of multiple institutional logics are enacted in the process of SE, primary among them social welfare and commercial logics. However, the literature also reveals that institutional logics and their prescriptions are shaped by, and shape, multifaceted organisational contexts, hence logics are located above contexts in the figure. This

bi-directional interaction between logics and contexts is shown using double headed arrows to suggest that discrete contexts of gender, values and a religious worldview and omnibus contexts that define what, where, how, who, when and why SE is enacted influence and are influenced by institutional logics.

The following section uses Figure 6.1 as a template to analyse data obtained from faith-based, faith-inspired and secular organisations. Analysis of empirical data draws upon themes developed in the literature review to explore institutional complexity when SE is enacted in multidimensional contexts of values, gender and a religious worldview. This thematic analysis examines institutional logic prescriptions and how logic tensions are experienced and managed.

6.3 Empirical Findings

Findings are based on analysis of interview and archival data from the eight faith-based, faith-inspired and secular social entrepreneurial organisations presented in [Section 3.5.2](#). Qualitative data were analysed using the thematic analysis method discussed in [Section 3.6.2](#) and applied in Chapters 4 and 5 (Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014). Themes were determined based on a comprehensive review of literature that suggested institutional logics related to social welfare, commercial enterprise and religion would be constructs of interest. Accordingly, data were analysed for these three logics as defined in [Sections 6.2.1.1](#) (social welfare and commercial enterprise) and [6.2.2.1](#) (religion).

Interviews and subsequent data analysis explored how organisations experience logic prescriptions and how they manage tensions between logics. In line with accepted practice, my research examines organisational processes, practices, decision-making, history and symbols in order to intuitively identify the logics that organisations express (Friedland & Alford, 1991). Paradox is a crucial aspect of SE that is revealed in 'little narratives' such as those collected in this research (Dey & Steyaert, 2010) since "social enterprise cannot be told as a single story but as a set of little narratives showing ambiguities, contradictions and paradox" (Seanor, Bull, Baines, & Ridley-Duff, 2013, p. 339).

Cross-cutting themes related to discrete contexts of values, gender and a religious worldview were used to examine the influence of contexts on the ways social entrepreneurial organisations experience and respond to diverse institutional logics. Interview and archival data were coded deductively by institutional logic and inductively within logics according to how logics were expressed. A further inductive analysis coded logics by the influence of the discrete contextual elements of interest. Finally, within-case and cross-case summaries and comparisons were constructed and used to interrogate extant literature. Findings describe the institutional logics observed and how social entrepreneurial organisations experience and manage the complexity and tensions of multiple logic prescriptions.

6.3.1 Logics Revealed

Literature that employs the institutional logics perspective suggests that social entrepreneurial organisations enact the societal level institutional orders of community and market through corresponding social welfare and commercial logics (Battilana, Besharov, & Mitzinneck, 2017; Besharov & Smith, 2014; Pache & Santos, 2013b). Additionally, literature reviewed in this chapter indicates that faith-inspired and faith-based organisations enact the institutional order of religion through prescriptions of a religious logic (Gümüşay, 2020; Gümüşay, 2018; Thornton, Ocasio, & Lounsbury, 2012). Table 6.5 summarises data that describe contextualised expressions of each of these logics categorised by organisation type.

Table 6.5: Contextualised Logic Expressions

Logic	Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Social welfare	Programmes directed toward social justice, capacity building, community development, poverty alleviation, empowerment, social inclusion, care for the environment and protection for vulnerable and disadvantaged members of society.		
	Logic expressions shaped by contexts of gender and of values related to universalism and benevolence.		
	No religious worldview context	Religious worldview not expressed in programmes	Religious worldview expressed in programmes
Commercial	Business management activities such as marketing, finance, supplier relationships, creating employment, financial sustainability and consumer education.		
	Logic expressions shaped by gender and values, described as 'livelihood' or 'income generation' projects related to social welfare.		
	Self-identify with a commercial logic as profit-making social enterprises.		Self-identify as enterprising non-profits.
Religious	None	Expressed in stated belief systems and motivations of founder-leaders.	
		Logic expressions shaped by gender, values and social contexts.	
		Religious logic not expressed in programmes and activities.	Religious logic expressed in programmes and activities.

I present evidence for each of these three logics in turn, with special attention paid to how contexts influence their expressions.

6.3.1.1 Social Welfare Logic

Prescriptions of a social welfare logic are observed in the data through organisational actions directed toward social justice, capacity building, community

development, poverty alleviation, empowerment, social inclusion, care for the environment and protection for vulnerable and disadvantaged members of society. Further, the data reveal that contexts of values and gender shape how social welfare logics are interpreted and enacted in these organisations.

Secular organisations Habi Footwear, Centre for Social Research and Development (CSR D) and Women's Education for Advancement and Empowerment (WEAVE) enact the logic of social welfare in programmes focused on empowerment and environmental care shaped by contexts of gender and of values related to universalism and benevolence. Habi contextualises its social welfare logic in this way on its Facebook page: "We are all about responsible fashion, Pinoy [i.e. Filipino] pride and social involvement. ... When you buy Habi, you not only enjoy the comfort and sturdiness of our shoes, but you also help protect our environment and generate fair livelihood." CSR D and WEAVE enact a social welfare logic shaped by values and gender through projects that emphasise women's empowerment. Executive Director My Pham at CSR D states: "CSR D is seeking justice for vulnerable people who are affected by external changes. ... We are focussing more on women to make sure that we empower them and help them develop their livelihoods better and more sustainably."

Faith-inspired organisations Jacinto and Lirio and Katutubong Kamay Handicrafts Company (KKHC) also express a social welfare logic conditioned by contexts of gender and values, but a religious worldview context does not influence how this logic is expressed in their everyday activities. Founder-leader Anne describes a three-part expression of the social welfare logic at Jacinto and Lirio: "We want to give livelihood; we want to turn a pest into something of value instead of throwing it out and we want to solve the colonial mentality problem of the Filipinos by creating innovative and stylish products." KKHC contextualises a social welfare logic in its initiative directed at preserving Indigenous cultures through marketing handicrafts produced by Filipino Indigenous peoples:

you help us manifest our mission to enhance Indigenous people's ingenuity and translate it to an opportunity that will work towards the community's advantage, as we envision sustainable and empowered

Indigenous communities with sense of pride and dignity in their culture, craftsmanship and heritage.

In contrast, FBOs Samaritana Transformation Ministries, Bright Solutions and Thai Village express a social welfare logic through programmes that reflect and integrate contexts of values, gender and a religious worldview. Samaritana addresses problems of human trafficking and prostitution through a holistic three-phase programme directed at prevention, aftercare for women survivors and reintegration of survivors into society. Jonathan describes Samaritana's training programme in the aftercare phase as having three components that show how values and a religious worldview shape expressions of the organisation's social welfare logic:

The training program here at Samaritana we call puso [heart], isip [head], kamay [hand]. We want to impact their [i.e. women survivors of trafficking] emotional, spiritual and relational development, their cognitive and analytical development, and their skill and service development. This is what happens in the aftercare phase to prepare them for reintegration in the third phase.

6.3.1.2 Commercial Logic

Prescriptions of a commercial logic enacted by these organisations are observed in business and management activities such as marketing, finance, supplier relationships, creating employment, financial sustainability and consumer education. The data suggest that contexts of values, gender and a religious worldview shape how the commercial logic is interpreted and enacted.

Social entrepreneurial faith-based, faith-inspired and secular organisations engage in trading and express a commercial logic through this activity, but they describe their market-related activities differently. Organisations describe their initiatives as 'livelihood' or 'income generation' projects related to social welfare goals, but only the secular and faith-inspired organisations identify themselves as social enterprises. A clear example is seen in how Habi describes itself on its website: "Habi is a social enterprise that was formed with the aim of maximizing profits while creating positive social impact." Janine embraces a commercial logic and a social entrepreneurial identity when asked to describe Habi's legal form: "We really are a

business, a full-fledged business. We do earn profit. ... I want to be able to show people that you can earn in social entrepreneurship, so we are registered as a for-profit.” In a similar fashion, secular organisations CSRD and WEAVE present a commercial logic by identifying and legally registering their initiatives as for-profit social enterprises, as do faith-inspired organisations Jacinto and Lirio and KKHC.

In contrast, FBOs Samaritana, Thai Village and Bright Solutions enact a commercial logic through handicraft production and sales but do not call their initiatives social enterprises or declare that profit-making is an organisational goal. Both Samaritana and Thai Village are registered as non-profit organisations in their countries, while Bright Solutions is registered in Vietnam as the for-profit subsidiary of an Australian non-profit organisation. FBOs depict themselves as enterprising non-profits, as shown in Thai Village’s portrayal of its trading activity as “not-for-profit craft sales,” and Jonathan Nambu’s description of Samaritana’s commercial logic:

we have up until this point always looked at the income generating aspect of Samaritana’s work as livelihood training or livelihood activities and not as for-profit business or enterprise. I’m realising more and more now that those are two very different paradigms.

6.3.1.3 Religious Logic

Faith-inspired and faith-based organisations enact a religious logic related to the societal order of religion in addition to their social welfare and commercial logics. The difference between the two types of organisation is evident in whether or not a religious worldview and normative religious values are expressed as an integral component of organisational life. Faith-inspired organisations express a logic of religion in the belief systems and motivations of founder-leaders but not in organisational activities. In contrast, FBOs express the logic through programmes that explicitly incorporate religious values and a religious worldview in organisational goals directed at fulfilling a religious mission.

Founder-leaders of faith-inspired organisations Jacinto and Lirio and KKHC identify a religious worldview as a context that influences how religious faith and values are enacted in their personal lives. While Anne and Noreen at Jacinto and Lirio and Churchill (but not Mae) at KKHC identify a religious logic in their motivation to

start and manage their organisations, they do not incorporate the logic in organisational activities that involve beneficiaries and other stakeholders. Anne's response to the question of whether Jacinto and Lirio can be described as a faith-based business is representative:

I think right now it's not much of a faith-based business. It's more of a social enterprise. It's more my personal values and motivation, not so much the company's. Not yet. I definitely hope it will be in the future.

The outworking of a religious logic at KKHC presents founder Churchille with an acute and unresolvable paradox. Churchille self-identifies as a Christian and states that Christian faith is an important part of her life, yet KKHC markets and sells stylised versions of what is regarded in the Philippines as a talisman or power object (an *anting-anting*) made by an Indigenous people group. Co-founder Maureen describes the reputed spiritual power of the items included in the bracelet KKHC calls the Maruyog Charm:

The community believes each of the Indigenous materials has an effect on the wearer. For example, this is one we call 'tagupaypay.' It's believed to attract wealth and healthy relationships. This one, on the other hand, 'salindugok,' is believed to bring good health and abundance. This is an example of 'diamante negra' and it's believed to illuminate aura.

FBOs explicitly incorporate prescriptions of a logic of religion in their day-to-day activities. The three Christian organisations describe their initiatives in the context of a mandate to care for the poor and disadvantaged common among the Abrahamic religions (i.e. Christianity, Islam and Judaism). They present a religious worldview and mission as core elements of their programmes and integrate spiritual formation activities into organisational routines. Jonathan uses a religious logic to describe God at work in the lives of the women Samaritana assists: "We are not asking people to pray the 'sinners prayer' *per se*, but we're letting God's Spirit work over a period of time." One of the unique aspects of Thai Village is the degree to which the organisation makes a religious logic explicit. The home page of its website describes Thai Village as a "Christian-based organisation: your funds help spread the love of Jesus in Thailand."

In contrast, Bright Solutions cannot openly express a religious logic in its activities. The organisation is registered in Vietnam as a for-profit company and is therefore prohibited by law from engaging in religious activities. In addition, the Australian Christian mission organisation that owns Bright Solutions prohibits it from engaging in overt religious activity, classifying it as an aid-related development initiative rather than a church partnership project. Therefore, Bright Solutions expresses a religious logic in its management style and through personal relationships, as described by founder-leader Fiona:

We cannot be overt with any of our Christian principles. Inside the company it's about life skills, development and operating based on Biblical principles. But it's not about evangelism – we cannot evangelise.

In summary, organisations in the study express institutional logics of social welfare and commercial enterprise, a combination often noted as a core characteristic of SE (Battilana & Lee, 2014; Smith *et al.*, 2013). While secular and faith-inspired organisations embrace a discourse of commerce and profit, FBOs recast this market-based discourse in the language of non-profit income generation and livelihood training. In addition, faith-inspired and faith-based organisations exhibit a third logic of religion not present in secular organisations.

Scholarly literature suggests that social entrepreneurial organisations should report tensions between prescriptions of their institutional logics, especially the faith-based and faith-inspired organisations that experience the greater complexity implied by three logics. The following section describes logic tensions and how they are managed by organisations in the study.

