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FAITH–BASED ENTERPRISES AS A FUNCTION OF SOCIAL ENTREPRENEURSHIP AMONGST IMMIGRANTS LIVING IN YEOVILLE

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A RESEARCH REPORT SUBMITTED TO THE FACULTY OF COMMERCE, LAW AND MANAGEMENT
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ABSTRACT:

This research report seeks to explore the organised behaviour of faith-based enterprises as a sub-function of social entrepreneurship. By assessing the moral intricacies which form the building blocks of social enterprises, the research report will use literature based on social entrepreneurship to draw parallels between social enterprises and faith-based ventures to suggest that the core of faith-based ventures (FBVs) is to make a social impact not just through disseminating faith, but acting as social agents. Therefore, this research will attempt to explore the extent of faith-based enterprises as a function of social entrepreneurship, identifying the opportunities and capabilities which are seen to be generated by faith, but that have a social impact that goes beyond the faith-based organisation. Using the qualitative research approach, data was collected from six faith-based entrepreneurs in Yeoville, through face-to-face semi-structured interviews, which were conducted over a period of three months to understand the role of the faith-based venture and its social impact. By conducting a qualitative inquiry to facilitate the meaning-making process, face-to-face interviews were conducted to create a naturalistic understanding of the study, particularly assessing their role and their function in society. Biases, feelings and thoughts were recorded in order to understand the participants' motives, purposes and the causes that underlie these actions. The findings of the study suggest that the role of FBVs acting as social agents are dependent on the reach of their audience, including the extent of their scalability which they have developed which would provide insights into the degree that the faith-based venture can have social impact. This research will conclude having suggested that the "new-age" faith-based ventures have transitioned from only providing the basic faith, to now mimicking a social enterprise, therefore implying that FBVs are another dimension of social entrepreneurship.

KEYWORDS: **SOCIAL ENTREPRENEUR, FAITH-BASED ORGANISATION, RESOURCE-BASED VIEW, FAITH-BASED ENTERPRISE, CIVIL SOCIETY ORGANISATION, NON-PROFIT ORGANISATION**

DECLARATION

I, Palesa Vuyolwethu Tshandu, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in the University of the Witwatersrand, Johannesburg. It has not been submitted before any degree or examination in this or any university.

Palesa Vuyolwethu Tshandu

Signed at ….....on the ….....day
of ….....2017

DEDICATION

To my mother, the woman who has been a constant source of guidance, thank you for your unwavering support through this process and for being so patient with me, ndiyabulela Nombuyiselo Tshandu. To my grandparents, Mbuyisa, ‘Harold’ Tshandu and Victoria ‘Ntombentsha’ Tshandu for being the guiding lights. My uncle, Mlungisi Lolo Tshandu you left us too soon, but I continue to carry you in my spirit. To my brother, Kauta Tshandu you are God's working miracle, I can’t wait to see him work through you.

ACKNOWLEDGEMENTS

I would like to acknowledge the community of Yeoville, who welcomed us with open arms and sometimes took the time out of their church services to allow us to sit down with them to share their stories. To the leaders of faith-based enterprises who accommodated my incessant questioning and probing into their lives, I am eternally grateful.

To the following faith-based ventures:

- Pentecostal Church
- Ocean of Life
- St. John Apostolic Faith Mission
- Rugare Apostolic Church
- Prophetic Ministry
- Bethlehem Evangelic Church

Thank you for allowing us to study your organisations.

The African Diaspora Forum and my research partner Star Ndlovu, I am eternally grateful for your friendship.

To my supervisor Dr. Robert Venter, I thank you for your guidance and constructive criticism.

To my editor, Derek Verrier, I thank you for taking the time out of your schedule to accommodate me, thank you for your patience.

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List of Abbreviations

FBO Faith-based organisation

FBV Faith-based venture

RBV Resource-based view

FBE Faith-based enterprise

CSO Civil Society Organisation

NPO Non-profit organisation

EI Entrepreneurial Intent

SE Social entrepreneurship

DSD Department of Social Development

TEA Total Early-Stage Entrepreneurship

SDT Signal detection theory

RFT Regulatory focus theory

CHAPTER 1: INTRODUCTION

1.1 Introduction

Historically, religious groups have often had strong links with entrepreneurial activities, thus playing an instrumental role in shaping the actions of their members and their various engagements with greater society (James, 2011). The debate of the role of faith-based organisations (FBOs) as a distinctive feature in the functioning and the assessment of secular organisations has been at the helm of developmental literature which assesses the role of FBOs, going so far as to suggest that their core function is as social organisations (James, 2011). In a study by UNAIDS (2009), faith communities, and in particular faith-influenced non-governmental organisations (NGOs), were seen to be the major providers of HIV/AIDS prevention, care and treatment services, specifically in communities where there was a large demand for public services, or where governments had been ineffective (UNAIDS, 2009). In this context, FBOs either operated in a symbiotic relationship with a particular social organisation or acted independently as a means to ensuring that service provision was sufficient to meet the needs of the population (Trinitapoli, 2006; Clarke & Jennings, 2008; Clarke, 2010). However, the question as to whether FBOs function as a form of social entrepreneurship remains largely unanswered by literature. This research report will thus seek to address the gaps in the literature in an attempt to redefine the understanding of FBOs within communities, through the application of basic business principles in the realm of social entrepreneurship.

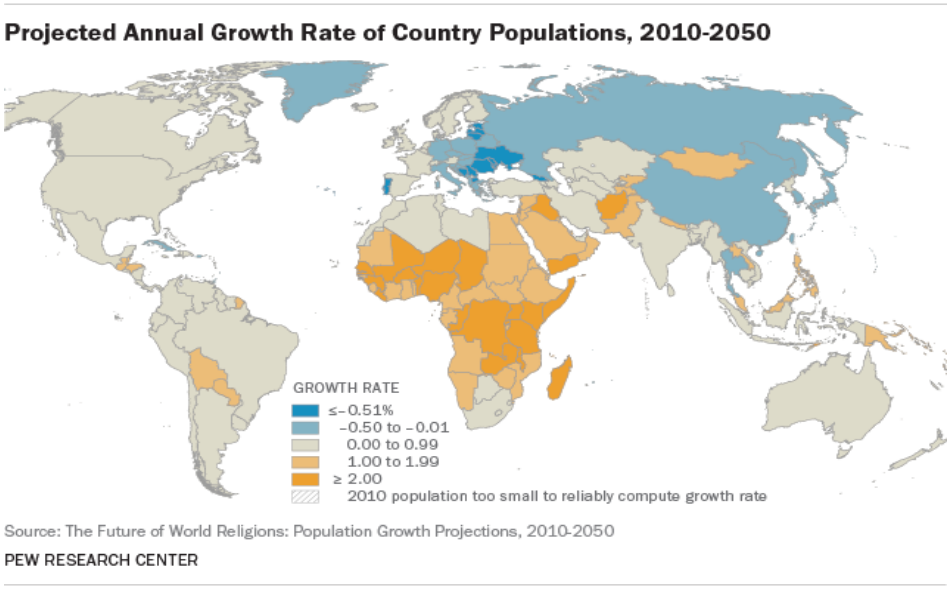
This section will therefore provide background to the study discussing the role of social entrepreneurship to provide insights into the organised behaviour of faith-based enterprises (FBEs). Furthermore, the report will offer context and insight into the study through a discussion of the background of the study, looking at both the traditional role and the current role of FBE's within Yeoville. The research report will then follow this up with a knowledge gap, suggesting that the literature that currently exists has missed a number of developmental milestones to present a consistent argument of the function of FBEs as social enterprises, which will address the lack of a contextual basis for the study in South Africa. This will then be followed by the description of the problem statement that informs the study, discussing the issues of supplying, controlling and regulating religious institutions as social enterprises, whilst addressing the fundamental issues of understanding FBEs as businesses. Furthermore, it will present a discussion on how business models which are used to serve the poor are an important feature in developing economies where the unequal distribution of wealth has stunted development, thus suggesting that FBOs are critical in understanding how social issues can be addressed using value-based social vehicles. The chapter will

conclude with discussions on the delimitations of the study and finally the assumptions of the study to assess biases.

1.2 Background and context

Africa is set to become the theatre of a religious boom. On the continent, Christian faith has had substantial roots in the continent's primal traditions at the specific level of religious experience (Bediako, 1997). Although Christianity was first introduced to Africa during colonialization through missionary work, the establishment of African independent churches, which were independent of "white supervision", have been on the rise in the post-colonial era (Meyer, 2004, p 451). These churches thus have remnants of Christianity which was introduced during colonialism but have taken shape to be identified as African independent churches and the Pentecostal-charismatic churches (Meyer, 2004; Bediako, 1997; Barrett 2001; Anderson 2001). According to the latest edition of the World Christian Encyclopaedia it is estimated that there are 83 million independents and 126 million Pentecostal-charismatics in Africa (Barrett 2001; Anderson 2001). Scholar Kaba (2005) notes that while there is no empirical evidence of the proliferation of Christianity across the continent, it is important to note that estimated figures provide an indication of Christianity's deep planted roots in Africa that have changed the traditional and philosophical beliefs of Africa's total population. In his research, Kaba (2005) notes that during the mid-2002, there were 376 million Christians, 329 million Muslims and 98 million people who practised traditional religion in Africa (Kaba, 2005). However, the most recent data from the Pew Research Centre (2006) in Africa, shows that it is estimated that Christians make up about 63% of religious sects, while Muslims account for 30% and traditional religions make up a mere 3% (Lugo, 2006). Out of the Christian religion, 57% are Protestant, which includes members of the African Independent Churches and Anglicans, while the Catholic and Orthodox sects make up 34% and 8% respectively (Lugo, 2006). Africa's religious landscape [Figure 1] may therefore provide insights into the workings of religious institutions and how they negotiate their missions as business.