6.3.2 Logics and Tensions

Having identified the logics they express, I analyse in this section how these social entrepreneurial organisations experience and manage tensions arising from institutional complexity. Following the iterative pair-wise analysis recommended by Besharov and Smith (2014), I examine the inter-logic tensions organisations report between social, commercial and religious logics. SE enacted by secular organisations incorporates prescriptions of the single social + commercial logic pair. However, SE in the context of a religious worldview should involve four interlogic

relationships: social welfare + commercial logics; commercial + religious logics; social welfare + religious logics; and a combination of social welfare + commercial + religious logics. Table 6.6 summarises data on how organisations experience and manage interlogic tensions.

Table 6.6: Experience and Management of Logic Tensions

	Secular <i>CSR, Habi, WEAVE</i>	Faith-inspired <i>Jacinto & Lirio, KKHC</i>	Faith-based <i>Bright Solutions, Samaritana, Thai Village</i>
Social welfare + commercial	Experiencing and managing these conflicting prescriptions is a constant and unavoidable challenge.		
	Integrated: dual prescriptions viewed as compatible with the organisational mission, prescriptions are aligned by collaborating with beneficiaries.		
	Differentiated: social welfare prioritised over commercial logic, logics separated into different individuals or organisational units.		
	Paradox: they recognise, embrace and live with inherent tensions.		
Commercial + religious	None	Tensions are less acute than between social welfare and commercial logics.	
		Framed: faith-based norms of integrity and social welfare guide commercial activity.	Differentiated: religious ethics, social justice and mission prioritised
Social welfare + religious	None	No tension. Prescriptions are equally valid, compatible and interdependent.	
		Synergy: a religious logic is expressed through social welfare.	Synergy: religious and social welfare logics are compatible and interdependent.
Social welfare + commercial + religious	None	Framed: a religious logic is the context of other logics for founder-leaders.	Synergy: a religious metalogic frames organisations' logics.
Gift logic, love	SE expressed as altruistic, non-transactional giving that empowers beneficiaries. Paradoxical tensions are framed by gift logic and love.		
	SE is giving that fulfils a life purpose and calling.	SE is giving that fulfils a life purpose and calling from God.	SE is giving in response to God's calling and generosity.
	Love as sentiment and friendship.		Love is <i>caritas</i> .

Table 6.6 shows that faith-based and faith-inspired organisations exhibit greater institutional complexity and therefore experience more complex organisational tensions and responses. I proceed to explore the four logic combinations identified in the table and conclude with an examination of how organisations frame logic prescriptions and tensions using *caritas* love and the logic of gift as identified through inductive analysis.

6.3.2.1 *Social Welfare + Commercial Logics*

Founder-leaders describe the tension produced by conflicting demands of social welfare and commercial logics as a constant and unavoidable challenge in their organisations. Janine's observation that at Habi "it's really hard to do social work and grow the business at the same time; conventional business is much easier" is representative. Tension created by attempting to satisfy the contradictory prescriptions of these two logics is a permanent and unresolvable conflict experienced by all organisations in the study, a situation described by Mitos at WEAVE as "caught in the middle." Similarly, the tension a commercial logic produces in a non-profit organisation is called "the elephant in the room" by Jonathan Nambu of Samaritana:

there's always been an elephant in the room that no one has either acknowledged or known how to talk about in terms of the tension between how we have identified and defined ourselves as a non-profit group and the whole idea of earning money.

Founder-leaders experience tension between social welfare and commercial logics and manage the conflicting prescriptions of these logics through integrating and differentiating approaches similar to those described in the institutional logics literature. For example, organisations and their founder-leaders celebrate the potential of SE to address difficult social and environmental problems despite the inescapable tension between social and commercial logics. Reflecting on these challenges, Maureen at KKHC stated "I think social enterprise is one of the best business models because it strikes a balance between an NGO and a for-profit company." Jacinto and Lirio posts on its website a vision statement that unproblematically incorporates the two logics: "To grow with our shareholders and employees as a profitable and self-sustaining company for the benefit of

empowering marginalized communities in the Philippines with livelihood opportunities.”

These organisations also cope with tensions between their social welfare and commercial logics by treating beneficiaries as business partners, thereby managing tensions through integrating and aligning the logic prescriptions. Organisations collaborate with beneficiaries on production, pricing and management decisions to a degree not typical of commercial enterprises. Bright Solutions, KKHC, Habi, Samaritana and WEAVE intentionally involve their beneficiary-producers in product design and pricing decisions. Bright Solutions, Habi, KKHC and WEAVE provide management training to beneficiaries with the long-term goal of turning the enterprise over to beneficiaries in the future, a goal exemplified in Fiona’s statement about Bright Solutions: “to make it self-sustainable I need to raise up women out of the company to take over the management completely.”

Organisations also respond to tensions between social welfare and commercial logics through differentiating approaches that prioritise, compartmentalise or separate the logics. Organisations attempt to manage continuing tensions between social welfare and commercial logics by prioritising the welfare of beneficiaries, society and the environment over efficiency and profit in daily decision making. A statement by Mitos illustrates the priority given to a social welfare logic at WEAVE’s fair trade social enterprise:

While we want to have profit, we also want to follow the social values which the Foundation is already adopting. That’s why we said it’s a business, but it has a social component. It should deliver social impact for the common good, for the greater good.

Examples of how organisations prioritise social welfare over commercial logics abound. Habi ‘upcycles’ scrap cloth from garment factories rather than using new material, even though this limits the organisation’s ability to fill orders for specific shoe colours. Habi, Jacinto and Lirio, KKHC and WEAVE state they maximise per-piece rates paid to community producers, thereby accepting a lower profit margin on goods they sell. Jacinto and Lirio, Thai Village and WEAVE maintain a steady production rate that guarantees their producers a regular income but sometimes creates greater than normal inventories and unsalable items. Bright Solutions, Habi,

Jacinto and Lirio, KKHC, Samaritana, Thai Village and WEAVE provide employment and livelihood opportunities to individuals disadvantaged by trauma, poverty, illiteracy and lack of vocational and life skills, thereby incurring higher production and management costs through inefficient and low-quality producers.

In some cases, different logic prescriptions are enacted in separate departments or programme areas in a form of 'selective coupling' (Pache & Santos, 2013b). To illustrate, Habi, Samaritana, TVI and WEAVE manage social welfare services and commercial operations in different units of the organisation. KKHC accomplishes the same separation between logics by separating social welfare and commercial responsibilities between the two founder-leaders. The most extreme examples of logic separation are observed at CSRD and Jacinto and Lirio. A funding crisis and turnover of executive leadership caused CSRD to sell its organic food store Susu Xanh to a third party, thereby removing the social enterprise and its accompanying logic tensions from the organisation. In the case of Jacinto and Lirio, disagreement between two co-founders over the relative priority given to social welfare and commercial logics caused one of the co-founders to leave the company, thus eliminating the tension.

However, the main approach organisations adopt to manage institutional complexity is to consider the social welfare and commercial logics as 'conflicting-yet-complementary' (Smets *et al.*, 2015) and in a paradoxical relationship to be appreciated, embraced and lived with. When I asked founder-leaders if they perceived any tension between their organisations' social welfare and commercial goals, the universal response was that the two logics generate persistent and unresolvable paradoxical tensions that must be lived with.

Conflicts inherent in the organisations that operate as work integration social enterprises (WISEs) provide a cogent example Pache and Santos (2013b). With the exception of CSRD, these organisations provide employment and training to persons disadvantaged by poverty, trauma, systemic discrimination or disability who because of their circumstances are problematic, less productive workers who require a greater investment of time and resources. Katie describes how Thai Village

experiences the paradoxical tension of a WISE that aims to employ those who need help the most:

The people coming to us are people in need. The more in need they are, the harder they are to help. The more help they need, the harder it is to do that. The more that we want to help, the harder it is to do.

As illustrated by Thai Village, these organisations experience the dual prescriptions of a social welfare logic and a commercial logic of operating as self-sustaining, competitive business as a paradox to be accepted and managed on a daily basis.

6.3.2.2 *Commercial + Religious Logics*

Faith-based and faith-inspired social entrepreneurial organisations also incorporate and manage tensions between prescriptions of their commercial and religious logics. These organisations state they experience tension produced by conflicting demands of the two logics but describe the tension as less acute than between social welfare and commercial logics.

Founder-leaders of faith-inspired organisations Jacinto and Lirio and KKHC identify the tension as one of maintaining the integrity of their Christian religious faith in business management decisions. Anne at Jacinto and Lirio describes how she uses her faith to frame and thereby manage the tension: “I guess the main struggle with spirituality and what we’re doing as a business, especially as a social business, is our personal life. ... That’s my main struggle.” Churchill experiences as a paradox she must live with the tension between her religious faith and the stylised Indigenous *anting-anting* charms KKHC sells: “The religious tension is one of my biggest challenges and struggles.” Churchill manages the tension by framing it in terms of the organisation’s social mission, reasoning that the spiritual power of the charms comes from helping partner Indigenous communities: “I don’t believe these raw materials have power. I say the charm that benefits the wearer is the goodwill created by buying these products that puts meals on their tables and gives an allowance to their kids.”

FBOs experience tension between religious and commercial logics and respond by implementing ethical business practices consistent with their Christian religious faith. Samaritana incorporates normative moral and religious values of justice and

fairness in its enterprise's policies and procedures and prioritises a religious over a commercial logic, as described by Thelma: "We have to be guided by our Christian values in terms of the amount of time they are here and the money they get. ... We try to observe practices that are not exploitive." By intentionally rejecting exploitive business practices common in Filipino society, Thelma concludes "In that sense, we put our Christian values ahead of the business." As a result, Thelma observes that women in Samaritana's training and counselling programme encounter a spiritual dimension in their handicraft production work:

The income generating activities are to raise a sense of hope in them. That's what [the women] say when they evaluate what we've done: they say the work has been very important in helping them realise that someone cared and that God has always cared for them. They are the ones to integrate their spirituality with what they do

The FBO Thai Village experiences tension between its commercial and religious logics and, like Samaritana, prioritises a religious logic. First, Thai Village experiences tension between these two logics in how productive time is used. While the organisation hires artisans regardless of their religious faith and does not compel them to convert to Christianity, all full-time staff are required to attend a weekly half-day meeting on Friday that includes Bible study and prayer. Production manager Katie Lehman views this as an expression of the organisation's priorities:

It's not productive to stop and pray for half a day in a business. ... We feel like we're always busy and there are always things to do, but we're still doing it. We prioritize the spiritual over the business in the same way we prioritise the social over the business.

Thai Village also notes tension between commercial and religious logics in its dealings with customers. The organisation openly states in its 2014 Annual Report that it engages in the commercial activity of handicraft production and sales to serve a religious, and specifically Christian, mission:

As we sell handmade crafts, we remember that it's not just about the end products, but it's about the process of working alongside people in Northern Thailand, where we focus on sharing God's love and pouring it into the lives of local people.

While this focus on a religious mission is affirmed by stakeholders in Thai Village's Lutheran denomination in the US, some 'fair trade' handicraft stores have withdrawn wholesale handicraft orders upon learning of Thai Village's faith-based identity and activities. Liz notes that some secular handicraft retailers have declined to purchase and resell Thai Village products because they are unwilling to support Thai Village's religious logic:

Groups have found our products and like them without knowing we are Christian. They want to order and then they find out we are Christian and our deeper purpose and they say they don't want to order any more. They like the product, but they can't get behind the message. ... Could we get more business if we just pushed our products and maybe a few of the more palatable stories to the non-Christian world: of development, empowerment and things like that?

Bright Solutions expresses its commercial and religious logics differently in response to a set of unique contextual influences. Both its sponsoring Christian mission agency and the Vietnamese government prohibit Bright Solutions from creating synergies between its commercial and religious logics. Like Samaritana, Bright Solutions emphasises normative moral and religious values in how it interacts with employees, customers and regulators, and contrasts its ethical standards with those in the wider society. Although doing so prolonged the approval process, Fiona chose to declare the company's relationship with a foreign Christian mission agency in registration papers filed with the Vietnamese government, with the consequence that "It took 11 months to register, partly because we are a mission organization. We chose not to cover that up." Additionally, Bright Solutions legally registers its employees and follows all government-mandated benefits and regulations, even though this increases its operating and compliance costs. Finally, founder-leader Fiona considers it a matter of integrity that the company declares all income in its tax filings and refuses to pay extra amounts to officials to facilitate licence and permit approvals. These three policy decisions have cost Bright Solutions both time and money: "we've been caught in that quandary for a long time and we've had very long periods of time to license the company and to get things running. But it's a matter of standing true to integrity."

6.3.2.3 Social Welfare + Religious Logics

Faith-based and faith-inspired organisations identify the distinctive prescriptions of social welfare and religious logics as equally valid, compatible and interdependent. They report they do not experience tension between the two logics, but rather see the logics as integrated, compatible and mutually reinforcing. Anne at faith-inspired organisation Jacinto and Lirio exemplifies the integration of social welfare and religious logics in the statement: “The spiritual and social values do work together. After all, we are asked to help the poor.” Likewise, Churchill at KKHC states “The context there for me is God wants me to do this. The answer has always been it’s about livelihood and the impact we want to create. Now this is the means to do it.”

FBOs integrate social welfare and religious logics in their programmes in a more intentional and explicit fashion than the faith-inspired organisations. An unproblematic synergy between social welfare and religious logics at Samaritana is described in Jonathan’s observation about how the organisation’s social and religious missions relate to each other:

We’ve come to the place where we believe that everything is a part of how God is at work. In that sense, teaching women how to be better mothers, or even helping them to grow in functional literacy, is also part of God’s work.

When asked if Samaritana considers religious evangelism one of its organisational goals, Thelma responded with an observation that integrates social welfare and religious logics in what she considers ‘the whole gospel’:

It’s difficult to say, because we define it so differently now. It’s so integrated, it’s more like the whole gospel. It’s more like being the hands and feet of Jesus: it’s everything that we do with them.

Thai Village also integrates social welfare and religious logics based on a holistic understanding of Christian faith and practice that does not separate or prioritise the two. Prescriptions of social welfare and religious logics are aligned and integrated theologically in Katie’s observation that the two logics “might be the most compatible to me. These are things Jesus teaches and the reason why we want to be doing the social things is because of our faith.”

Unlike Samaritana and Thai Village, Bright Solutions operates in a context in which it must exercise care in how it expresses a religious logic. However, Fiona links poverty alleviation and social development activity in the organisation's programmes with her religious faith and worldview: "It's about development processes, but because of who we are and our faith, that's why we do what we do." Bright Solution's international sponsor can be more open about the hybrid nature of its social welfare and religious logics. Global Mission Partners (GMP) aligns the two logics in this organisational identity statement found in its 2014-15 Annual Report:

GMP understands our work as an expression of a holistic Gospel – Spiritual, Relational, Practical and Prophetic. ... Our work is a Christian ministry, guided by Jesus Christ and an expression of the good news of the Gospel. We value compassion, no-strings generosity and seek to respect all people.

6.3.2.4 Social Welfare + Commercial + Religious Logics

Social entrepreneurial faith-based and faith-inspired organisations incorporate and express three institutional logics simultaneously. Drawing from and extending literature on the institutional logics perspective, the data reveal that their expression of FBSE incorporates the prescriptions social welfare, commercial and religious logics.

Founder-leaders of the faith-inspired organisations describe SE in terms of biblical and theological mandates that frame and integrate the logics of FBSE. Churchill at KKHC considers the integration obvious in light of Jesus' statement in Matthew 22.39 that the Old Testament commandment "You shall love your neighbour as yourself" is the second greatest commandment in the Bible: "Of course, my Christian faith influences how I look at the business. It's based on the second greatest commandment." Noreen draws upon a papal encyclical to describe her view of SE at Jacinto and Lirio: "I remember that around 2010 I was deeply influenced by Pope Benedict XVI's Encyclical, *Caritas in Veritate* (Benedict XVI, 2009). There are a number of lines in the encyclical that make the case for social entrepreneurship."

By contrast, FBOs incorporate the three logics of FBSE in a more explicit way than do the faith-inspired organisations. Samaritana openly refers to the three logics of

social welfare, commercial enterprise and religion to describe its work, as shown in the organisational vision statement and description posted on its website:

Our vision: Women in transformed communities becoming whole and free in Christ towards prostitution-free societies. ... As part of their training program, many of our women take part in learning new skills. Our livelihood partners sell goods and products that our women hand-produce.

Thai Village's self-description on its Facebook page is a clear example of the three logics enacted in FBSE: "We [Thai Village] seek to develop long-term Christian relationships with artisans and encourage self-sufficiency by providing opportunities for Bible education, vocational training and higher education, made possible by not-for-profit craft sales." In this statement, Thai Village combines a religious logic ("long-term Christian relationships," "Bible education"), a social welfare logic ("encourage self-sufficiency," "vocational training and higher education") and the instrumentality of a commercial logic ("made possible by not-for-profit craft sales").

Concerned that her organisation would experience mission drift by prioritising its commercial logic, founder-leader Liz said she made posters to remind staff members that Thai Village exists to promote the spiritual, social and economic wellbeing of its beneficiaries. A dynamic, even paradoxical relationship between these three logics is illustrated in a statement Katie made about decision making at Thai Village: "The reason why we sometimes don't make good business choices is because our faith is telling us that the social is important." I interpret Katie's observation to mean that Thai Village uses a religious logic characterised by altruistic love and gratuitous giving to frame and manage tensions between conflicting prescriptions of the social welfare and commercial logic it incorporates, thereby mitigating mission drift.

6.3.3 Gift Logic and Altruistic Love

Inductive analysis of data reveals that contexts of values, gender and a religious worldview accentuate the presence of love, compassion and the gratuitous, non-transactional gift in the process of SE. Additionally, the data suggest that altruistic

love and gift logic frame how organisations experience and manage logic tensions inherent in SE. Compassionate action was noted in Chapter 4 as a distinct feature of SE (Miller *et al.*, 2012; Mort *et al.*, 2003; Pittz *et al.*, 2017) and of religious faith and values (Goetz *et al.*, 2010; Hogg *et al.*, 2010). Empirical evidence from the organisations I studied suggests altruistic love and the logic of gratuitous giving expressed as compassion provide a frame of reference that helps organisations manage paradoxical logic tensions in SE.

Faith-based, faith-inspired and secular organisations describe SE as altruistic, non-transactional giving that seeks to empower beneficiaries rather than making them dependent. They sacrifice efficiency and potential profits in order to provide income and employment to those who have suffered trauma, multiple disadvantages and social exclusion. They accept smaller profit margins on their products to maximise incomes of beneficiaries and promote beneficiaries' stories through more affordable prices, as described by Bernadee at Habi: "Our margins are smaller than the usual margins. ... We want the product to be accessible to the middle class. We also want the middle class to be involved in social awareness."

Founder-leaders accept lower, or no, salaries and more challenging working conditions than they would receive from employment in a competitive labour market. The description of KKHC that Churchill gave a group of students interested in SE is an extreme example of gift logic expressed as altruistic love:

So right now, Mae and I don't get paid and we don't have any profits from Maruyog charms. The profit goes back to sustaining the enterprise and that's the value that goes back to the community. The profit margin is just good enough to sustain the operational expenses.

However, rather than characterising this situation as personal sacrifice, founder-leaders describe their work as a gift that fulfils their life's purpose. Noreen, one of Jacinto & Lirio's founders, described her social enterprise as "a vehicle to channel our God-given talents and work on our passion to make a difference in society." At the same time, organisations avoid creating dependency through overgenerous giving, a situation Janine and Thelma call "the dole-out mentality."

FBOs frame altruistic love and gift-giving in theological and transcendent terms and thereby provide the clearest example of the non-transactional relationship between social entrepreneurial organisations and their beneficiaries. Founder-leaders identify God as the ultimate gift-giver and themselves and their organisations as recipients and channels of those gifts. Among FBOs, SE is characterised as gift-giving enacted in response to God's generosity. Further, FBOs describe their programmes as a means to share, and thereby multiply, God's gifts for social benefit. Social entrepreneurial FBOs celebrate in their social media accounts examples of women beneficiaries who have learned to give in response to what they have received. A posting on Samaritana's Facebook page recounts Thelma's experience with the altruistic generosity of one of the women she was working with:

Thelma exclaimed the other day, "Was I blessed by a 22-year-old lady at Samaritana who I spent time with today! Among other things I learned, she has been sharing food with paupers outside a church from time to time, on her own, using her hard-earned money. "One must give not to receive a blessing in return but simply to share a blessing to someone in need," she said. This young woman has been through tremendous abuse as a child and has been on the journey of healing through the accompaniment of different people God has brought into her life. What a privilege to be part of her current community at Samaritana!

Love and compassion are expressions of the gift logic enacted by social entrepreneurial organisations. Love is used in the sentimental and friendship senses of the word in interview and archival data collected from secular and faith-inspired organisations. However, only FBOs use love in the altruistic sense of *caritas* (Inaba & Lowenthal, 2011; Soble, 1989) to describe compassionate action through social entrepreneurial activity. Bright Solutions describes itself and its work with disadvantaged women in terms of *caritas* love on its Facebook page:

Bright Solutions' desire is to love and accept each broken life. As we seek to love each, reclaiming value and purpose, these women start to laugh; they look forward to work in a community of peace and safety where their futures do not need to be as dark as once thought.

Gift logic and compassion shaped by contexts of a religious worldview, values and gender are clearly revealed at Samaritana in the statement on its website "We believe that as recipients of the compassionate love of God as individuals and as a

community, we must extend compassion particularly towards the marginalized and vulnerable among us such as these women.” Katie, one of the leaders at Thai Village, describes her organisation’s goal to provide economic security to disadvantaged populations in northern Thailand as a response to the biblical commandment to demonstrate *caritas* love to God and others:

Jesus said, “Love the Lord your God with all your heart and all your soul and all your mind and love your neighbour as yourself.” We are doing both of those things. Not just one, and not just the other, but both. It’s both/and.

Altruistic love expressed as compassion in these women-led social entrepreneurial organisations brings ‘pure’ gift-giving rather than utilitarian exchange into sharp focus (Grassl, 2011; McCann, 2011; Offer, 1997). All organisations emphasise that their social entrepreneurial activity provides disadvantaged women with opportunities they might not otherwise receive from the state or in a competitive commercial market. Janine succinctly describes Habi’s relationship with the women who produce the raw materials for its shoes as “giving them opportunities they haven’t witnessed yet.” Similarly, organisations describe how their commercial activity “gives livelihood” as in Anne’s statement that at Jacinto & Lirio they “solve the environmental problem and at the same time give livelihood to marginalised communities living near the lakes.”

These social entrepreneurial organisations respond to tensions created by institutional complexity by framing them with the overarching logic of gratuitous giving expressed through altruistic love. Noreen aptly describes this process through the story of a large commercial order that was delayed because of production problems in Jacinto and Lirio’s partner community. She and co-founder Anne were feeling the stress of trying to both satisfy the customer and work with their community producers. In other words, the organisation and its founder-leaders were caught in the middle between prescriptions of Jacinto and Lirio’s commercial and social welfare logics. Noreen said when the order was finally delivered and payment made to the producers:

One of the mothers texted me and said ‘Miss Noreen, thank you so much for this order. I know it’s been stressful, but this will be a big help since our neighbour just had a caesarean operation and needed me to help

pay for it.' The other one said her husband had a goitre and needed it treated. And I cried: it was all worth it."

Noreen's tears and her conclusion "it was all worth it" suggest that in this situation gift logic and love provided a frame of reference that put the organisation's commercial and social welfare logics in perspective. The experience also created a story of how these tensions are framed and managed at Jacinto and Lirio that endures to this day.

6.4 Discussion: Institutional Complexity in Social Entrepreneurship

This chapter investigates how contexts of gender, values and a religious worldview influence the ways social entrepreneurial organisations experience and manage tensions between their institutional logics. Drawing upon data from social entrepreneurial faith-based, faith-inspired and secular organisations, the discussion of findings that follows examines the study's contributions to knowledge and theory building about logics and logic tensions in FBSE and SE, and then extends those contributions to institutional theory.

The data suggest that FBSE incorporates a religious logic in addition to logics of social welfare and commercial enterprise, confirming and extending a hypothesis advanced by Borquist and de Bruin (2016) and Gümüşay (2018) and empirical findings by Roundy *et al.* (2016). Therefore, SE in the context of religious faith expresses three institutional logics while SE only expresses two. While scholarly work to date has primarily investigated institutional complexity in organisations that incorporate two logics (Battilana, Besharov, & Mitzinneck, 2017; Doherty *et al.*, 2014), this conclusion responds to calls for research that extends knowledge of institutional logics to encompass organisations in which multiple institutional elements are combined into a constellation of logics (Battilana, Besharov, & Mitzinneck, 2017; Goodrick & Reay, 2011; Greenwood *et al.*, 2011; Kodeih & Greenwood, 2014). Significantly, the religious logic I identify in faith-based and faith-inspired organisations represents the societal-level institutional order of religion that in recent years has been highlighted as deserving more attention in organisation studies (Greenwood *et al.*, 2010; Gümüşay, 2020; Tracey, 2012).