Figure 1: Projected annual growth rate of country populations, 2010-2050



In South Africa, much like other communities, the suburb of Yeoville faces a number of social and economic challenges, critical to these being the high levels of unemployment within the community, characteristic of the current socio-economic conditions of South Africa. According to data compiled by Statistics South Africa (Trading Economics, 2016). South Africa's unemployment rate was 24.5% in the fourth quarter of 2015 (Trading Economics, 2016), after it reached an all-time high of 31.2% in the first quarter of 2003 (Trading Economics, 2016). This research was set in Yeoville Bellevue, a community which consists of six different suburbs, including Yeoville, Bellevue, Bellevue East, the upper part of Lorentzville, Highlands and Randview which are the earliest settled areas in Johannesburg (Smithers, 2013) and which have been coined as “Johannesburg's cultural melting pot” (Smithers, 2013) given its residents who are largely immigrants from other African states.

However, Yeoville's residents were traditionally European immigrants who created a community which became a hub for entrepreneurial activity through the establishment of new businesses to meet the needs and the demands of the immigrants living in that community. However, following the removal of the Group Areas Act in 1991, Yeoville saw an influx of a number black South Africans and the returnees from exile, and by 1998 over 84% of Yeoville's population was black compared to the 74% of white residents in 1991 (Statistics South Africa, 1998). But, more interestingly the number of black South African's living in Yeoville were replaced by black foreign immigrants, who, according to the 2011, census consisted of 50% of Yeoville’s population, while black South Africans were 48% and white South Africans 2% out of the 38 965 people living in the community, who continued to maintain entrepreneurial activity (Smithers, 2013). Over the years, the suburb has gone through a

number of transformations, as it did during the 1990s transforming from being a predominately white suburb to acquiring its status as a "pan-African" suburb housing a number of African immigrants who now call it home (Smithers, 2013). However, the need for economic freedoms is evident, as 71% of the people living in Yeoville earn between R1 and R6400 per month, thus alluding to the deep seated need for income-generating activities (Smithers, 2013) and thus driving the emergence of faith-based enterprises. Smithers (2013) notes that:

> New arrivals find themselves in a more liberated, anonymous and sometimes alienated environment, one which many embrace because it means that they can do and be what they want without feeling that someone is watching their every move. The challenge of such an environment is that there is no longer a homogeneous world-view shared by everyone. Even children born in the city are confronted with a variety of value systems – some religious, some cultural, some political – from which they have to choose rather than being clear from an early age of the 'right way' of doing things. (p. 24)

According to the last census conducted by Statistics South Africa in 2011 on foreign-nationals, there were 2.2-million immigrants living in South Africa, comprising 4.2% of the total population (Statistics South Africa, 2011). Therefore the search for scarce resources between South Africans and foreign-nationals has been a catalyst in the changing dynamics of the utilisation of resources in order to address a variety of societal challenges, whilst capitalising on the opportunities available to them (Kalitanyi & Visser, 2010). Furthermore, given the religious environment, compounded by the socio-economic issues in Yeoville and the lack of regulation in this regard, has given rise to what will be referred to as "pop-up faith based enterprises", a working definition which will be used throughout the research paper to define the sudden and unexpected emergence of faith-based enterprises in a temporary location which is intended to operate for only a short period of time. However, because there is a limited scope of literature which considers the ways in which religious institutions function as a form of social entrepreneurship for profit-based outcomes, the research will seek to identify, analyse and investigate social entrepreneurship and its role in understanding the characteristics of faith-based ventures**.**

1. 3 A conceptual list of definitions

Social enterprise	An organization that applies commercial strategies to maximize improvements in human and environmental well-being—this may include maximizing social impact alongside profits for external shareholders **(Dees & Anderson, 2003).**
Faith-based organisation	This is an organization whose values are based on faith and/or beliefs, which has a mission based on social values of the particular faith **(Lipsky 2011).**
Faith-based enterprise	A social purpose business venture motivated and driven by faith-based values and principles that has an intention to change the lives of people spiritually, socially and economically through profit-seeking business initiatives in the community in which it operates **(Christiansen, 2008).**
Social Entrepreneur	A person who establishes an enterprise with the aim of solving social problems or effecting social change **(Prabu, 1999).**
Servant leadership	Its essence is a focus on individuals and a decentralized organizational structure. It also emphasizes other core values that encourage innovation and the development of leaders that must first focus on serving all stakeholders in an organization **(Greenleaf, 1996).**
Pop–up faith based enterprise	Denotes to a faith-based enterprise that opens quickly in a temporary location and is intended to operate for only a short period of time **(Working definition).**
Secularization	Refers to the historical process in which religion loses social and cultural significance. As a result of secularization the roles of religion in modern societies become restricted. In secularised societies faith lacks cultural authority, and religions organisations have little social power **(Hadden, 1987).**
Protestantism	A form of Christianity which originated with the Reformation, a movement against what followers considered to be in errors in the Roman Catholic Church **(Pew Research Centre, 2006**).

Tithe	One tenth of annual produce or earnings, formerly taken as a tax for the support of the Church and clergy **(Salamon & Teitelbaum, 1984).**
Offering	Something offered in worship or devotion, as to a deity; an oblation or sacrifice. 2. A contribution given to or through the church for a particular purpose, as at a religious service **(Salamon & Teitelbaum, 1984).**
Wicked Problems	To define problems that when juxtaposed against certain issues that can be regarded as tame when positioned against others. By identifying the social context in which the wickedness of the problem occurs and thus can impact the performance of the social organisations **(Rittel & Webber, 1973).**
Social Capital	Refers to the networks of relationships among people who live and work in a particular society, enabling to function effectively **(Galera & Borzaga, 2009).**

1.4 Knowledge gap

Studies on religion have neglected areas of "non-market" behaviour, which consider how economic models can be modified to address religious norms and social values, taking into consideration how religion affects the economic attitudes and activities of individuals, groups and societies (Iannaccone, 1998), thus much of the data on the study is limited, as many of the investment outcomes in faith-based institutions are difficult to determine and even quantify. In the respect of this research, the social context in which the FBV is operating is critical in assessing the outcome of the performance of the venture in order to sustain the "firms" economic outcomes. This research will attempt to identify and explain how religious organisations perform and function as social enterprises, by identifying the characteristics of social entrepreneurship (SE) in motivating and driving the performance of the social mission of religious institutions within Yeoville. This research will thus analyse and address the following missing links:

- What are the economic outcomes of FBVs for immigrant entrepreneurs and the survival dynamics of these entrepreneurs;
- What is the extent FBVs are grounded on the characteristics of social enterprises which help shape the organisational dynamics of the FBVs;

- What is the degree that elements such as social capital and the social mission drive these ventures;
- What are the effects of entrepreneurial factors such as entrepreneurial intent (EI) and the degree it has in defining the characteristics of the social enterprise;
- What is the role of firm growth and its importance it is in defining the reach of the established FBV and the extent of their social entrepreneurial activities;
- What are enabling factors that influence the compensation models in faith-based enterprises?

1.5 Problem Statement

Literature on enabling factors that drive social enterprises by addressing a number of societal ills, or "wicked problems" has been used to identify the intersection of financial investments within religious institutions and how they can be translated for social returns, to drive profitability of the organisation (Dees & Anderson, 2003; Kolko, 2012). Furthermore, the literature available on sector-blending initiatives suggests that there are undefined approaches, activities and relationships between non-profit and for-profit organisations which could result in the blurring of these boundaries (Dees & Anderson, 2003; Kolko, 2012). However, because there is limited literature which considers the ways in which religious institutions function as a form of social entrepreneurship for profit-based outcomes, there is an urgent need to identify, analyse and investigate FBEs in isolation as social enterprises. The social context in which the firm is operating is thus a critical covariant which may control the outcome of the performance of the faith-based venture in order to sustain the firms economic outcomes (Kolko, 2012). Through the integration of various theories, which will aid and create the range on the performance of the social enterprise, directly linked the social mission that they are addressing, thus the following research problem will be used to form and frame this research:

"To investigate the extent in which the social mission of faith-based organisations can determine the function of FBEs as a form of social entrepreneurship characterised on a profit-based model."

1.6 Significance of the study

Literature around social entrepreneurship in this field of study is posited against the function of social ventures in identifying and addressing a social mission to drive change at a social level through various processes (Shane & Venkataraman, 2000; Bagnoli & Megali, 2011; Chell, 2007). Therefore

this study will provide guidance to the ways in which the social mission is thus fundamental in assessing the function of FBEs as a social venture as it creates inter-linkages with the organisation and the mission. Moreover, as literature on social entrepreneurship in this field of study is posited against the function of social ventures to drive change at a social level through various processes (Shane & Venkataraman, 2000; Bagnoli & Megali, 2011; Chell, 2007), this research will offer a critical assessment of the basic principles of social entrepreneurship and how they can be examined and understood through the lens of faith-based enterprises as social ventures, as an attempt to create a deeper understanding of the performance of not just social entrepreneurship, but also the extended function of the FBEs. Thus, the following contributions are expected from the research:

- Findings of this study could offer an understanding of the organisational dynamics of FBOs, a widely discussed but under-researched area.
- Outcomes of the study could provide insights into the functioning of FBVs as social enterprises.
- Findings of this study could provide guidance to policy makers to determine strategies to encourage the regulation of South Africa's FBEs in the field of social entrepreneurship.
- Findings of the study could also provide insights into the performance of religious institutions as social ventures, whose organisational dynamics are determined by the donations or offerings from the congregation.
- Lastly, the outcomes of the study may offer an understanding of firm growth and how the growth of social organisations, much like for-profit social venture, organisations are determined by the availability of resources.

1.7 Delimitations of the study

This research will focus on Christian and African-faith-based ventures owned by immigrant entrepreneurs based in Yeoville to the exclusion of other FBEs owned by South Africans, or religious institutions or other religious sects. This was done in order to offer an inquiry into the extent of entrepreneurial intentions amongst immigrants within Yeoville. For the purposes of this study, the definition of African-faith-based ventures will refer to organisations that are centred on both Christian characteristics in the post-colonial era, that have, over the years adapted to the indigenous interpretations of Christianity, that capture the rise, spread, and phenomenal appeal of charismatic churches (Meyer, 2004). Furthermore, the research will use qualitative inquiry to assess the roles of value-systems by addressing the needs of the community in question (Stapleford, 1922). An interview

schedule with the owners of the faith-based ventures was used as the main instrument to confirm and assess the typical role that these institutions have within society. Furthermore, the literature review assesses literature available on social entrepreneurship; however the research does not go in-depth into the traditional role of churches and religion as an attempt to focus the study on the business dynamics of the FBVs instead of offering a social inquiry into the outcomes of faith.

In order to validate the findings of the study the data was collected from the founders of various faith-based organisations as it is assumed that they are reliable and have credible information regarding their FBVs and its functions with various organisational bodies within the community to understand how their investments can harvest social impact. Members of the congregation were not interviewed to minimise the risk of obtaining unreliable and inaccurate information. In order to validate the findings of the study, social entrepreneur, Wendy Luhabe, who recently started her own FBV, was interviewed to confirm the extent to which FBVs perform as social enterprises.

1.8 Assumptions

There are various assumptions that have been made in this research that may have an impact on the outcome of the study. These are as follows:

- Respondents understood the answer and question format of the interview schedule which was conducted in English.
- Respondents provided accurate and reliable information.
- The number of respondents interviewed was sufficient for data collection and to create reliable and accurate information.
- The owners of the faith-based enterprises provided accurate information on their entrepreneurial intents.
- The FBEs have an established relationship with members and social organisations within Yeoville.
- FBEs understand the function of social enterprises and their social mission.
- The respondents were not influenced any stakeholders within the FBV.
- Should the respondents require feedback regarding the study, WBS and the supervisor will accede to such requests.

1.9 Chapter Outline

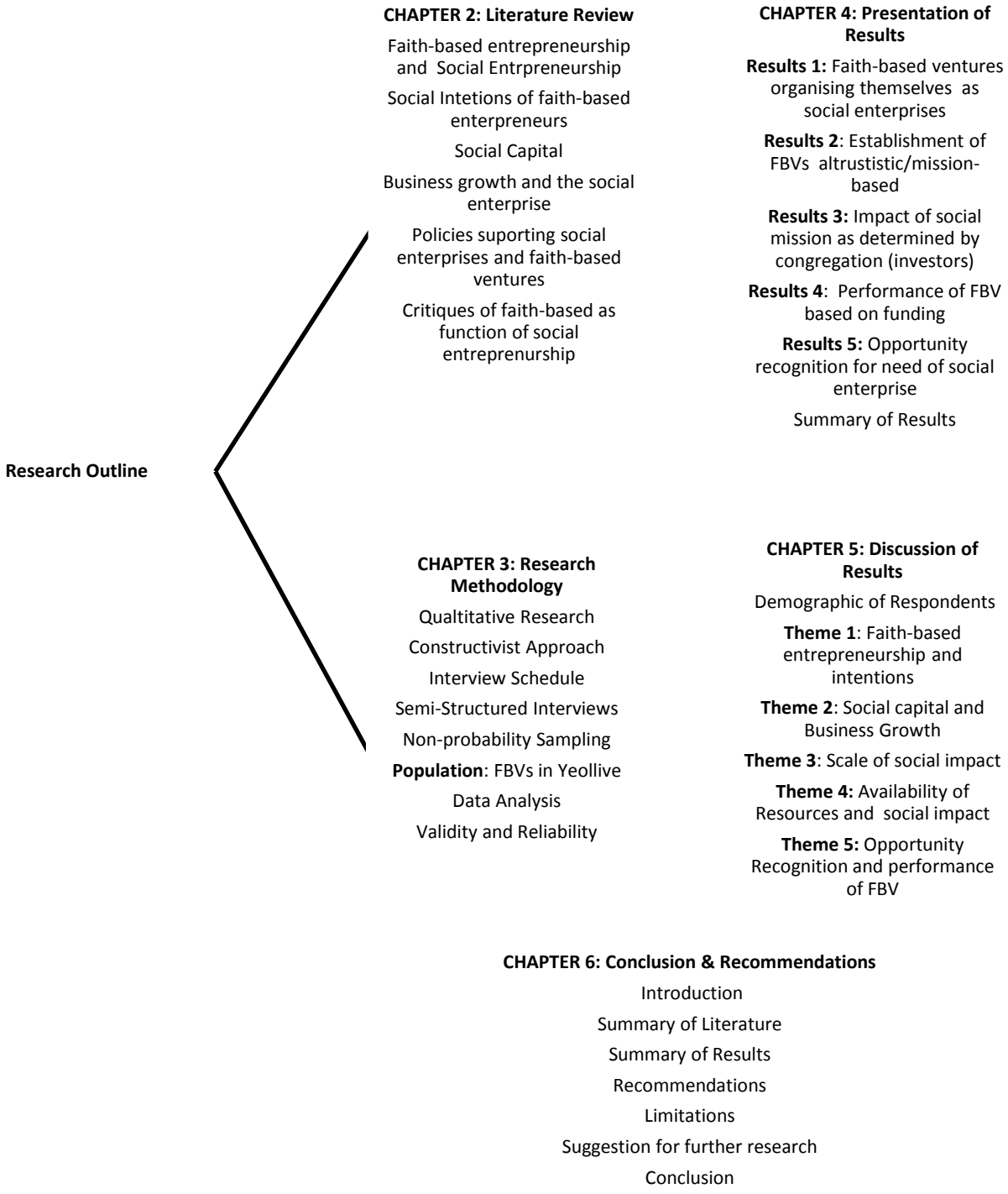


Figure 2: Research Outline

1.10 Conclusion

This chapter introduced the study for the research paper as a whole by presenting an overview of the background and problem statement, outlining the purpose of the study, as well as the significance of the study, through the presentation of theoretical perspectives to aid the explanation of conceptual definitions that will be discussed throughout this research paper. As discussed, the study will therefore frame the functioning of faith-based ventures in order to offer an in-depth discussion of their workings as social ventures whose foundations are based on social entrepreneurship. Moreover, the performance of FBVs is also fundamental in understanding the extent to which the venture has the influence to impact society. The consideration of various factors such as opportunity recognition, social impact, scale and funding will be critical features throughout the discussion of this research paper, as they will aid the critical analysis of the functioning of FBVs within greater society. The following chapter will thus lay the theoretical frameworks to aid the discussion in this study.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The study of entrepreneurship is a dynamic process, often shaped and altered by the reality of the conditions in which it finds itself. This context-bound reality is often used to understand business performance in relation to greater society. This chapter will therefore offer a contextual basis for the study from previous works of literature on a comparative basis with literature that is currently available on FBVs. Through the formulation of a conceptual framework, the literature review will define, analyse and identify important theories to establish a linkage between the various concepts, which will be adapted from the process of social entrepreneurship and interpreted for this particular study. Furthermore, the proposed research questions will be discussed in this section to conclude the literature review.

2.2 Faith-based entrepreneurship

FBE is defined as the use of financial resources of religious organisations and clergy to support and empower business and other economic initiatives inside and/or outside its immediate community (Moon, 2007). This is directly linked to understanding the ways in which a religious organisation organizes itself as an "economic and spiritual enterprise" that has been developed through entrepreneurship involving various levels of risk and reward (Moon, 2007, p 25). This therefore plays a fundamental role in understanding the successes and the failures of FBEs when seeking to create and maintain the development of communities, whilst addressing spiritual concerns in order to embrace the multiplicity of dimensions and responsibilities of faith-based leadership and empowerment through the concept of "stepping out on faith" (Moor, 2007, p 25). FBO's are therefore critical to the assessment of the supply of social organisations within a community, as the function of the FBV within a particular community assists with the provision of a variety of services which include education, services for immigrants, employment support and advocacy (Bielefeld & Cleveland, 2013). Moreover, FBOs are dependent on volunteers in order to provide services which allow the FBOs to function in a competitive marketplace compared to secular organisations (Bielefeld & Cleveland, 2013). For the purposes of this research, the social enterprise will be referred to as a secular organisation, suggesting that it functions as a separate entity to religious or faith-based activities, as it does not use religion to dictate the performance of the organisation. Although these secular organisations have volunteers, FBOs are more likely to use volunteers and use them in more

roles than they would in secular organisations, suggesting that religion attracts, motivates and sustains volunteers as a method of exploring and expressing their own faith (Bielefeld & Cleveland, 2013). This therefore suggests that there are various channels of religiously related activities that are related to the creation of social services and ventures.

Wolfer and Sherr (2003) note the workings of Salamon and Teitelbaum (1984) as the first scholars to articulate these in their assessment of three forms of the use of religiosity and charity for social services of giving. These include: direct services provided by the congregations, providing cash-in-kind assistance, also typically referred to as "offerings" in order to raise and disperse funds and seeking assistance from the funding federations which are used to raise and disperse funds such Lutheran Services, Catholic Charities or Jewish Federations (Salamon & Teitelbaum, 1984, Wolfer & Sherr, 2003). However, for the purpose of this research, a discussion on two of these funding alternatives, namely offerings and the direct services provided by the FBOs will provide insights into the workings of social entrepreneurship within FBEs in Yeoville. Traditionally, FBOs are seen to provide a more limited scope of services than a secular organisation, despite being considered as a significant provider of vital services (Bielefeld & Cleveland, 2013). In this regard, the financial performance of the FBO is largely funded through donations, tithes or offerings which ensure that basic service provision is maintained. An example of this would be the NASDAQ listed Amana Income Fund which was started Dr. Yaqub Mirza, a Muslim faith-based entrepreneur who started the investment vehicle based on Islamic principles which is used to guide investments in new ventures and fundamentally shape the management style and the attitudes towards corporate social responsibility (Mirza & Davies, 2007). The fund, whose members are largely Muslim investors, have assets totalling almost $1.29 billion (about R16.82 billion) as of 4 February 2017, invested in 47 different holdings (US News, 2017). The stock portfolio consists of domestic and international stocks (US News, 2017), furthermore, the fund has returned 15.74% in dividends to its investors over the past year, 7.32% over the past three years, 10.42% over the past five years, and 7.36% over the past decade (US News, 2017). However, more interestingly, the subsidiary of the fund, The Amana Mutual Fund offers double-bonuses for the employees of their investment companies, which suggests that the "offerings" could be seen as a function of the "pay-in-kind services" from investors, whose investments go beyond the organisation (US News, 2017). Subsequently, understanding FBOs as being a function of social entrepreneurship, there would need to be an analysis of the intentions of engaging in certain entrepreneurial activities. As the direct outcomes of the FBE are linked to their altruistic missions of serving people and understanding the role of servant leadership (a subject which

will be discussed in the later part of this research) using basic principles such as values and principles in business management to drive the FBE (Christiansen,2008).