This chapter presents evidence that social entrepreneurial faith-inspired and faith-based organisations experience and manage greater institutional complexity than their secular counterparts (Roundy *et al.*, 2016). It appears that a logic of religion provides an overarching frame of reference that enhances social welfare logic prescriptions and moderates the prescriptions of a commercial logic. This finding contradicts the assertion that a religious logic is subordinated to a social welfare logic in FBSE advanced by Ataide (2012). Rather, these results are consistent with and extend those reported by Greenwood *et al.* (2010), who not only find nonmarket logics of family, state and community moderate a commercial logic to lay off employees but conclude that religion (through the Catholic Church) provides an overarching logic that enhances those of family and community. My conclusion thus aligns with the assertion by Gümüşay (2020) that religion is a ‘metallogic’ that defines and moulds the expression of other institutional logics. Further, this finding joins empirical research that suggests a logic of religion exerts a superordinate influence on organisations (DeJordy, Almond, Nielsen, & Creed, 2014; Gümüşay *et al.*, 2020).

I infer from the data that social entrepreneurial FBOs use a superordinate metallogic of religion to manage the paradoxical tensions of greater institutional complexity inherent in FBSE. In the context of a Christian religious worldview explored in this study, concepts of the gratuitous gift motivated by *caritas* love and the prescriptions of a logic of religion provide a frame of reference that helps social entrepreneurial FBOs make daily decisions about how to respond to contrasting prescriptions of their social welfare and commercial logics. Prescriptions derived from a logic of religion in Christian expressions of FBSE provide “workable certainties” that frame social welfare logics through biblical mandates to seek justice, care for and restore the lives of disadvantaged and vulnerable members of society (Lüscher & Lewis, 2008, p. 234; Melé & Naughton, 2011; Westenholz, 1993).

In this context of a Christian religious worldview, a metallogic of religion appears to frame commercial logics through equally strong biblical mandates to conduct business based on ethics of honesty, workers’ rights and fair trading (Kim *et al.*, 2009; Werner, 2008). The metallogic of religion also provides a ‘paradoxical frame’ that prevents either the social welfare or commercial logic from dominating and

creating mission drift (Ebrahim *et al.*, 2014; Roundy *et al.*, 2016; Smith & Besharov, 2019). Therefore, from the perspective of institutional logics, FBSE enacted by social entrepreneurial FBOs is shaped by a metalogic of religion that conditions how social welfare and commercial logics are prioritised and enacted.

Extended to SE, empirical data analysed in this chapter build on findings in Chapters 4 and 5 that show multidimensional contexts have a foundational influence on how SE is expressed. The data suggest that contexts of values, gender and a religious worldview shape the institutional logics that guide how SE is enacted. This observation is consistent with literature that emphasises the contextual embeddedness of entrepreneurial and social entrepreneurial activity (de Bruin & Lewis, 2015; Newth & Woods, 2014; Welter, 2011) and joins that literature to the institutional logics of SE.

'Little narratives' from faith-based, faith-inspired and secular social entrepreneurial organisations in this chapter challenge the heroic 'grand narrative' of SE that describes it as an effective means to solve social problems using the tools of commercial entrepreneurship (Dey & Steyaert, 2010; Steyaert & Hjorth, 2006). This mainstream understanding contends that SE employs market-oriented means that create economic value in order to pursue social ends that create social value (Emerson, 2003; McMullen & Warnick, 2016; Nicholls, 2009). In accordance with this grand narrative, institutional theory has been employed to describe SE as a hybrid activity that expresses and holds in tension social welfare and commercial logics (Battilana & Lee, 2014, p. 399; Doherty *et al.*, 2014; Smith *et al.*, 2013). In contrast, the 'little narratives' presented in this chapter suggest that SE can also be described as a moral choice of economic system based on normative values (Bull & Ridley-Duff, 2019; Dey & Steyaert, 2010; Seanor *et al.*, 2013). Analysis of findings from FBOs deepens and extends this alternative view of SE by revealing the logic of gratuitous gift and altruistic *caritas* love. The challenge to the grand narrative of SE offered by the 'little narrative' of FBSE is explored in further detail in [Section 7.5](#)

The religious worldview of faith-based and faith-inspired social entrepreneurial organisations accentuates the characteristics of altruistic love and a logic of non-transactional giving that are implicitly expressed in the daily activities of the secular

organisations profiled in this chapter. I argue that the experience of faith-based and faith-inspired organisations reveals a logic of gratuitous giving that manifests as compassion and altruistic love in SE. Hence, findings in this chapter bring to the foreground elements of love and gratuitous giving rarely explored in the scholarly and practice-based literature on SE (Belk & Coon, 1993; Frémeaux & Michelson, 2011). Because of their religious worldview, faith-based and faith-inspired organisations make explicit a set of values and logics that are normally implicit in secular social entrepreneurial organisations.

One of the themes that runs throughout my analysis is that SE takes place in the tension between logics arising from prosocial values based on ‘pure’ giving and selfless *caritas* love on the one hand and logics based on market-based values of reciprocity, self-interest and domination on the other. This finding advances the view of prior literature that suggests SE is based on compassion that expresses altruistic *caritas* love and on gift exchange rather than utilitarian transactions (Belk & Coon, 1993; Dees, 2012; Grassl, 2011; McCann, 2011; Miller *et al.*, 2012; Offer, 1997). In the same way, I extend to institutional theory the work of scholars who have applied concepts of *caritas* love and the gratuitous, “existential gift” to business ethics in commercial entrepreneurship (Frémeaux & Michelson, 2011, p. 63; Werner, 2008).

A unique contribution of this study is the finding that love and gift logic provide a frame of reference that social entrepreneurial organisations use to navigate the values-based tensions between their social welfare and commercial logics (Grassl, 2011; Smith, Lewis, Jarzabkowski, & Langley, 2017; Westenholz, 1993). Scholars using the institutional logics perspective have extensively explored the tensions inherent in social entrepreneurial organisations that incorporate these two logics, some reaching the conclusion that they constitute an irreconcilable paradox (Battilana *et al.*, 2015; Smith *et al.*, 2013). The social welfare and commercial logics that underpin SE do indeed constitute a paradox when framed by a utilitarian, instrumental view of human relationships and transactions (Anderson, 1990; Belk & Coon, 1993). However, I contend that social entrepreneurial organisations use gift logic and altruistic love to help them frame and manage persistent tensions that

arise from the multiple logics they embody (Grassl, 2011; Gümüşay, 2020; Smith *et al.*, 2013).

If altruistic love and the logic of gratuitous giving provide a superordinate frame of reference in which SE takes place, this might explain why research reveals that some social entrepreneurs resist being identified with the 'grand narrative' of SE and its triumphant embrace of market-based solutions to challenging social problems (Dey & Teasdale, 2013; Parkinson & Howorth, 2008). Thus, the mainstream narrative of SE that celebrates a commercial logic of profit making, instrumental exchange and self-interest can be regarded as incompatible with the values that underlie a gift logic characterised by altruistic love (Grassl, 2011; McCann, 2011).

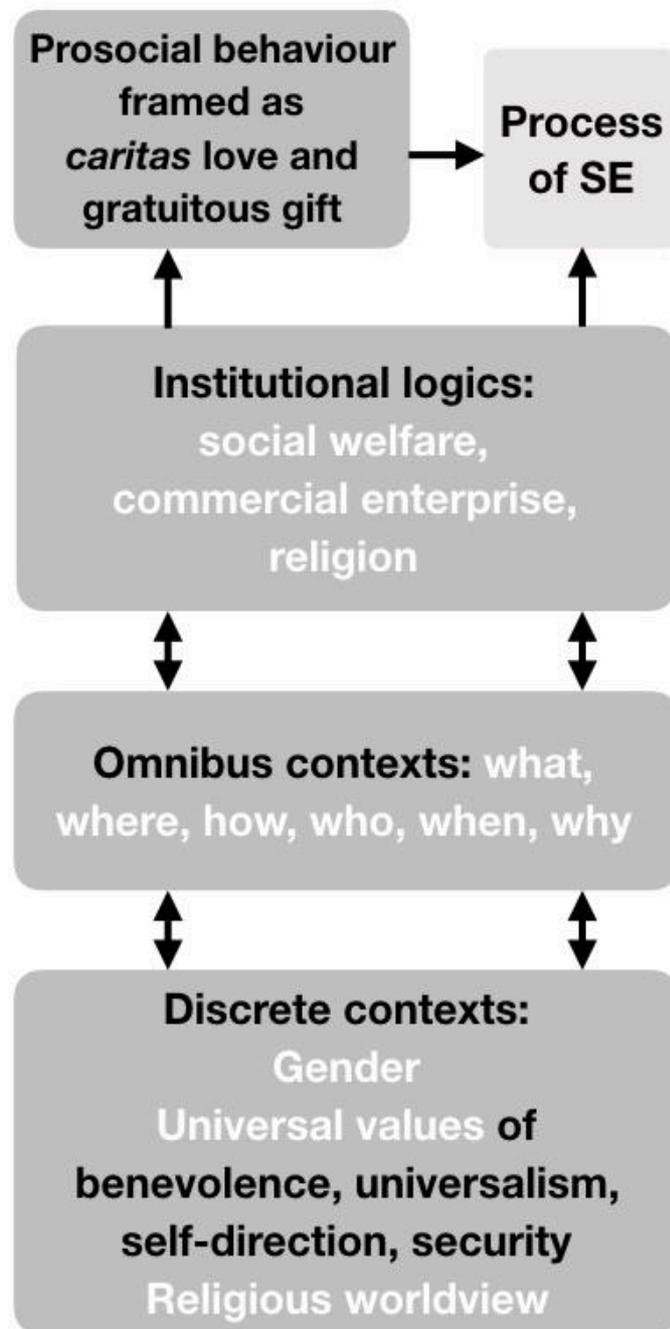
The data show that secular and faith-inspired social entrepreneurial organisations self-identify as social enterprises but view themselves as representing an alternative economic model based on a moral choice to incorporate social welfare logics. On the other hand, social entrepreneurial FBOs that explicitly frame their initiatives through a metalogic logic of religion, *caritas* love and the logic of gift reject being characterised as social enterprises, perhaps out of concern that presenting a commercial logic would associate them with the greed, profit and exploitation that create the very social problems they address.

A gender-aware view of institutional logics serves to further highlight other-focused love and non-transactional giving as foundational to the process of SE. Arguably, my sample was biased toward women-led expressions of SE. However, I contend that the gender context of data from these women-led social entrepreneurial organisations illuminates how logics of *caritas* love and gift-giving rather than economic exchange can be important aspects of the process of SE. This conclusion finds support in literature that identifies other-regarding *caritas* love as stereotypically feminine traits in Western cultures, whereas economic rationality and exchange have been identified with stereotypically masculine traits (Belk & Coon, 1993; Cancian, 1986). SE likewise has been associated with culturally-determined feminine traits, offered as one explanation for the higher proportion of women engaged in SE and the greater social acceptance for women social

entrepreneurs than women commercial entrepreneurs (Dimitriadis *et al.*, 2017; Hechavarría *et al.*, 2017).

These data indicate that the chapter's initial conceptual framework presented in [Figure 6.1](#) can be revised to integrate institutional logics into a more comprehensive context-aware conceptual framework of the process of SE. Therefore, I advance in [Figure 6.2](#) a holistic framework that synthesises data on the interrelationships between institutional logics, omnibus contexts and discrete contexts of religious worldview, values and gender in shaping prosocial behaviour and the process of SE.

Figure 6.2
Context-aware Conceptual Framework
of Social Entrepreneurial Activity Incorporating Logics



I suggest in Figure 6.2 that the prosocial behaviour foundational to the process of SE is shaped by contextualised logic prescriptions. Specific prescriptions from social welfare, commercial and religious logics are influenced not only by omnibus contextual dimensions but also by discrete contexts of gender, values and a religious worldview. In faith-based and faith-inspired organisations, a religious worldview defines prescriptions of a superordinate logic of religion. Value and gender contexts

intersect with this religious worldview to illuminate prosocial behaviour that expresses *caritas* love and gift logic. Finally, I propose that faith-based and faith-inspired organisations illustrate how social entrepreneurial organisations manage the paradoxical demands of their social welfare and commercial logics by framing prosocial activity through altruistic love and the logic of gratuitous giving.

Individual layers presented in Figure 6.2 illustrate the three contributions this study makes to institutional theory. First, I contend that institutional logics are embedded in multidimensional contexts that shape how logic prescriptions are understood, experienced and enacted in the process of SE. Extant literature on the contextual embeddedness of institutional logics recognises the influence of values (Cloutier & Langley, 2013; Thornton, Ocasio, & Lounsbury, 2012), increasingly identifies the influence of religion (Greenwood *et al.*, 2010; Gümüşay, 2020) but rarely considers a context of gender (Martin, 2004; Zhao & Wry, 2016). Findings suggest that values, a religious worldview and gender are discrete contexts that influence and are influenced by institutional logics. Each of these contexts and their complex relationships to institutional logics are discussed in turn.

The chapter offers additional evidence that values provide a context that is foundational to how social entrepreneurial individuals and organisations define, are influenced by and experience tensions between the institutional logics they embody (Schwartz, 1992; Schwartz, 1994; Stephan & Drencheva, 2017). Specifically, the values of founder-leaders influence how they and their organisations enact institutional logic prescriptions and manage interlogic tensions (Bruneel *et al.*, 2016). These results corroborate the conclusions of scholars who argue that personal and collective values motivate agency and change, organic solidarity, moral choice and responsibility, distinctiveness, purpose and direction in organisations and are “part of the institutional fabric” of organisational life (Chandler, 2014; Kraatz & Block, 2017, p. 542).

This investigation explores SE in the context of religious faith from the perspective of institutional theory in response to calls for research into organisations that incorporate the institutional logic of religion (Gümüşay, 2020; Tracey, 2012). Findings on the institutional logics of FBSE add to a growing body of literature that

recognises religion and religion-inspired values as important and under-researched contextual influences on organisational behaviour as part of a wider 'theological turn' (Dyck, 2014) in organisation studies. This investigation joins the small number of studies that have systematically examined the influence of a religious faith context and a logic of religion on organisations, a gap described as "perhaps the most exciting opportunity to extend institutional analysis" (Tracey, 2012, p. 118).

Additionally, gender is recognised in the literature as an important context in which entrepreneurship and social entrepreneurship take place (Bird & Brush, 2002; Clark Muntean & Ozkazanc-Pan, 2016) but gender has not been considered in research and theory building on institutional logics to a significant degree. In response, I propose a feminine interpretation of the institutional logics that guide expressions of SE. A gender-aware analysis of the institutional logics of SE and FBSE suggests that social entrepreneurial organisations demonstrate altruistic love and the logic of gratuitous giving as expressions of culturally-determined qualities considered to be feminine. Given the paucity of scholarly work that links gender and institutional logics I argue that this initial conclusion is a contribution to institutional theory that merits further exploration.

The chapter's second contribution to institutional theory is to enhance understanding of how organisations experience institutional complexity. My research joins the relatively few empirical studies to investigate organisations that incorporate more than two institutional logics (Mitzinneck & Besharov, 2019; Greenwood *et al.*, 2010; Zhao & Lounsbury, 2016). Results advance literature that explores how faith-based and faith-inspired organisations incorporate and manage a third logic of religion. The conclusion that faith-based and faith-inspired social entrepreneurial organisations incorporate a third logic of religion contributes to the empirical literature on institutional complexity and logics in a context of religious faith and values (Gümüşay *et al.*, 2020; Morita, 2017).

Third and finally, I contribute to institutional theory by finding that organisations experience and respond to persistent tensions between multiple logics in complex ways. Theory predicts that organisational responses to logic tensions would be more varied in social entrepreneurial faith-based and faith-inspired organisations

that incorporate three institutional logics versus secular organisations that incorporate two (Battilana, Besharov, & Mitzinneck, 2017). Empirical results confirm this prediction and suggest these organisations incorporate and manage three binary interlogic relationships and a fourth triple logic relationship, while secular organisations contend with only one. Tensions experienced per logic pair were reported to be high (social welfare and commercial logics), medium (commercial and religious logics) and low (social welfare and religious logics) in intensity. This finding echoes Mitzinneck and Besharov (2019) who identify three logics (community, environmental and commercial logics) at work in German alternative energy cooperatives and conclude that only the binary logic relationship between community and commercial logics is contentious.

In contrast to early applications of the institutional logic perspective that identified differentiating and integrating approaches to resolving organisational logic tensions, I find support for a paradox approach. Study findings suggest that gender, values and a religious worldview provide discrete contexts that help social entrepreneurial organisations manage the paradoxical logic prescriptions they confront on a daily basis. The study provides supporting evidence that suggests faith-based and faith inspired organisations manage tensions created by their greater institutional complexity by using a religious worldview as an overarching frame of reference. This religious worldview changes how they perceive seemingly contradictory logic prescriptions. Organisations thereby engage in 'paradoxical thinking' that establishes a new frame of reference used to interpret and act on multiple logic prescriptions (Lüscher & Lewis, 2008; Poole & Van de Ven, 1989).

I also find support for the contention that a logic of religion based on a religious worldview serves as a metalogic that helps social entrepreneurial FBOs frame and manage tensions between their social welfare and commercial logics and thereby mitigates mission drift (Cornforth, 2014; Ebrahim *et al.*, 2014; Gümüşay, 2020). Additionally, data from faith-based and faith-inspired organisations indicate that social entrepreneurial organisations use a logic of gratuitous giving expressed as altruistic love to manage these interlogic tensions.

To sum up, this chapter contributes to knowledge and theory building about institutional logics in SE and institutional theory in general in three ways. First, findings suggest that institutional logics are contextually embedded. Empirical data provide evidence that contexts of values, gender and a religious worldview influence and are influenced by logics in the process of FBSE. Second, social entrepreneurial faith-inspired and faith-based organisations reveal the complex interlogic relationships that are present when an organisation incorporates three institutional logics, one of which is the seldom-researched logic of religion. Third, the experience of these organisations suggests that tensions between multiple logic prescriptions are managed by relying on an overarching metalogic and frame of reference that encompasses and redefines what is perceived as paradox.

6.5 Chapter Conclusion

This chapter provides insight into how social entrepreneurial organisations experience and manage tensions created by the multiple institutional logics they incorporate. ‘Little narratives’ of social entrepreneurial faith-based, faith-inspired and secular organisations (Bull & Ridley-Duff, 2019; Seanor *et al.*, 2013) reveal that discrete contextual elements of a religious worldview, values and gender, together with broader omnibus contexts, shape and are shaped by their institutional logics. These narratives also reveal that, from the perspective of institutional logics, FBSE incorporates logics of social welfare, commercial enterprise and religion. Further, social entrepreneurial FBOs make altruistic *caritas* love and non-transactional, gratuitous giving evident in the enactment of SE and illustrate their use as a frame of reference that conditions logics and organisational responses to interlogic tensions.

Based these data, I conclude that institutional logics in SE are contextually embedded. Additionally, I contend social entrepreneurial organisations experience and manage seemingly paradoxical logic tensions by adopting an overarching frame of reference based on altruistic love and non-transactional giving that reshapes conflicting logic prescriptions. In summary, this chapter contributes to a more nuanced view of organisational responses to multiple institutional logics and

illuminates the influence of intersecting contexts of gender, values and a religious worldview on the enactment of SE.

7 Conclusion

7.1 Chapter Introduction

This thesis aims to advance knowledge about the process of social entrepreneurship (SE) when embedded in a context of religious faith. The goal of my investigation is to extend scholarly research and theory building and also contribute to the initiatives of practitioners. Empirical research reveals that SE offers a diverse, complex 'terrain' with abundant opportunities for exploration (de Bruin & Teasdale, 2019). Yet, research is rarely conducted into the nature of SE enacted in a religious faith context, referred to as faith-based social entrepreneurship (FBSE) throughout the thesis (Alderson, 2011; Christiansen, 2008; Ndemo, 2006; Oham, 2015; Roundy *et al.*, 2016). This final chapter of the thesis synthesises findings and draws conclusions that address this research gap.

Using a multiple case study methodology, I compared faith-based, faith-inspired and secular social entrepreneurial organisations based on an interpretive, constructivist paradigm (Stake, 2005; Stake, 2006; Yin, 2014). Eight cases were studied in the Philippines, Thailand and Vietnam using data collected through fieldwork and archival research. All of the organisations represent mature expressions of social entrepreneurial activity. Data were analysed through the three theoretical lenses of universal human values, gender and institutional logics in a multistep process that mixed inductive and deductive analysis and simultaneously interrogated relevant literature to arrive at findings (Eisenhardt, 1989; Spencer, Ritchie, Ormston, O'Connor, & Barnard, 2014).

The following section of this chapter brings together answers to the research questions that motivated this study and were reported separately in the three empirical chapters 4 through 6. Thereafter, contributions to the academic literature as well as practitioner communities are identified. Potential limitations to the validity and generalisability of these findings and conclusions are recognised, and opportunities for future research arising from the research are highlighted. My concluding reflections bring the thesis to a close.

7.2 Answers to My Research Questions

The overarching research question of this study asked:

How does a religious faith context influence the enactment of social entrepreneurship?

Three sub-questions that expand on this main question will be considered first, as they use theoretical lenses that provide three different perspectives. I gleaned answers to the overarching research question through an analytical process of 'zooming in' and 'zooming out' in Chapters 4 through 6 (Nicolini, 2009) using these three theoretical lenses to provide a rich and deep perspective on FBSE and the contextual embeddedness of SE.

The first research sub-question: *How does a context of values and religious faith influence the enactment of social entrepreneurship?* is answered in Chapter 4. This chapter and its research question respond to gaps in knowledge and research about SE as a values-based activity and about FBSE as the enactment of SE in a context of religious worldview and values (Mair, Robinson, & Hockerts, 2010; Spear, 2010; Ysseldyk *et al.*, 2010). Comparative findings suggest that a religious worldview and religion-influenced values provide a discrete context that shapes the enactment of SE. Faith-based and faith-inspired organisations describe their motive and rationale for engaging in SE in terms of benevolence and universalism values (Schwartz, 1992; Schwartz, 1994) that express God's altruistic, selfless *caritas* love (Melé & Naughton, 2011). Additionally, they attribute the self-direction and security values (Schwartz, 1992; Schwartz, 1994) underpinning their and their beneficiaries' sense of agency to God's direction, calling and support. Thus, my research asserts that a religious worldview and values function as a discrete context that shapes the omnibus contexts influencing what, where, how, who, when and why SE is enacted (Johns, 2006; Welter, 2011). [Figure 4.2](#) encapsulates this chapter's findings and presents a values-based contextual framework for social entrepreneurial activity that incorporates the influence of a religious worldview and values.

The second research sub-question: *How does gender influence social entrepreneurship enacted in a context of values and religious faith?* is addressed in Chapter 5. While gender is recognised as a context that intersects with other

contexts to shape processes of entrepreneurship and SE (Clark Muntean & Ozkazanc-Pan, 2016; Yousafzai, Fayolle, Saeed, Henry, & Lindgreen, 2019), little is known about how gender interacts with a religious worldview and values in the process of SE (Borquist & de Bruin, 2019). This chapter responds to the observation that a knowledge gap exists about how and why women engage in SE in distinct ways (Lewis & Henry, 2019).

Empirical data reveal that SE enacted by and for women represents a distinct expression of SE. Gender is observed to be a discrete context that shapes the choice of social problem, approach and beneficiaries in social entrepreneurial activity. Findings indicate that gender, values and a religious worldview intersect to provide a context that directs the process of SE toward women-led transformational change at individual, family and community levels. This gendered expression of SE is seen in holistic programmes that address economic, social and religious needs of disadvantaged, vulnerable women. Benevolence and universalism values motivate empathy and compassion for women as an expression of God's *caritas* love (Melé & Naughton, 2011; Schwartz, 1992; Schwartz, 1994). Self-direction and security values attributed to God's direction, calling and support empower women founder-leaders and beneficiaries with agency in their lives, families and organisations.

Research results presented in Chapter 5 lead to the conclusion that gender intersects with a religious worldview and universal human values to shape the omnibus contexts in which SE is enacted. Thus, the gender-values-religious worldview nexus provides a context for prosocial behaviour in SE that frames the process in terms of empathy and compassion motivated by altruistic *caritas* love. [Figure 5.2](#) depicts these relationships in a revised conceptual framework of social entrepreneurial activity that incorporates gender as a contextual factor.

The context of institutional logics is explored and incorporated in Chapter 6 in response to the research sub-question: *How do organisations experience and manage multiple institutional logics when social entrepreneurship is enacted in a context of gender, values and religious faith?* An extensive body of research examines social entrepreneurial organisations and the process of SE from the perspective of institutional logics (Battilana & Lee, 2014; Besharov & Smith, 2014; Thornton,

Ocasio, & Lounsbury, 2012). However, multiple knowledge gaps related to the logics of FBSE remain. This chapter responds to calls for research into the religious logic and how its prescriptions influence organisations and the other logics they incorporate (Greenwood *et al.*, 2010; Gümüşay, 2020). The chapter also illuminates how organisations experience and manage the prescriptions of more than two logics (Battilana, Besharov, & Mitzinneck, 2017). Finally, Chapter 6 extends knowledge about how discrete and omnibus contexts influence logic prescriptions and organisational responses to institutional complexity (Pache & Santos, 2013a; Seo & Creed, 2002).