2.3 Social entrepreneurship

Similarly, the basic tenets of social entrepreneurship offers insights to how the creation of viable socio-economic structures, relations, institutions, organisations and practises can yield and sustain social benefits (Mair & Noboa, 2006). Much like faith-based entrepreneurship, social entrepreneurship can thus be defined as a process that involves individuals engaging in a specific behaviour, namely social entrepreneurial behaviour, in order to produce tangible outcomes for the social venture or the enterprise (Mair & Noboa, 2006). The definition of social entrepreneurship is grounded in interpretations from theories of various scholars. Dees and Anderson (2003) describe social entrepreneurship as the innovative activity with a social objective in either social purpose commercial ventures, while other scholars suggested that these activities can be translated into corporate entrepreneurship, non-profit sectors or across sectors, such as hybrids, which combine for-profit and non-profit approaches (Dees, 1998). However, the narrowest construct of the definition of social entrepreneurship can be described as the phenomenon of applying business expertise and market-based business skills in the non-profit sector, an example being the application of non-profit organisations to develop innovative approaches to earning income (Reis 1999; Thompson 2002). The overriding factors in all of these definitions is the underlying motivations in addressing social value, rather than personal views and shareholder wealth, whilst addressing social problems through the mobilisation of resources (Austin, Stevenson & Wei-Skillern, 2006).

To draw on the parallels between faith-based entrepreneurship and social entrepreneurship, for the purposes of this research social entrepreneurship will be defined as the innovative use of resource combination to pursue opportunities that aim at the creation of organisations or practises that yield and sustain social benefits, through the application of profit driven motives to earn an income (Mair & Noboa, 2006). This suggests that social entrepreneurs are seen as the catalysts of societal change, as they offer alternative ways to addressing social issues whilst creating value (Chell, 2007). Furthermore, it is important to note that social entrepreneurship occurs as a direct result of addressing a particular societal issue. Scholars Rittel and Webber (1973) termed these issues as “wicked problems” to define problems that when juxtaposed against certain issues can be regarded as tame when positioned against others. By identifying the social context in which the wickedness of the problem occurs and can impact the performance of the social organisations (Rittel & Webber, 1973).

Some of the most specific characteristics of wicked problems include:

- Understanding the problem to develop a solution, as there is no definitive statement of what the problem is, as it can be made up of a number of differentiating factors (Rittel & Webber, 1973).
- There is no end to wicked problems and no definitive solution to addressing the problem, as the process of solving the problem can be stunted by the lack of resources (Rittel & Webber, 1973).
- There is no universal solution to wicked problems, as they are neither right nor wrong but can rather be categorised as "better, worse, good enough or not good enough" (Rittel & Webber, 1973).
- The dynamism of the social context suggests that no two social problems are alike and that the solutions to these problems will be designed and fitted according to the proposed solution of the problem (Rittel & Webber, 1973).
- Every solution that is drawn up from the wicked problem has an unintended consequence, thus suggesting that solutions can go beyond just addressing the social problem (Rittel & Webber, 1973).
- There are no given alternative solutions when addressing wicked solutions, as they may be a host of potential solutions that are devised and thought of (Rittel & Webber, 1973).

Furthermore, these scholars suggest that the problem in addressing wicked problems are the tools and methods which can be used to create a shared understanding and commitment from the various stakeholders, who are an integral feature in the exchange of ideas to address the social problems (Weber & Khademian, 2008). This paper will thus propose that FBVs employ the use of resource combination to pursue opportunities that aim at creating organisations or practises to yield and sustain social benefits. Furthermore, the research will suggest that FBVs are at their core, profit driven enterprises, as through their various collection systems in order to earn an income, appeal to the need to cater to the environment that they are serving and thus fostering the growth of faith-based institutions within Yeoville.

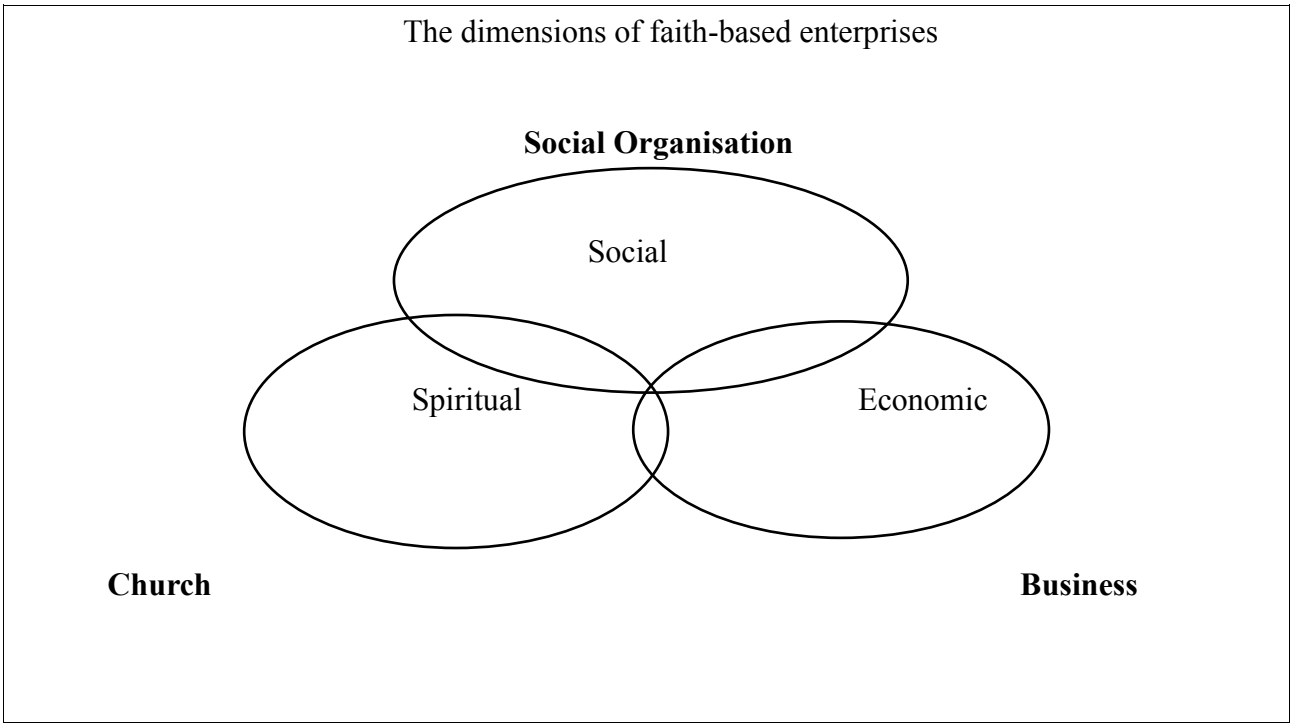
2.4 Social intentions of faith-based ventures

The function of religion in society is to supply meaningful world-views and moral systems that are fundamental in integrating and harmonizing societies (Smith, 1996). Moreover, the distribution of these moral world-views are doled out to those who are assumed to be distressed and suffering to

offer a sanctuary or retreat from everyday realities (Smith, 1996). However, the social function of the moral system suggests that religion can be employed to challenge and disrupt social, political and economic systems (Smith, 1996). In apartheid South Africa, although Christian participation was linked to Afrikaaner nationalism, which later transfigured into what Dubow (1991) described as "Christian-nationalism" that was seen as the main driver of apartheid ideologies (Dubow, 1991). However, through the various transfigurations that Christianity was predisposed to, churches in black communities thus adopted Christian doctrines that were void of Afrikaaner nationalistic ideals to use as vehicle to address a number of social injustices against black South Africans (Grunchy, 1986). Albeit the struggle was political, Christian participation that was void of Afrikaaner nationalistic ideals, in politics suggested that the church posited itself in relation to a particular social mission, therefore assuming what Smith referred to as "cross-pollenization" of intentions, where the moral-based value systems informed (and to a large extent shaped) the intentions of the working of the church as a social organisation (Smith, 1996). For the purposes of this research the operational definition of morality will rely on scholar Keith Davis (1960) definition of social responsibility, that suggests decisions and actions that are taken beyond the firm's direct economic or technical interest (Davis, 1960). Using this definition, it suggests that FBVs will seek to work beyond their operational mandate in order to maintain the social order within their respective communities (Davis, 1960). However, the emphasis of faith-based entrepreneurs on the profitability and sustainability as an outcome of the FBV, suggests that there are links between the profit-making of the business as a way of funding the social driven organisation and the inherent social outcome of social transformation (Christiansen, 2008).

In this regard, the intentions of the FBVs are thus deemed as inferior to the greater outcomes of the organisation, which at the helm are the transformation of society (Christiansen, 2008). Tunehag (2006) suggested these businesses operate within three spheres and dimensions including a financial, social and spiritual bottom-lines, thus referring to the inter linkages between these dimensions in order to carry out the performance of the FBV. These are thus expressed in the figure below, which in the next section of this chapter will be used to understand and characterise the intentions of these faith-based entrepreneurs.

Figure 3: The dimensions of faith-based enterprises



Source: Tunehag (2006)

2.5 The faith-based entrepreneur as a social entrepreneur

Social entrepreneurship (SE) is a dynamic field of study which offers a core understanding of the ways in which entrepreneurship carries out different outcomes, despite the context in which it takes place (Schumpeter, 1934). By offering a comparative analysis of the function of traditional business enterprises, it is suggested that social entrepreneurs are motivated by different intentions to discover and exploit opportunities (Mair & Noboa, 2006). Mair and Noboa (2006) categorised these characteristics into three different intentions, including: (1) social entrepreneurs discover a distinct and particular category; (2) social entrepreneurs pursue opportunities that may diverge from typical business approaches; (3) the intentions social entrepreneurs aim for involves social and economic outcomes (Mair & Noboa, 2006). Moreover, Zahra, Gedajlovic, Neubaum, and Shulman (2009) proposed that there were three different types of social entrepreneurs, which include social bricoleurs, social constructionists and social engineers. Social bricoleurs are entrepreneurs that act locally in an attempt to respond to locally discovered opportunities with accessible available resources outcomes (Mair & Noboa, 2006; Zahra et al., 2009). Many social entrepreneurs will start as social bricoleurs, however some may go on to realise that a specific need is more widespread and their solution is

scalable and therefore creates organisations with a wider scope, which sees the realisation of the entrepreneur becoming a social constructionist (Mair & Noboa, 2006; Zahra et al., 2009). Moreover, once these aspirations have been realised, the entrepreneurs are thus able to challenge the wider institutional structures acting as catalysts for social change, thus becoming social engineers (Mair & Noboa, 2006; Zahra et al., 2009). For the purposes of this research, faith-based entrepreneurs in Yeoville will be likened to social bricoleurs however, it is important to draw out the distinctions between the traits of traditional entrepreneurial qualities, as the aforementioned traits may not be exclusive to social entrepreneurs.

Business ethics, virtues and morality are used to assess the performance of an organisation through the ethics of the faith-based entrepreneur, as they are linked to how followers can be influenced in an organisation in order to work enthusiastically towards goals specifically identified for the common good (Parris & Peachey, 2013). For this study the operation definition of morality alludes to faith-based entrepreneurs who want to profitable, but only within the confines of sound legal and ethical precepts, such as fairness, justice and due process therefore suggesting the extension of social responsibility (Carroll, 1991). The theory of servant leadership emphasis on service to others and the recognition that the role of organisations is to create people who are responding to the growing perceptions that corporate leaders have become selfish and has thus identified a viable leadership theory to resolve these challenges and can provide a working definition of a faith-based entrepreneur (Parris & Peachey, 2013). First coined by Robert K Greenleaf (1972) who defined servant leadership as not just a management technique but a way of life with “the natural feelings that one wants to serve first” (Greenleaf, 1972 pp. 40). Greenleaf identified that servant leaders are distinguished by their primary motivation to serve (what they do) and their self-construction (who they are), and from this conscious choice of 'doing' and 'being' they aspire to lead (Parris & Peachey, 2013). The theory of servant leadership has thus been translated into the growing trends that are being practised by private and non-private organisations to conceptualise and measure organisational management (Parris & Peachey, 2013).

The theory of servant leadership provided six key variables of an effective servant-led organisation (Parris & Peachey, 2013). These included (a) values people—believing, serving, and non-judgementally listening to others; (b) develops people—providing learning, growth, encouragement and affirmation; (c) builds community—developing strong collaborative and personal relationships; (d) displays authenticity— being open, accountable, and willing to learn from others; (e) provides

leadership—foreseeing the future, taking initiative, and establishing goals; and (f) shares leadership—facilitating and sharing power (Parris & Peachey, 2013). Subsequently, Spears (1998) articulated this through the characteristics of servant leaders by offering an analysis of what the characteristics of a servant-leader are. Table 1 below offers a concise description of the performance of the workings of a servant-leader. For the purposes of this research, the characteristics proposed by Spears offers insight into the characteristics of the faith-based entrepreneur.

Table 1: The characteristics of a servant leader

Characteristics:	**Description:**
Listening:	Automatically responding to any problem by receptively listening to what is said, which allows them to identify problems
Empathy:	Striving to accept and understand others, never rejecting them, but sometimes refusing to recognize their performance as good enough
Healing:	Recognizing as human beings they have the opportunity to make themselves and others 'whole.'
Awareness:	Strengthened by general awareness and above all self-awareness, which enables them to view situations holistically.
Persuasion:	Relying primarily on convincing rather than coercion
Conceptualization:	Seeking to arouse and nurture theirs' and others' abilities to 'dream great dreams.'
Foresight:	Intuitively understanding the lessons from the past, the present realities, and the likely outcome of a decision for the future
Stewardship:	Committing first and foremost to serving others needs
Commitment to the growth of people:	Nurtures the personal, professional, and spiritual growth of each individual.
Building community:	Identifies means of building communities among individuals working within their institutions, which can give the healing love essential for health

Source: Spears (1998)

Similarly, Drayton (2002) suggested that social entrepreneurship is premised on altruistic motivations in order to change society by a small percentage of the population (Mair & Noboa, 2006). Faith-based entrepreneurs therefore have similar behavioural attitudes that have been associated with social entrepreneurs. The behavioural attitudes of these entrepreneurs are adopted by social entrepreneurs

and faith based-entrepreneurs. These include: the courage to accept social criticism, less failure anxiety, receptivity to the feelings of others, perseverance, communication skills, an ability to appear trustworthy, the ability to satisfy customer or needs of the congregation, goal orientation, creativity and working capacity, which as articulated in the Table above, can be understood to be overlapping with the traits of servant leaders and faith-based entrepreneurs (Mair & Noboa, 2006).

Moreover, the application of empathy is fundamental to the performance of the FBV, as the ability to share in other's emotions or feelings drives the social mission of the FBV. However, in order to map social entrepreneurship in relation to the intentions of the leaders of faith-based organisations, it is important to understand that social entrepreneurs are ordinary people that have specific traits and skills. Thompson (2003) suggests that vision and courage are distinctive traits when implementing a social venture, as they are able to fundamentally create a powerful new system and change ideas of the ways in which things are done. However, the distinct traits and behaviours of entrepreneurs and their backgrounds are paramount to triggering the desirability of launching a social enterprise (Prabhu, 1999). Furthermore, the context in which the social entrepreneur finds themselves or their exposure to social issues and the creation of supporting networks are fundamental in the process formation of the social entrepreneurial intentions (Mair & Noboa, 2006). Furthermore, Ajzen (1991) offered an assessment on the ways in which intentions can be explained through attitudes towards behaviour, which are subjective norms and perceptions of behavioural control (Urban & Teise, 2015; Ajzen 1991). The theory of planned behaviour implies that individuals can perform specific behaviours if their understanding of that behaviour is predicated by positive outcomes, and if there are resources and opportunities which are available (Urban & Teise, 2015; Nicholls, 2011; Ajzen 1991). However, the intentions can be changed by delays as new information emerges which may prevent the performance of the behaviour (Ajzen, 1991).

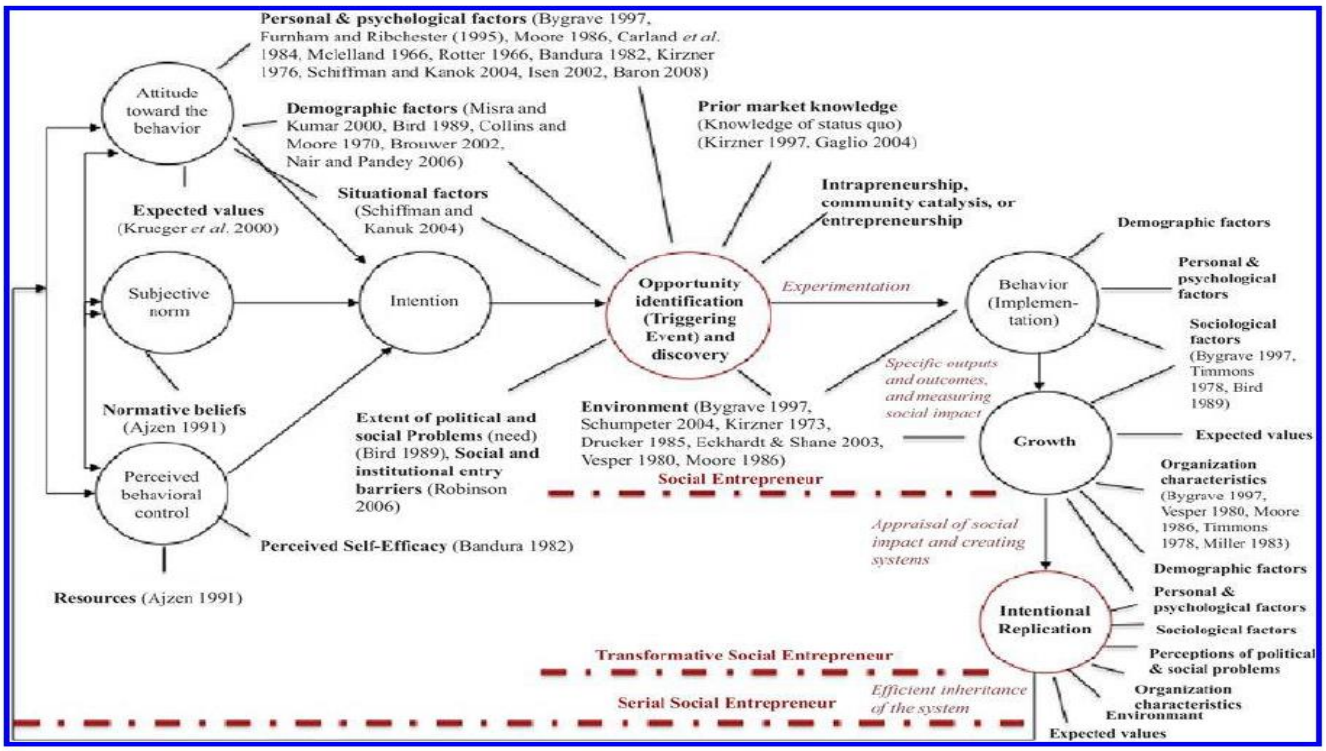
The model considers that the antecedents of these attitudes are based on the following:

- The attitude towards the act depends on the expectations and beliefs of outcomes
- The subjective social norms depend on the expected support from others
- The perceived feasibility connects conceptually with self-efficacy, with the perceived ability to execute the target behaviour.

Looking at all these characteristics in the context of the study, it can thus be suggested that the intentions of establishing social opportunities to create a social venture are defined by pre-existent notions such as empathy and moral judgement, which was articulated by Mair and Noboa (2003)

using [Figure 4], which in essence is the basis of the faith-based entrepreneur.