An important finding from the study was that SE enacted in a context of a religious worldview and values incorporates prescriptions from social welfare, commercial and religious logics. Further, social entrepreneurial faith-based and faith-inspired organisations experience and manage the complex interactions between these three logics in distinctive ways. In contrast to the secular organisations, the religious logic appears to have a superordinate influence in faith-based and faith-inspired organisations that enhances prescriptions of the social welfare logic while moderating commercial logic prescriptions. I also conclude from the data that a religious logic and a feminine gender context together provide a frame of reference that reduces tensions between the paradoxical demands of the social welfare and commercial logics characteristic of social entrepreneurial activity (Emerson, 2003; Santos, 2012). Religious worldview and gender contexts accentuate overarching prescriptions of *caritas* love and the logic of gratuitous gift, which mitigate tensions between conflicting prescriptions of the social welfare and commercial logics (Faldetta, 2011). [Figure 6.2](#) synthesises these findings into a holistic context-aware conceptual framework that incorporates discrete contexts of values, gender and religious faith, broader omnibus contexts and institutional logics. Thus, [Figure 6.2](#) portrays SE as a values-based, contextually embedded social entrepreneurial activity.

Consequently, in response to the investigation's overarching research question, I conclude that FBSE is a distinct, contextualised expression of SE that reflects the specific worldview and values of religious faith. This conclusion identifies a

worldview shaped by religious faith as the context that defines FBSE and influences how social entrepreneurial processes and activities are enacted.

Second, I conclude that the process of FBSE expresses a hybrid proposition to create social, economic and religious value as depicted in [Figure 2.1](#). Therefore, the enactment of FBSE incorporates processes of SE, faith-based entrepreneurship and faith-based social engagement. Religious faith and a religious worldview provide the context that unites and shapes these component processes and their value propositions.

Third, I conclude that the three value creation propositions of FBSE arise from the institutional logics it incorporates. As a contextualised expression of SE, FBSE incorporates prescriptions of social welfare, commercial and religious logics. Additionally, the Christian religious faith context investigated in this study introduces the logic of gratuitous giving that arises out of a theological understanding of altruistic *caritas* love.

Fourth and finally, I conclude that the process of FBSE is more encompassing and complex than the process of SE enacted in a secular worldview context. FBSE is more encompassing because it is enacted in a religious worldview context that introduces the processes and dynamics of faith-based entrepreneurship and faith-based social engagement. Additionally, the enactment of FBSE is more complex than SE because FBSE incorporates the prescriptions and value creation objectives that arise from social welfare, commercial and religious institutional logics. Thus, religious faith and worldview intersect with values, gender and omnibus contexts to create the greater institutional complexity of three primary institutional logics.

7.3 Study Contributions

A core contribution of this thesis is my proposal that the process of SE enacted in a context of religious faith and worldview be referred to and defined as ‘faith-based social entrepreneurship’ or FBSE. Various terms are currently used in the academic and practice-based literature to describe faith-based social entrepreneurs (Roundy *et al.*, 2016), enterprises (Oham, 2015; Oham, 2019) and social entrepreneurship (Alderson, 2011; Nicolopoulou, Chell, & Karataş-Özkan, 2006). Further, extant

literature lacks a rigorously developed definition of FBSE and thus provides no common point of reference, either leaving the term undefined or presenting multiple unrelated definitions. The term FBSE as defined and presented through this investigation provides a common language that draws attention to the process, assists in categorising and differentiating its enactment and facilitates scholarly and practice-based engagement through a standard nomenclature. Thus, the thesis is a first step toward formalising FBSE as a nascent field of study.

The definition of FBSE I develop, propose and test contributes to scholarly and practice-based literature by identifying FBSE as a contextualised expression of SE that reflects a religious worldview and values. This definition of FBSE provides a foundation that can encourage and guide future research and conversations between scholars and practitioners. Additionally, my definition links FBSE to the field of SE, thereby facilitating and encouraging further exploration through theoretical perspectives provided by the extensive and varied field of scholarship on SE.

This study contributes to the academic and practice-based literature on Protestant Christian expressions of FBSE referred to as 'business as mission' (BAM) by locating BAM in the broader field of scholarship on SE. Scholars who research BAM note the connection between BAM and SE and call for greater integration between the two fields, but to date little has been accomplished toward this goal (Albright, Min-Dong, & Rundle, 2013; Rundle, 2012; Rundle, 2014). The definition and analysis of FBSE developed in this study provides an alternative to the dominant discourse on BAM (Gort & Tunehag, 2018; Steffen & Barnett, 2006; Lausanne Movement, 2005a), an alternative that is linked to and incorporates mainstream scholarship on SE. Thus, this investigations offers one of the few bridges between the separate literature streams that explore BAM and SE and provides conceptual frameworks that can be useful to scholars who seek to expand knowledge and theory building in both fields.

I contribute to scholarship on FBSE by developing two frameworks that address knowledge gaps concerning its nature and process. The integrative framework presented in [Figure 2.1](#) provides a unique conceptualisation of FBSE as a process that blends SE, faith-based entrepreneurship and faith-based social engagement

through a proposition to create hybrid social, economic and religious value. This figure extends scholarship on hybrid value creation in SE (Emerson, 2003; Hlady-Rispal & Servantie, 2018; McMullen & Warnick, 2016; Nicholls, 2009; Zahra *et al.*, 2014) by illustrating that a context of religious faith and values introduces a rarely identified and explored objective to create religious value.

The second framework presented in [Figure 6.2](#) conceptualises the process of FBSE as prosocial behaviour shaped and motivated by discrete contexts of values, religious worldview, gender, institutional logics and altruistic *caritas* love. This context-aware conceptual framework not only addresses a knowledge gap by defining FBSE, it also advances the study of FBSE by locating it in scholarship that explores the contextual embeddedness, values, gender dynamics and logics of SE (de Bruin & Lewis, 2015; Lewis & Henry, 2019; Mair, Robinson, & Hockerts, 2010; Newth, Shepherd, & Woods, 2017)

Extended to the field of SE, findings and conclusions contribute to recent scholarship that defines SE as a contextualised, multilevel process (de Bruin & Lewis, 2015; de Bruin & Teasdale, 2019; Saebi *et al.*, 2019). The practice perspective on SE adopted in this investigation (Chalmers & Shaw, 2017; de Clercq & Voronov, 2009) identifies FBSE as one of the diverse ‘everyday’ expressions of entrepreneurship by recognising a “broader context of reasons, purposes and values” (Welter *et al.*, 2017, p. 311). Accordingly, I advance the view that the process of SE is contextually embedded by identifying FBSE as a process shaped by the interaction between discrete and omnibus contexts (Johns, 2006; Welter, 2011). Finally, I make a small contribution toward scholarly recognition of and research into underexplored contexts for SE (de Bruin & Read, 2018; Henry *et al.*, 2017; Peredo, Anderson, Galbraith, Honig, & Dana, 2004) by showing that gender, values and a religious worldview are discrete contexts that shape how SE is enacted.

This investigation presents evidence that values are a context in which SE is enacted and, further, that values have a wide-ranging influence on the expression of social entrepreneurial activity. This conclusion advances literature that contends SE is a values-based activity and addresses a knowledge gap about the role of values in SE and its enactment (Bull & Ridley-Duff, 2019; Dey & Steyaert, 2016; Mair & Martí,

2006; Peredo & McLean, 2006; Spear, 2010). Thus, I respond to the call by Chell *et al.* (2016) to investigate the ethical context of social and commercial entrepreneurship by integrating scholarship on universal human values, prosocial behaviour and religiosity.

By incorporating the widely validated Schwartz value theory and typology (Schwartz, 1992; Schwartz, 1994), the study makes a methodological contribution to scholarship that identifies the values basis of SE and links values to compassion as precursors to social entrepreneurial action (Miller *et al.*, 2012; Stephan & Drencheva, 2017). Further, I advance the argument that SE is a values-based activity by identifying SE as a moral hybrid that expresses an ethical choice of economic system based on normative values (Bull & Ridley-Duff, 2019; Seanor *et al.*, 2013).

Data presented in the thesis sheds new light on the values-gender-religious worldview nexus in SE and how this nexus provides a discrete context that interacts with omnibus contexts to shape social entrepreneurial activity. My research offers a more nuanced gender-aware view of SE by identifying gender as a discrete context that intersects with values and a religious worldview to influence how SE is enacted (Brush *et al.*, 2009; Lewis & Henry, 2019). Interaction between contexts of gender and a religious worldview highlighted in this study underscore the foundational influence of altruistic *caritas* love and the logic of gratuitous gift on the process of SE. In so doing, I contribute to the scant literature that explores love and gift logic in entrepreneurial behaviour and provide a deeper understanding of the nature of FBSE (Grassl, 2011; McCann, 2011; Noddings, 1999). These results also contribute to our understanding of entrepreneurship and SE as gendered processes (Bird & Brush, 2002; Clark Muntean & Ozkazanc-Pan, 2016; Hechavarría, Ingram, Justo, & Terjesen, 2012).

This thesis contributes to the field of organisation studies by advancing emerging literature streams that explore the influence of *caritas* love and a context of religious faith on organisations (Dyck, 2014; Friedland, 2013b; Tracey, Phillips, & Lounsbury, 2014b). FBSE and its enactment in contexts of religious faith and gender make altruistic, *caritas* love more prominent as a central motivation for expressions of compassion and prosocial behaviour in internal and external organisational

relationships (Hechavarría *et al.*, 2017; Kanov *et al.*, 2004). Thus, via the example of SE, this investigation extends recent theorising about the presence and centrality of love in organisational life (Bruni & Smerilli, 2015; Friedland, 2018; Tasselli, 2019). Likewise, findings contribute to the ‘theological turn’ in entrepreneurship research and organisation studies by arguing that religion and spirituality are ontologically ‘real’ (Moberg, 2002) and “hidden in plain sight” in organisations (Cadge & Konieczny, 2014, p. 551).

I contribute to institutional theory by using the extreme case (Patton, 2015; Pettigrew, 1990) of FBSE to identify and explore the influence of a religious logic on organisational behaviour. Insights gained from this inquiry contribute to existing knowledge of institutional logics by revealing that logics are embedded in contexts of values, religious worldview and gender, advancing the sparse literature that links contexts and institutional logics (Seo & Creed, 2002; Spedale & Watson, 2014). The investigation also contributes to literature that up to now has rarely investigated organisational responses to more than two logics (Besharov & Smith, 2014; Mitzinneck & Besharov, 2019; Wry & Zhao, 2018). An important contribution is evidence that indicates SE enacted in a religious faith context expresses prescriptions of three institutional logics identified as social welfare, commercial enterprise and religion (Gümüşay, 2018; Roundy *et al.*, 2016).

Multiple institutional logics incorporated by the faith-based and faith-inspired social entrepreneurial organisations investigated in this study provide insights into how organisations experience and manage institutional complexity (Greenwood *et al.*, 2011; Kodeih & Greenwood, 2014; Zhao & Lounsbury, 2016). Responses observed in these organisations advance institutional theory by showing that the presence of multiple logics elicits complex organisational responses to competing prescriptions that blend integration, differentiation and acceptance of paradox (Battilana, Besharov, & Mitzinneck, 2017; Besharov & Smith, 2014; Smith, Lewis, Jarzabkowski, & Langley, 2017).

The finding that social entrepreneurial faith-based organisations (FBOs) manage paradoxical tensions, and thus control mission drift, through an overarching ‘metalogic’ of religion derived from a context of religious faith is a significant finding

from this study (Cornforth, 2014; Gümüşay, 2020; Lüscher & Lewis, 2008; Westenholz, 1993). Related to this contribution is the suggestion that social entrepreneurial organisations manage paradoxical logic tensions by framing them through concepts of altruistic *caritas* love and the logic of gratuitous giving. This finding extends existing knowledge of how personal and collective values form “part of the institutional fabric” of organisational life that motivate and influence agency, change, distinctiveness, purpose and direction in organisations (Chandler, 2014; Kraatz & Block, 2017, p. 542).

Conclusions reached in this thesis have implications for the social entrepreneurial initiatives of faith-based practitioners and their organisations. FBOs increasingly face the challenge of how to provide social services and address the root causes of contemporary social problems in ways that are effective, sustainable, and consistent with their religious mission (Chaves & Tsitsos, 2001; Graddy & Ke, 2006; Green & Sherman, 2002). Revenue streams from philanthropists and government programs that formerly supported social service organisations are no longer sufficient to meet contemporary needs (de Bruin, Shaw, & Chalmers, 2014), prompting a re-evaluation of programme structure, efficiency, and effectiveness of social benefit non-profit organisations (Weisbrod, 1998). At the same time, donors concerned about the creation of dependency and paternalism are calling traditional social welfare models into question (Dees & Backman, 1994). Given these societal changes, FBOs are confronted with an ideological shift that views the opportunity seeking, innovation, and resourcefulness of commercial entrepreneurship as tools to be used in the solution of social problems (Dees, 1996). In light of these challenges, this study provides insights into SE and how it is contextualised for a faith-based setting that are potentially useful to FBOs.