FIGURE 4: A Model of Social Entrepreneurial Intentions



Source: Mair and Noboa (2006)

2.6 Opportunity recognition for faith-based entrepreneurs

A Fatoki and Patswawairi (2012) looked at the various ways in which immigrant entrepreneurs can help and contribute to employment, poverty alleviation and economic growth in their host countries. According to the 2015/2016 Global Entrepreneurship Monitor (GEM) report South Africa has maintained persistently low levels of entrepreneurial activity relative to other countries participating in the report (Herrington & Kew, 2016). Entrepreneurial activities in South Africa have declined by almost 30% when compared to 2013, meaning that entrepreneurial intentions in South Africa are significantly lower than any other African region as a whole (Herrington & Kew, 2016). The regional average is 3.6 times higher than South Africa while the average for the efficiency-driven economics in the GEM survey is more than double South Africa's score (Herrington & Kew, 2016). South Africa's Total Early-Stage Entrepreneurship (TEA) was 9.2% in 2016, half of the rate the regional average for Africa (Herrington & Kew, 2016). Moreover, the establishment business rate is significantly lower than the average for efficiency–driven economies which is at 8% being more than

double South Africa's rate of 3.4%, with only two thirds of South African entrepreneurs in 2015 being opportunity-driven, making it the lowest opportunity score since 2011 (Herrington & Kew, 2016). However, necessity-motivated entrepreneurs were up by 18% compared to 2014, highlighting that in South Africa poor economic growth and high unemployment over the past few years is taking its toll and immigrant entrepreneurs from other parts of the region apply their entrepreneurial abilities in South Africa, a critical discussion for the purposes of this study.

As mentioned above the context of this study is within a community that is imbued with a number social-ills, which seemingly provides the opportunity for entrepreneurial activities to take place and given the large immigrant population from other regions in Africa, Yeoville thus becomes the perfect host for extensive entrepreneurial activity to take place. However, the recognition of these opportunities becomes fundamental, as entrepreneurial opportunities come from the external change that makes it possible to do things that have not been done before, or to do something in a more valuable way (Urban, 2015; Schumpeter, 1947). Moreover, one of several factors that have influenced the growth of opportunities and entrepreneurial ventures has been unemployment as organisational redundancy has pushed many people into self-employment (Urban, 2015; Schumpeter, 1947). An opportunity, in this context, is thus defined as 'a chance to improve an existing situation or create new possibilities, in order to address the gap that has been left in the market by those who currently serve, representing the potential to serve customers better' (Urban, 2015, p155). Entrepreneurship can thus be understood as an activity that involves the nexus of two phenomena, namely the presence of lucrative opportunities and the presence of enterprising individuals (Urban, 2015). The individual-opportunity nexus suggests that entrepreneurial opportunities emerge from market disequilibrium, as well as the differences that people have in their expectations, beliefs, awareness and knowledge about the relative future of resources (Urban, 2015; Kirzner, 1973). Looking at this study in context, it can therefore be suggested that individuals, specifically immigrants from other regions in Africa, have identified opportunities within Yeoville, hence the burgeoning of FBVs within the community, compared to the South African's lack of investment within this business area. Two theories, namely the signal detection theory (SDT), and the regulatory focus theory (RFT), have been identified to offer comparisons between entrepreneurs and how they identify the opportunities available to them. SDT is a mechanism that entrepreneurs use in order to look for opportunities, to determine whether an opportunity is available or not (Urban, 2015; Baron, 2004). Moreover, SDT suggest that there are many factors that determine the rate at which individuals experience hits and misses, which is a fundamental feature in identifying opportunities as entrepreneurs are motivated to recognise

opportunities that actually exist (Urban, 2015; Baron, 2004).

Subsequently, RFT considers the factors that determine how entrepreneurs can regulate their behaviour in order to achieve their desires (Urban, 2015; Baron, 2004). Furthermore, the combination of the SDT and RFT theories allows researchers to understand the process of opportunity recognition, as it suggests that entrepreneurs who have a focus on accomplishment will focus on recognising opportunities that exist and avoid failing to see opportunities that don't exist (Urban, 2015; Baron, 2004). In the context of this study, the owners of faith-based ventures can thus be seen as opportunity identifiers who have recognised and evaluated the opportunities that are present within their community. Moreover, these faith-based entrepreneurs have been able to sense and perceive what the market needs while recognising and discovering the fit between a particular need and the resources while creating a new fit between the previously separate need and resources in the form of a business concept (Urban, 2015; Baron, 2004; Kirzner, 1973). However, the social networks are an important feature in opportunity recognition, as they allude to the entrepreneurs' alertness towards opportunity recognition. In this study, social networks are fundamental to the performance of the FBV, as it is through social networks that the FBV is able to make a significant social impact.

2.7 Social Capital

In order for immigrant entrepreneurs to make in-roads in their new communities, the social environment needs to provide a breeding ground for the establishment of their ventures (Fatoki & Patswawairi, 2012). In immigrant communities, entrepreneurship occurs as a result of disadvantage, as this group is subject to labour market disadvantage (Fatoki & Patswawairi, 2012). However, according to Orvis (1926), faith-based institutions are distinct change makers in the community borne out of the need for active leadership in the community on the behalf of other community institutions. The leader of FBVs are thus integral to providing the church with social cohesiveness, therefore suggesting that the networks of faith-based entrepreneurs, through social capital, is an integral function of the performance of the faith-based enterprise (Fatoki & Patswawairi, 2012). Social capital is thus a fundamental feature of growing market sizes that can provide profit-maximization as the unmet needs, which refers to the networks of relationships among people who live and work in a particular society, enabling them to function effectively (Galera & Borzaga, 2009). FBVs can thus can help build on the theories offered by social entrepreneurship which rely on social capital, as the main driver of the economic activities within the organisation, with the assumption that the congregation or "club" serve as the main investors of the organisation. According to the social capital

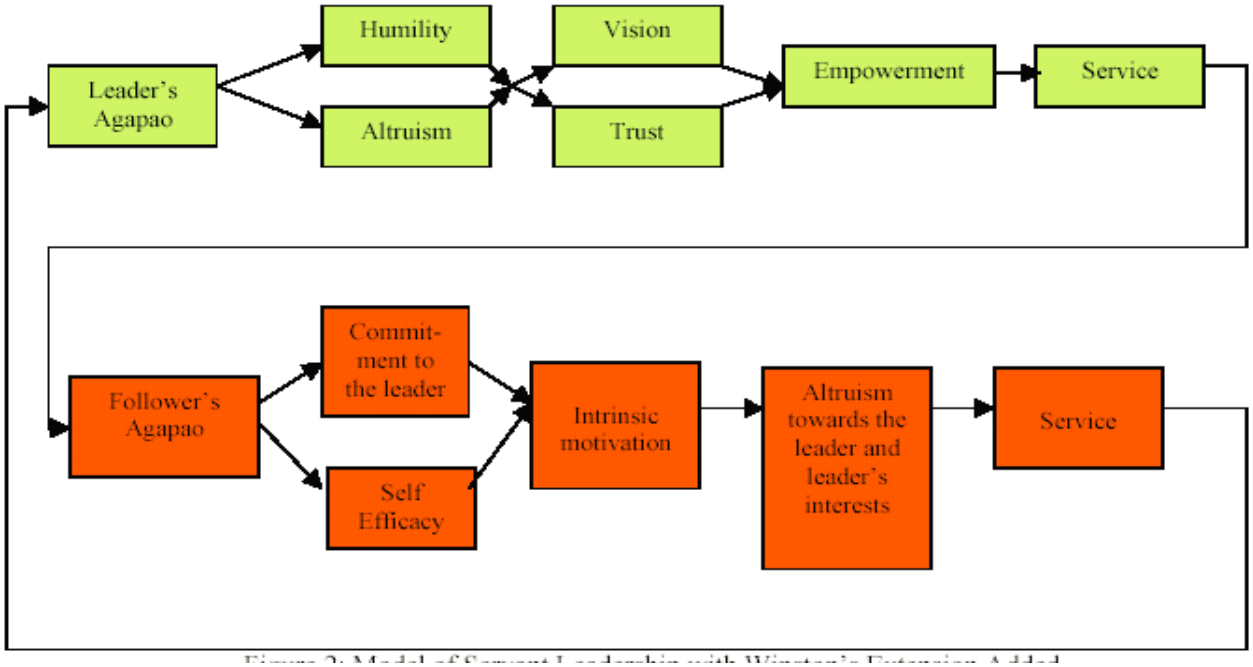
theory, social entrepreneurs and the enterprises they create enhance the cooperation between others through collaborative efforts (Estrin, Mickiewicz & Stephan, 2012). Through their work, social entrepreneurs are thus able to build on the collaborative efforts and relationships with various stakeholders, bridge diverse social groups and overcome social challenges (Estrin, Mickiewicz & Stephan, 2012). Similarly, FBVs adopt similar practises to aid in the function of their ventures, but more interestingly the investors of the venture (congregation) are also an extension of the venturer's social capital, which is to say that they are part of the social beneficiaries. Furthermore, the local church also performs the valuable function as a meeting place or a forum for the discussion of social problems (Stapleford, 1922). FBVs can thus be understood as a form of social enterprises and similar to social entrepreneurship as they have the ability to create new models for the provision of products and services that cater directly to basic needs that remain unsatisfied by current economic or social institutions (Mair & Seelos, 2005).

By drawing on the similarities with business enterprises, social enterprises recognises and acts upon what others miss, through opportunities to improve systems, create solutions and invent new approaches (Venkataraman, 1997). Unlike traditional entrepreneurship, social entrepreneurship sees the creation of social wealth as a by-product of economic value that is created by entrepreneurs (Mair & Seelos, 2005). However, for social enterprises the creation of social value creation is often the by-product that allows the organisation to achieve sustainability and self-sufficiency, as the economic value is often limited because the customers may be willing to pay a small part of the products and the services provided (Mair & Seelos, 2005). FBVs can thus be described as having similar characteristics in their daily operational activities, as they employ and adopt entrepreneurial approaches in order to earn income, presupposing that the social mission is explicit and essential through their distribution of religious indulgences (Galera & Borzaga, 2009).

However, the fundamental feature in the performance of an organisation at which the servant-leader is at the helm is determined by what Nwogu (2004) described as the "followership" which is used to describe a positional role where the followers freely support the leader's vision-driven directive actions in an active and effective manner, thus drawing on the fundamental approach of social capital (Nwogu, 2004). Companies such as US-based department store retailer Nordstrom, which practices servant leadership, was recognised as one of the most admired companies, through its practise of servant leadership in *Fortune* magazine's annual survey of top employers (Akhtar, 2013). Therefore suggesting that the organisational performance of any business is largely dependent on the ability of

its members' abilities to ensure that the growth of the business is maintained and is largely driven by the contribution of its "followership" or the social capital. This research will suggest that in order for FBOs to achieve their missions, there has to be a correlation with its members in order to capitalise on the opportunities which are given to the venture. The performance of their employees is thus critical and in the case of this research will be positioned against the backdrop of FBV's performance, and the correlation of leader service and organisational commitment, as explicitly discussed in Winston's (2003, pp.6) model.

Figure 5: Winston's Extension of Patterson's Servant Leader Model



Source: Winston (2003, pp.6)

2.8 Business growth and the Social Enterprise

Understanding the function of firm growth may provide insights into the competitive process, strategic behaviour and the evolution of market structure and the growth of the economy (Carpernter & Petersen, 2002). Enterprise growth has been a particular area of interest when looking at the role of small and medium enterprises, to suggest that enterprises go through many stages of growth, which are typically referred to as life cycles, which all may contribute to the success of the organisation and thus have a bigger impact on the community in which it serves (Gupta, Guha & Krishnaswami, 2013). When looking at the precursors to this growth, it is suggested that various agencies contribute to the success and growth of the enterprise (Gupta, et al, 2013). Growth in this regard is typically defined

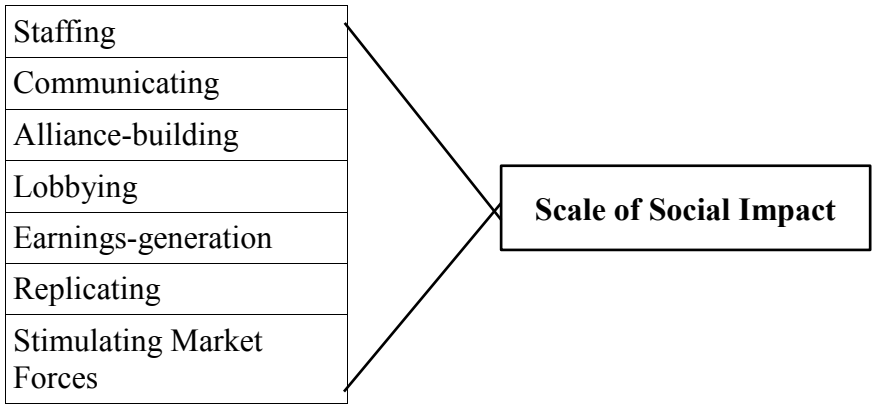
in terms of the revenue generation of the enterprise, value addition, the expansion in terms of volumes of the business (Gupta, et al., 2013), which is measured in terms of the position of the product, as well as the goodwill of customers (Gupta, et al., 2013). However, there are a number of social and institutional entry barriers to the social sector markets as these entry barriers represent and have potential to influence how fast and quickly a business can grow (Gupta, et al., 2013; Robinson, 2006; Dees et al., 2004). Economist John Bates Clark was the first to write about the "potential competition" to address the fundamental issues that come with the economies of scale and scope, which for social enterprises is fundamental to survival (Dees, Anderson & Wei-Skillern, 2004). According to Robinson (2003) the types of barriers that exist include: economic, social, institutional as well as cultural barriers. The economic entry barriers are defined as the investments in a business that have built up the technology resources and competitive advantage where it is difficult for others to compete (Gupta, et al., 2013; Robinson, 2006). Subsequently, the social barriers prevent an entrepreneur from using the social network of relationships that exist within a market to her advantage, whereas the information is communicated and delivered through the networks, which may be a major deterrent to market entry, especially for new ventures (Dees et al., 2004). The institutional barriers that prevent an entrepreneur from knowing and accommodating the rules will be discussed in a latter part of this research, as they form the basis of the order and assist in the smooth interactions among actors.

These institutions can be public or private in their source of centralised or decentralised in their making (Gupta, et al., 2013; Robinson, 2006), however, in the social market the interdependence of the public and private-decentralised form is of importance to strategy and entrepreneurship (Robinson, 2006). Formal institutions are perhaps critical actors in ensuring that the barriers to entry occur, however the smooth transactions between actors tends to smooth the transactions between the actors, as the formal institution barriers may deter entry into a market if the market does not have the appropriate institutions to encourage entrepreneurial activity (Gupta, et al., 2013; Robinson, 2006). As the governmental systems, laws, financial markets and the lending institutions ensure the smooth transactions between actors. Lastly, the cultural entry barriers are often identified through the informal institutions, where cultural norms are the attitudes, beliefs and the expectations about behaviours in a specific market (Gupta, et al., 2013; Robinson, 2006). These cultural barriers can manifest themselves in various ways. This therefore suggests that the larger and better resourced non-profit organisations are more likely to benefit from the enabling environment because of the capacity to comply with the regulatory requirements. Moreover, small emergent community-based organisations on the other hand are unable meet to the minimum requirements, which typically results in them

working around the regulatory environment (Gupta, et al, 2013; Robinson, 2006).

The key challenge for social entrepreneurs however is how to scale the impact efficiently and effectively (Bloom & Smith, 2010). The SCALERS model, draws on the previous strategic management, organisational behaviour and marketing to identify the seven potential drivers of scaling social impact (Bloom & Smith, 2010). The drivers of this model [Figure 5] are Staffing, Communicating, Alliance-building, Lobbying, Earnings-generations, Replicating and Stimulating market forces, thus forming the acronym SCALERS.

Figure 6: The SCALERS model



Source: Bloom & Smith, 2010

These drivers are fundamental in understanding the ways in which social entrepreneurs, or in the case of this research faith-based entrepreneurs, help guide towards effective strategies for scaling and to draw in part on theoretical thinking and empirical work conducted within the fields of organisational behaviour (Bloom & Smith, 2010). According to Dees (2008, p.18) scaling is defined as "increasing the impact a social-purpose organisation produces to better match the magnitude of the social need or problem it seeks to address." As the acronym suggests:

S: Staffing refers to the effectiveness of the organisation at filling its labour needs, including the managerial posts with the people who have the requisite skills for the needed positions, whether they be paid or volunteers (Bloom & Smith, 2010). This suggests that when organisations are able to effectively recruit and develop human capital through a combination of an employee and volunteer labour pool, then the social entrepreneurial organisation should be better positioned to scale its social

impact (Bloom & Smith, 2010).

C: Communicating refers to effectiveness of the organisation to persuade key stakeholders that are able to change their strategy (Bloom & Smith, 2010) as the organisation's communications have been successful at creating attitudes or behaviours that are favourable towards the organisation's programmes among partners, consumers or donors (Bloom & Smith, 2010).

A: Alliance-building refers to the ability of the organisation to forge partnerships, coalitions, joint ventures and other linkages in order to bring about the desired social changes. A high value on this, suggests that the organisation does not try to do things by themselves but instead seeks the benefits of unified efforts (Bloom & Smith, 2010). Therefore suggesting the organisation's capability of alliance-building allows a social entrepreneurial organisation's to scale its social impact with the assistance of other organisations (Bloom & Smith, 2010).

L: Lobbying this terms refers to the way in which an organisation is able to advocate for the government actions that may work in its favour (Bloom & Smith, 2010; Bloom & Chatterji, 2009). Furthermore, the other forms of capital, political capital can be used by social entrepreneurial organisations to scale the social impact, thus suggesting that organisations that are skilled at the development of political capital should realise increased scaling (Bloom & Smith, 2010; Bloom & Chatterji, 2009).

E: Earnings-generation refers to the generation of a stream of revenue that exceeds its expenses, which suggests that the earnings-generations emerging from earned-income efforts, donations, grants, sponsorships, membership fees, investments and or other resources will enable the social entrepreneurial organisation to have sufficient financial capital to scale social impact (Bloom & Smith, 2010; Bloom & Chatterji, 2009).

R: Replicating this considers the way in which an organisation can reproduce the programmes and initiatives that have originated; a high value with this construct suggests that the services, programmes and other efforts of the organisation can be copied or extended without a decline in quality, using the training, franchising and contracting in order to ensure quality control (Bloom & Chatterji, 2009).

S: Stimulating market-forces: suggests that the organisation can create incentives that encourage people or institutions to pursue private interests while also serving the public good (Bloom & Chatterji, 2009). This suggests that the organisation would have been successful at creating markets for offerings, such as micro-loans in order to relate the creation of the financial capital which in return provides financial capital for scaling (Bloom & Chatterji, 2009). For the purposes of this research, SCALING will be used to assess the social impact that the FBVs have made within Yeoville, using each of the concepts provided in the above to discuss the social impact that FBVs have made in the

community.

2.9 Policies supporting social enterprises and faith-based organisations

The ability of organisations to respond to the real instead of the perceived needs of poor and marginalised communities indicates that there is a direct need for the creation of an enabling environment which is often driven by policy. The creation of policy to enable the performance of organisations which address the social needs of their respective communities, suggests that there is common ground between government and social organisations in their commitment to reduce poverty and promote human development. The establishment of an organisation as enshrined by the Constitutions of the Republic of South Africa suggests that individuals have the right to form an organisation (Department of Social Development, 2012). Therefore the rights to freedom of religion, belief and opinion; of expression and of associations as contained in the Bill of Rights (Constitution) are essential for the formation of non-profit organisations. This means that everyone has the right to associate with other people and form organisations and to express themselves in whatever way they choose provided that this is done within the law (Department of Social Development, 2012). The policy framework for non-profit organisations law offers a blanket term to define FBOs as a civil society organisation, which is used to refer to all types of non-profit organisations, that embrace diversity of spaces, actors and institutional forms which vary in their degree of formality, autonomy and power (Department of Social Development, 2012). As the non-profit sector is defined by a variety of organisations of different sizes and shapes across the political, economic and social spectra of society, furthermore the social forms of organisations working tirelessly on the social fabric of society where the markets have failed or where government falls short (Department of Social Development, 2012). South African government has thus enacted the Non-profit Organisations Act 71 of 1997 (NPO Act), as part of the legal framework to create an enabling environment for the non-profit sector.