Faith-based practitioners and organisations can make use of the literature review and empirical findings presented in this thesis to identify, define and locate FBSE in a historical context of FBO engagement in entrepreneurial initiatives that meet human need and address difficult social problems (Bielefeld & Cleveland, 2013; Nepstad & Williams, 2007). Conclusions about the influence of a Christian worldview on the enactment of SE provide practitioners with a foundational reference point that situates FBSE in expressions of holistic or ‘integral’ mission

engagement that predate the modern conceptualisation and practice of SE (Baglioni, 2017; Lausanne Movement, 2005b; Micah Network, 2001).

Additionally, my study introduced Catholic Social Teaching (Pontifical Council for Justice and Peace, 2004) in [Section 2.5.2](#) and applied several of its themes to analyse the process of SE in subsequent chapters. I conclude from the empirical data that principles of gratuitous giving and *caritas* love as described in Catholic Social Teaching are fundamental characteristics of both faith-based and secular enactments of SE (Benedict XVI, 2009; Grassl, 2011; McCann, 2011; Melé & Naughton, 2011). Consequently, I provide Protestant Christian practitioners of FBSE with an alternative to the dominant discourse of ‘business as mission’ and ‘freedom business’ and argue that these movements can benefit from more significant interaction with the broader field of SE (Albright, Min-Dong, & Rundle, 2013; Bronkema & Brown, 2009; Rundle, 2012; Rundle, 2014).

Furthermore, the gender-aware analysis of FBSE highlights a faith-based practitioner perspective on SE that encourages initiatives by and for women. Additionally, the data reveal the intertwining of feminine, social aspects (compassion and *caritas* love that emphasise relationships and altruistic gift giving) and masculine, enterprising aspects (utilitarian, competitive) in faith-based social entrepreneurial activity (Clark Muntean & Ozkazanc-Pan, 2016).

Not only does this study offer practitioners a deeper understanding of the nature of SE enacted in a faith-based context, it also locates social entrepreneurial FBOs and their initiatives in the broader academic scholarship on SE. [Figure 2.1](#) and [Figure 6.2](#) provide frameworks that are potentially useful to faith-based and secular practitioners of SE. For instance, I have presented the conceptualisation of FBSE illustrated in [Figure 2.1](#) to several faith-based social entrepreneurs in the course of my doctoral journey. In each instance they found the diagram helpful for defining FBSE and understanding it in terms of the value creation propositions and component practices of SE, faith-based entrepreneurship and faith-based social engagement.

Similarly, [Figure 6.2](#) is potentially useful to current and potential practitioners, both faith-based and secular, as it provides a framework through which to view and

analyse SE in terms of worldview, values, gender and institutional logics. In particular, the theoretical lens of institutional logics provides practitioners with a mental framework they can use to recognise the source of organisational tensions and identify positive responses that include integration, differentiation and acceptance of paradox (Battilana, Besharov, & Mitzinneck, 2017; Besharov & Smith, 2014; Smith, Lewis, Jarzabkowski, & Langley, 2017). Social entrepreneurial FBOs in particular benefit from the conclusion that a religious ‘metalogic’ can serve as an overarching frame that facilitates paradoxical thinking about interlogic tensions inherent in the process of SE and can thus mitigate mission drift (Cornforth, 2014; Gümüşay, 2020; Lüscher & Lewis, 2008; Westenholz, 1993).

7.4 Limitations and Future Research Opportunities

Findings and conclusions presented in this thesis have limits to their validity and generalisability due to multiple factors. Validity of findings may be limited due to the study’s interpretivist research paradigm and its case study methodology, research design, data collection protocols and data analysis (Yin, 2014). External generalisability of findings and conclusions beyond the sample and context of the research may also be limited by its qualitative, constructivist research paradigm and methodology (Lewis, Ritchie, Ormston, & Morrell, 2014).

Validity of findings is a perennial issue for research conducted using a qualitative, interpretivist approach. In particular, their validity can be challenged from the perspective of positivist or post-positivist ontology and epistemology that believes only quantitative research produces knowledge of what is objectively ‘real’ (Creswell, 2014; Dana & Dana, 2005; Lincoln & Guba, 2011). Additionally, the social constructionist paradigm I adopted recognises that the role and positionality of the researcher is both a strength that aids data interpretation and a weakness that potentially limits and colours interpretation (Creswell, 2014; Lincoln & Guba, 1985). The case study research design and methodology I applied also impacts the validity of findings due to a relatively small sample, the use of qualitative data from interviews, observations and documents, and the involvement of the researcher as the main instrument of data collection and interpretation (Stake, 2006; Yin, 2014).

The interpretivist, qualitative methodology used in this investigation trades generalisability of findings for depth and descriptive richness (Eisenhardt & Graebner, 2007; Small, 2009). The study's purposeful sampling of organisations in three Southeast Asian countries, the sample bias toward women-led expressions of SE and the Protestant Christian identities of the faith-based and faith-inspired organisations limit generalisability of findings and conclusions beyond those contexts. Further, it can be argued that the sampling method and sample size employed both raise questions about whether a sufficiently diverse "symbolic representation" of cases and expressions was present to permit broad generalisability of research results (Lewis, Ritchie, Ormston, & Morrell, 2014, p. 351).

Empirical chapters 4 through to 6 and this conclusion chapter generalise research results in a hierarchy of increasingly abstract levels: representational (FBSE), inferential (SE) and theoretical (organisational behaviour) (Lewis, Ritchie, Ormston, & Morrell, 2014). Representational generalisations made about FBSE are based on the small, diverse sample of Protestant Christian faith-based and faith-inspired organisations that participated in the research. Inferential generalisations about SE and its embeddedness in contexts of values, gender and institutional logics reflect findings from data collected about women-led expressions of secular, Christian faith-inspired and faith-based SE in a Southeast Asian context. Theoretical generalisations about the influence of values, gender and logics on organisational behaviour are likewise derived from the 'extreme example' of FBSE used in this inquiry (Patton, 2015; Pettigrew, 1990). As such, each of these levels of generalisation have limits to their validity and reliability due to the study's research approach.

Chapter 3 provides details on the multiple measures taken to address these limitations and thus protect and improve the validity and generalisability of findings and conclusions. These measures influenced final decisions about the research strategy, methodology and design. The strength of the interpretive, qualitative paradigm and resulting methodology used in this investigation is its ability to explore theory through naturalistic generalisations that reveal underlying factors and contextually-sensitive perspectives and conditions in which theory does or does

not apply (Lincoln & Guba, 2011). Further, the case study design and sampling method adopted for this research provide literal and theoretical replication of cases which enhances the ability to draw theoretical generalisations from data rather than rationalistic, propositional and law-like generalisations (Creswell, 2014; Stake, 1978; Yin, 2014).

Reflecting its exploratory nature, my inquiry reveals multiple avenues for future research in the fields of FBSE, SE and organisation studies. The academic and practice-based literature on Christian expressions of FBSE can springboard from this thesis to integrate the discourse, frameworks and literature from the fields of SE, universal human values, gender and institutional logics. The study and its analytical approaches also provide models for further scholarly research into FBSE enacted in a Christian context that include but are not limited to what is currently referred to as 'business mission' (Gort & Tunehag, 2018). For this reason, I call for and signal the way toward future research into Christian FBSE that recognises and is linked to the broader fields of SE and organisation studies.

This study also provides a foundation for future research that explores the influence of religious faiths other than Christianity on the enactment of SE. The research approach and multiple theoretical lenses used to explore and develop a contextual framework for SE enacted in a Christian faith context can be employed to explore SE enacted in the rarely investigated context of other world religions such as Islam, Buddhism, Hinduism and Judaism.

For example, the rapidly developing literature on Islamic SE contends that an Islamic worldview differs from a secular worldview in how it defines reality (ontology), knowledge (epistemology) and values (axiology) (Aydin, 2015). Similar to results reported from this study, scholarship on Islamic SE locates examples of SE in religiously grounded prosocial moral and ethical values (Alarifi & Alrubaishi, 2018; Anwar, 2015; Graafland, Mazereeuw, & Yahia, 2006). As a practical consequence of future research, FBSE has been cited for its potential to promote inclusion and harmony between Muslim and Christian youth in Europe because it draws on a value base shared by both religious communities (Marques, 2008). Thus, I call for and point the way toward future explorations of SE enacted in various

religious worldview contexts. This thesis suggests opportunities for comparative studies between religiously motivated expressions of SE that would contribute to the positive social change efforts of practitioners and scholarship in the field of SE.

Beyond the nascent field of FBSE, the thesis presents multiple opportunities for future research into the contextual embeddedness of SE. Exploration of universal human values as a context for SE would be advanced by further use of the Schwartz value theory and typology (Schwartz, 1992; Schwartz, 1994). A mixed-methods approach such as that employed by Kirkley (2016) to investigate the values context of entrepreneurship could be particularly fruitful. My study also suggests an avenue for further research into how and why women-led SE is enacted (Lewis & Henry, 2019) by concluding that gender is a context that intersects with a religious worldview, values and logics. Future research that uses the theoretical lens of institutional logics can expand on these findings and conclusions to recognise and investigate logics as one of many intersecting contexts in which SE is enacted. This thesis also demonstrates the utility of investigating the influence of multiple logics and contexts and their interactions in hybrid social entrepreneurial organisations rather than just the stereotypical social welfare and commercial logics.

This investigation recognises but does not explore additional dynamics crucial to understanding the influence of intersecting contexts on the process of SE. It is evident that a Global South context and differences between national, regional and cultural contexts also influence social entrepreneurial organisations. However, geographic and cultural dimensions were not investigated due to this study's analytical focus on contexts of a religious worldview, gender and logics. The influence of an omnibus 'where' context and its intersection with discrete contexts of religion and gender – especially in Global South expressions of SE – would be a fruitful topic for future research that would extend this exploratory study.

Furthermore, the process of contextualising SE for a religious worldview context presents dynamics of idea translation and organisational identity that merit future investigation (Czarniawska & Joerges, 1996; Sahlin & Wedlin, 2008; Sevón, 1996). Follow-up studies could build on this thesis to address research questions such as: How do organisations 'translate' concepts and practices of SE for a faith-based

context? What is the role of organisational identity in how FBOs source, contextualise and implement social entrepreneurial solutions to contemporary societal problems? Answers to these questions would not only contribute to a deeper understanding of FBSE but also apply rarely-used theoretical lenses of idea translation and organisational identity to enhance scholarship in the field of SE (van Grinsven, Sturdy, & Heusinkveld, 2019; Powell, Gammal, & Simard, 2005).

This investigation suggests multiple opportunities for future research in the field of organisation studies. Interactions between discrete and omnibus contexts and the influence these contextual dimensions have on organisational behaviour merit further study in order to develop a more comprehensive theory of contexts (Baker & Welter, 2018; Johns, 2006; Whetten, 2009). In addition, research that examines how religion functions as a ‘metalogic’ and cognitive frame that facilitates the management of interlogic tensions through paradoxical thinking would extend institutional theory and bridge the fields of institutional logics and paradox theory (Cornforth, 2014; Gümüşay, 2020; Lüscher & Lewis, 2008; Westenholz, 1993). Finally, conclusions from this inquiry reveal the need for research that explores the embeddedness of institutional logics and logic prescriptions in contexts that include, but are not limited to, religion, values and gender (Seo & Creed, 2002; Spedale & Watson, 2014).

7.5 Concluding Reflections

To conclude, I offer my personal reflections that arise from this investigation of FBSE. These reflections encapsulate my learnings from the doctoral journey and the contributions my research can make to the broader field of SE scholarship and practice.

First, I now believe that SE is not only an inherently values-based process but may also be broadly interpreted as a faith-based process regardless of the religious affiliations of its practitioners and advocates. Identifying the religious worldview context of FBSE and acknowledging religious faith and gender as contexts in which SE is enacted have served to underscore altruistic *caritas* love and gratuitous giving as central characteristics of the process of SE – even in its secular expressions.

Thus, I would argue that the modern movement that promotes SE exhibits the characteristics of a 'secular religion' (Ashforth & Vaidyanath, 2002; Dittes, 1969) and, further, that descriptions of SE in the academic and practice-based literature reflect a religious worldview 'hidden in plain sight' (Cadge & Konieczny, 2014). Ashforth and Vaidyanath (2002) define religion as a system of belief and practice that provides an overarching cosmology, identity, membership, values, purpose, ideology, and a personal connection to a transcendent reality. They then define a 'secular religion' as a system of organised, institutionalised beliefs and practices that address fundamental questions of existence, identity and purpose without invoking a supernatural being or power.

Since human beings are meaning seekers and meaning makers (Maitlis & Christianson, 2013; Weick, Sutcliffe, & Obstfeld, 2005), they look for transcendence and sacralise institutions because they want to believe these institutions are noble and worthy of their commitment (Kimmitt & Muñoz, 2018). Thus, sacralisation is the process of legitimising an idea or practice by making it sacred or holy, i.e. set apart and dedicated to a special purpose (Montemaggi, 2015). Sacralisation is more than appropriating a religious metaphor: it turns a goal into a mission, a job into a calling, work into a temple and a leader into a prophet (Ashforth & Vaidyanath, 2002).

Through my study of FBSE, it has become apparent to me that the mainstream academic and practitioner discourse has sacralised the process of SE by assigning to it transcendent, optimistic concepts of mission, calling, change and prophetic witness. Consequently, the modern movement that advances SE as a solution to society's 'wicked' problems, so called because the problems are hard to define and even harder to solve (Churchman, 1967; Dorado & Ventresca, 2013; Rittel & Webber, 1973), creates and inspires community, unity of purpose, collective action and ethical, prosocial behaviour that could characterise it as a faith-based secular religion

My second, related reflection is that the process of FBSE can be regarded as a 'little narrative' that challenges the dominant 'grand narrative' of SE (Dey & Steyaert, 2010). The grand narrative of SE describes a dominant, optimistic vision of

harmonious social change and transformation that at times takes on quasi-religious overtones (Dey & Steyaert, 2010; Steyaert & Hjorth, 2006). The little narrative of FBSE makes visible the contexts of worldview, values, faith and belief that are typically hidden in this grand narrative. Thus, the little narrative of FBSE challenges the grand narrative of SE by describing a holistic approach to challenging social and environmental problems that integrates social, economic and religious interventions to promote individual, family and community transformation (Lausanne Movement, 2005b; Myers, 1999).

Critics argue that the grand narrative of SE offers governments a convenient excuse to marketise social welfare services and justify their withdrawal from providing social welfare services, often at significant cost to beneficiaries and social entrepreneurs (Baglioni, 2017; Dempsey & Sanders, 2010; Mason, 2012; Mason, 2019). Public policy initiatives in many countries have embraced the grand narrative of SE and its purported potential to solve intractable social and environmental problems. In response, governments are shifting responsibility for providing social welfare services from the state to commercial and civil sector organisations, including FBOs (de Bruin, Shaw, & Chalmers, 2014; Dey & Teasdale, 2013; Dey & Teasdale, 2016). The assumption underlying this change in public policy is that market-based approaches and competition will inspire innovation and lead to greater efficiency, effectiveness and sustainability in the social sector (Carmel & Harlock, 2008; Parkinson & Howorth, 2008). Defined this way, SE may be seen as the ‘marketisation’ of social welfare services by employing business and managerial techniques instead of political engagement directed at the root causes of social problems (Mason, 2019; Nickel & Eikenberry, 2009; Salamon, 1993).

The faith-based, prosocial value context identified in this study raises doubts about the dominant grand narrative that may be particularly salient to faith-based individuals and organisations that approach SE from a background in non-profit social engagement. One of the critiques of the grand narrative most relevant to FBOs is that SE can represent “a Trojan horse of capitalist expansion” into the civil sector by introducing a market-oriented approach to solving complex social problems (Dey & Marti, 2019, p. 155). If free-market capitalism and its values are seen as contributory factors to social inequality, social exclusion and environmental

degradation, then the market mechanisms and values embraced and promoted by the grand narrative raise questions for faith-based practitioners about whether the process of SE is a suitable tool for addressing these problems (Whittam & Birch, 2011).

The grand narrative of SE also raises questions for FBOs about the incompatibility between values inherent in managerial, market-based approaches and the human and environmental problems it purports to solve. Civil sector organisations such as FBOs traditionally have a distinctive mission shaped by a unique set of faith-based and secular values that differentiate them from commercial organisations driven by objectives of economy and efficiency (Frumkin & Andre-Clark, 2000). Faith-based practitioners and organisations considering social entrepreneurial approaches based on altruistic, prosocial values run the risk of diminishing their moral legitimacy when they adopt business-based approaches and solutions (Dart, 2004).

Consequently, faith-based practitioners may resist describing their initiatives as SE in reaction to this grand narrative. A second bottom line of financial profit and a resulting hybrid social and economic value proposition can threaten the core values of a non-profit organisation, especially one based on a religious worldview. Answering to a financial bottom line may also compromise the crucial social role civil society organisations like FBOs play as advocates, service providers and community builders, which could ultimately threaten the health of society and democracy (Eikenberry, 2018; Eikenberry & Kluver, 2004). This incompatibility between social engagement and market-based values is shown in several studies in the UK that find faith-based and secular practitioners of SE resist the language of enterprise that government agencies, intermediary organisations and funders use to describe them (Baines, 2010; Dey & Teasdale, 2013; Froggett & Chamberlayne, 2004; Howorth, Parkinson, & MacDonald, 2011; Parkinson & Howorth, 2008).

This leads to my final reflection which is offered mainly for current and prospective practitioners who aim to use social entrepreneurial processes to meet human need and create positive social change. I urge that faith-based social entrepreneurship (FBSE) be adopted as an umbrella term to describe Christian, Islamic, Buddhist, Hindu, and other religious expressions of SE, including Christian expressions such

as ‘business as mission’ and ‘freedom business.’ As such, I describe FBSE as a process that blends goals to create social, economic and religious value. I believe the term FBSE provides a way to seamlessly integrate the strands of SE, faith-based entrepreneurship and faith-based social engagement (i.e. holistic or integral mission).

My research reveals that SE is based on values and principles that are at the heart of Christianity and many other world religions. My exploration of the religious worldview context of faith-based and faith-inspired social entrepreneurial organisations highlights that prosocial, self-transcending values of benevolence and universalism motivate those engaged in SE. Additionally, this research suggests that altruistic *caritas* love and non-transactional or “free” giving are central practices in SE. Faith-based, faith-inspired and secular organisations use these core values and principles to manage tension between their dual objectives of meeting human need and generating a profit through commercial activity. Consequently, I contend not only that is SE compatible with religious values and principles, but that SE can be regarded as faith-based even when those engaged in it do not profess or incorporate a particular religious tradition.

In conclusion, my thesis offers one of the few in-depth explorations of SE enacted in a context of religious faith. I believe it is likely the first to compare faith-based, faith-inspired and secular social entrepreneurial organisations in order to identify the role a religious worldview plays in shaping ‘everyday’ expressions of SE. My empirical findings suggest preliminary answers to critical questions about the nature of SE as a values-based, contextually embedded process. Findings also shed light on how organisations respond to tensions produced by intersecting contexts of values, gender and institutional logics. I hope that results from this research will not only contribute to knowledge and theory building in the field of SE but will also help to strengthen the initiatives of both faith-based and secular practitioners who seek to address challenging social and environmental problems and promote positive social change.

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Appendices

A. List of Abbreviations

BAM: business as mission

CSRD: Centre for Social Research and Development (based in Huế, Vietnam)

FBO: faith-based organisation

FPO: for-profit organisation

FBSE: faith-based social entrepreneurship

KKHC: Katutubong Kamay Handicrafts Company (based in Manila, Philippines)

NPO: non-profit organisation

SE: social entrepreneurship

VBO: values-based organisation

WEAVE: Women's Education for Advancement and Empowerment
(based in Chiang Mai, Thailand)

WISE: work integration social enterprise

B. Human Ethics Low Risk Notification



Date: 24 March 2016

Dear Bruce Borquist

Re: Ethics Notification - **4000015784** - **The Practice and Context of Faith-Based Social Entrepreneurship**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please go to <http://rims.massey.ac.nz> and register the changes in order that they be assessed as safe to proceed.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director - Ethics, telephone 06 3569099 ext 86015, email humanethics@massey.ac.nz.

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 951 6841; 06 95106840

E humanethics@massey.ac.nz; animaethics@massey.ac.nz; gtc@massey.ac.nz

C. Participant Information Sheet



Addressing Social Challenges and Community Needs Research Information Sheet

Thank you for considering participation in this research, which is part of my PhD degree programme supervised by Professor Anne de Bruin, in the School of Economics and Finance.

My purpose is to conduct a number of case studies that will contribute to increased understanding of how groups and individuals address social challenges and community needs. I am particularly interested to learn about how and why your initiative started, important milestones, individuals or organisations you have collaborated with, your achievements and challenges, and future plans.

If you decide to participate, your interview will last approximately 45-60 minutes. If you consent, the interview will be recorded. You have the right to decline to answer any particular question, ask for the recorder to be turned off at any time during the interview, withdraw from the study by notifying me within 2 weeks of the interview, and ask any questions about the study at any time. You will provide this information on the understanding that your name will not be used unless you give me permission.

Data from interviews, together with other publicly available documents and any other internal documents and reports that you share with me, will be aggregated and held in a secure database that only my supervisor and I can access. The data will be analysed and written up into case studies and other research outputs, and you will have the right to comment and give feedback on the write-ups related to your initiative within the timeframe specified, should you wish.

This research project must conform to Massey University's ethical guidelines, and will be undertaken responsibly and with integrity. It has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher and supervisor named above are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research and wish to raise your concerns with someone other than the researcher, please contact Dr. Brian Finch, Director, Research Ethics, telephone +64 06 356 9099 ext. 86015, email humanethics@massey.ac.nz.

If at any time you have a question about this research project please contact me. My contact details are: Bruce Borquist, email b.borquist@massey.ac.nz, mobile [REDACTED]. You may also contact my supervisor Professor Anne de Bruin, email a.m.debruin@massey.ac.nz, telephone +64 94140800 ext. 43151.

Many thanks again for agreeing to participate in this study!

School of Economics & Finance
Private Bag 102904, North Shore, Auckland 0745, New Zealand www.massey.ac.nz

D. Participant Consent Form



Addressing Social Challenges and Community Needs

Participant Consent Form

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

1. **I agree** to participate in the study under the conditions set out in the Information Sheet.

2. **Sound recording** of the interview (initial one):

_____ I agree;

_____ I do not agree.

3. **Identification** in the final report (initial one):

_____ I grant permission for my organisation and myself to be identified in the final report

_____ I want my organisation and myself to remain anonymous and not be identified in the final report

I have read and understand the items above. I affirm that I am at least 18 years of age. I agree to participate in the study, and grant permissions as noted on this consent form.

Signature: _____ Date: _____

Full Name -
printed _____

School of Economics & Finance
Private Bag 102904, North Shore, Auckland 0745, New Zealand www.massey.ac.nz

E. Interview Guide and Fact Sheet

The Practice and Context of Faith-Based Social Entrepreneurship Interview Questions

Date: _____

Participant: _____ Organisation: _____

1. *To begin, tell me about the project/initiative/enterprise. (Listen for: factual descriptions and values)*

2. *Tell me a story about how and why the project/initiative/enterprise got started: how did you see the need for it and decide on the approach you use? (Listen for: opportunity identification, motivations for applying SE, characteristics of SE, values)*

3. *Tell me a story about one of your project's/initiative's/enterprise's most significant milestones or achievements – in other words, one of the things you are most proud of. What makes it an important milestone or achievement? (Listen for: motivations for applying SE, characteristics of SE, values)*

4. *Tell me about some of the major challenges you and the project/initiative/enterprise face right now. These challenges can be internal and/or external. What makes the situations so challenging? (Listen for tensions from diverse institutional logics)*

5. *What are the 3 or 4 main goals of the project/initiative/enterprise? Do these goals conflict sometimes? If so, how do you deal with the conflicts? (Listen for tensions from diverse institutional logics, values)*

6. *What are your future plans and dreams for the project/initiative/enterprise? (Listen for motivations for applying SE, values)*

7. *Who else should I talk to in order to learn more about how organisations address social challenges and community needs? (can be someone inside the project or at another project) (Listen for: key actors/gatekeepers, comparisons made)*

Addressing Social Challenges and Community Needs
Participant Fact Sheet

Date: _____

Participant: _____

Position in the organisation: _____

Organisation name: _____

Year founded: _____

Headquarter (main office) location: _____

Other location(s): _____

Legal and ownership structure:

- | | | | | | |
|--|--------------------------|---|--------------------------|------------------------------|--------------------------|
| Charitable Trust
(non-profit) | <input type="checkbox"/> | Incorporated society
(non-profit) | <input type="checkbox"/> | Limited liability
company | <input type="checkbox"/> |
| Informal | <input type="checkbox"/> | Cooperative/Provident
society (non-profit) | <input type="checkbox"/> | Sole
trader/proprietor | <input type="checkbox"/> |
| Partnership
(limited or
general) | <input type="checkbox"/> | For-profit corporation,
privately held | <input type="checkbox"/> | Publicly listed
company | <input type="checkbox"/> |
| Government
organisation | <input type="checkbox"/> | | | | |

Number of people on staff: Full time _____, Part time _____, Volunteer _____

Number of people served last year: _____

F. Map of Participant Locations



Adapted from: Wikimedia Commons, Public Domain
https://commons.wikimedia.org/wiki/File:Southeast_Asia_location_map.svg