According to the Department of Social Development (2012) the legislation was conceived to transform society and was a result of a lengthy process of legislative reform initiated by civil society and negotiated with government (Department of Social Development, 2012). Therefore, the NPO Act mandates the Department of Social Development to create an administrative and regulatory framework within which non-profit organisations can conduct their affairs by providing a voluntary registration facility. However, in relation to this research this becomes problematic as most FBOs in Yeoville are not registered with the Department of Social Development. Yet, it becomes clear that FBOs, despite having links to social entrepreneurship have not been able to sustain and maintain their

functions as social organisations, due to limited funding, resembling similar characteristics of social ventures that many start-ups may find themselves in (Lehner, 2013). Therefore suggesting that if registered, FBVs would rely heavily on donations or state funding in order to perform their duties in shifting and changing the status quo within their respective communities. By adapting to a model, Lehner (2013) suggests that the debt from investors such as government agencies, through subsidies, grants and credit in order to improve the rating of the organisation, is highly competed for (Lehner, 2013). However, he notes that the availability of this funding is only realised at certain stage of the organisations growth (Larralde, 2012). According to Larralde (2012) the accessibility of funding through government agencies is only realised when the organisation's has been identified for high importance for social desirability projects that can be run sustainably with a managerial attitude, but would be attractive for the traditional investors and entrepreneurs (Larralde, 2012). However, the dilemma in this research occurs as most of the FBVs have not fully realised the growth of their organisation and thus are still in the early stages of their business, where they are heavily reliant on a concept called "bootstrapping" or "donations".

Bootstrapping often occurs in the early stages of the organisation, when the motivations of the stakeholders and entrepreneurs are high and based on personal traits (Larralde, 2012). Furthermore, bootstrapping requires the use of capital management in order to start a business, together with a strict eye on expenses, as typically used by small social entrepreneurial initiatives (Lehner, 2013; Larralde, 2012). Larralde definitions suggests that donations are given once the social organisation has an honorary element, but tends to be subject to scarcity as the competitive landscape intensifies (Larralde, 2012). Moreover the scholar suggests that while the donation is given for free, the donors expect a certain type of reward. For the purposes of this research, donations will be understood as the "tithes" and the "offerings" which the FBV offers, suggesting that the reward in this case would be a spiritual gain or could be done through creating a noble feeling or a better standing in society (Larralde, 2012).

2.10 Critiques of faith-based ventures as a function of social entrepreneurship

Admittedly, there are a number of issues associated with understanding the proliferation of faith as an enterprise. However, by looking at FBOs as a function of social entrepreneurship, we can identify and perhaps even qualify the performance of FBOs within the context of a formalised market society. Furthermore, research indicates that there is a clear problem with a "one size fits all" approach as the legal framework for non-profit organisations lacks recognition of different categories of what informs

non-profit organisations. Furthermore, understanding the clergy as management of the FBO is critical to understanding the ways in which the FBV is operated, as the engagement with the community, suggests that there are certain regulatory frameworks that the clergy has to adhere to in order to align with the regulation accordingly. However, in the case of this research it provides a certain tension, as the clergy in this case is not South African and therefore have not familiarised themselves with the regulatory environment, which is further affected adversely by language which is either in English or one of the eleven official languages, thus suggesting that culture in this case can limit the scale of impact of the social enterprise. Furthermore, FBOs may for example, only have a loose connection with a religion or may be explicitly religious in all they do.

2.11 Conclusion of the Literature Review

This section presents the literature review that is relevant to the subject being investigated. The presented literature responds to research problems raised and summarises how previous studies investigating aspects of the same or similar subject tackled their research. Literature indicates that faith-based ventures are social change agents, in the establishment of employing value systems to drive the performance of the faith-based organisation as a social enterprise and will thus seek to answer the following questions:

RESEARCH QUESTION 1:

How do faith-based organisations operate as social enterprises?

RESEARCH QUESTION 2:

How do altruistic motivations determine the establishment of faith-based organisations?

RESEARCH QUESTION 3:

What factors influence the entrepreneurial intent of the founders of faith-based organisations and the social and economic outcomes of the organisations?

RESEARCH QUESTION 4:

How does the performance of the faith-based venture associate with the funding of faith-based organisations?

RESEARCH QUESTION 5:

How does opportunity recognition for social entrepreneurship for FBOs produce an effect within the community and the organisation that could have a larger systemic impact?

RESEARCH QUESTION 6:

How would government subsidies aid the performance and function of the social mission of the FBV's?

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

Research methodology refers to the methods of collection of data for the research (Cooper & Schinder, 2006). Therefore this section outlines the qualitative research design which has been used to conduct the study in order to achieve the research objectives, including research design, population of the study and data gathering and analysis techniques to be applied to discover the way in which FBVs are an extension of social entrepreneurship. The primary source of information is based on the qualitative research methods, through in-depth face-to-face semi-structured interviews with the leaders of faith-based organisations to discover the meaning that the leaders give to events they experience through their FBVs (Welman & Kruger, 2001). Furthermore, this research is inductive in nature as it is aimed at understanding the phenomenon of FBVs, due to the information in this field. The semi-structured interviews pose specific questions, which may be useful in providing an understanding of the role of FBVs as a function of social entrepreneurship (Welman & Kruger, 2001).

3.2 Philosophical Foundation

The epistemological foundations of this research will be based on a constructivist approach in order to explain reality as a product of the human experience, through its interactions with the real world; however it accepts that reality is a construct of the human mind, therefore it tends to be subjective (Andrew, Pedersen, & McEnvoy, 2011). However, in order to understand human perceptions, one of the main requirements of the constructivist approach is the establishment of a reciprocal and communicational ground between the researcher and the participants, which would lead to the establishment of a theory to construct the meaning (Cohen & Manion, 1994). Through the generating of this relationship between the researcher and the participants, it is an attempt at generating a context-bound understanding of research (Cohen & Manion, 1994). However, the difficulty in constructivist research is showing that the views of the participants are not taken out of context by the researcher for their own interpretation (Andrew, 2011). The methods of this approach are often open-ended questions, emerging approaches, and text and images data.

Using this approach, this research will use data that is collected from participants to generate meaning, while focusing on a single concept of faith-based organisation and their function as a social enterprise in order to add personal value in order to reflect the constructivist epistemology (Andrew et al., 2011).

Furthermore, Stake (1995) suggests that most qualitative researchers nourish the belief that knowledge is constructed rather than discovered, as the paradigm relies on understanding the notion that all social reality is constructed, created or modified by the social players that are involved. Therefore, looking at this research in context it is important to understand that the constructivist paradigm will be used to examine and understand the ways that faith-based entrepreneurs see themselves within the greater context of society and thus understanding this role within society. Moreover since constructivist researchers tend to rely on participants viewpoints about the situations under investigation, the interview-based research remains interpretative (Mojtahed, Nunes, Martins & Peng, 2014).

The position of interpretativism believes that reality is a variation and is relative (Hudson & Ozanne, 1988). The multiple realities depend on other systems for meaning, which make it difficult to interpret the fixed realities, as knowledge in this regard is socially constructed rather than objectively determined and perceived (Hudson & Ozanne, 1988). Using the interpretivist paradigm, this research will interpret the meanings in human behaviour rather than offering a generalisation to predict the causes and the effects, meanings and the reasons for other subjective experiences which are time and context-bound (Hudson & Ozanne, 1988). In terms of analysis, the interpretive theoretical perspective provided a framework in this research for understanding the ways in which faith-based entrepreneurs organise themselves within the context in which they see themselves. Moreover, the constructivist paradigm examines and understands the researcher's perceptions and experiences with reducing barriers to learning in their buildings (Hudson & Ozanne, 1988). In the case of this research, six faith-based entrepreneurs in-depth lived experiences were examined in their natural habitats in an attempt to understand and construct the meaning of participants' through the examination of their lived experiences within their community.

3.3 Research Design

Research design is defined as the plan and structure of the investigation put together in a manner in order to obtain answers to research questions (Cooper & Schindler, 2006). For the purposes of this research, interviews were be used as the main instrument for collection of data. According to Ritchie and Lewis (2003) and Gillham (2000) the "interview" is a managed verbal exchange which depends on the communication skills of the interviewer (Clough & Nutbrown, 2007). For this research study, semi-structured interviews were chosen based on the following reasons:

- It provides the opportunity to generate data;

- Language use by participants is essential for gaining insight into their perceptions and values; contextual and relational aspects were seen as significant to understanding others' perceptions;
- Data generated can be analysed in different ways to understand intentions and the behaviours of faith-based entrepreneurs.
- Offers insight to the researcher to form an in-depth analysis on the ways in which the research can be utilised to understand the function of FBVs.

According to (Patton (2002) and Seidman (1998) a qualitative approach is warranted when the nature of research questions requires exploration (Stake, 1995). Qualitative research questions often begin with an enquiry into the *how* or *what*, so that the researcher can gain an in-depth understanding of what is going on relative to the topic. For the current study, participants' experiences with FBVs performances as social ventures were explored following *what* questions: (a) To what extent are faith-based organisations organising themselves as social enterprises? (b) To what degree is the relationship between the establishments of faith-based organisation is based on altruistic motivations? (c) What is the entrepreneurial intent moderating the relationship between the founders of faith-based organisations as well social and economic outcomes of the organisations? Furthermore, according to Strauss and Corbin (1998) the researcher is able to explore phenomena, such as feelings or the thought processes that are difficult to learn through conventional research methods. For this particular study, the perceptions and lived experiences of FBVs entrepreneurs and their intentions was explored to understand the impact of FBV (Strauss & Corbin, 1998). Moreover, qualitative research methods are the best approach when studying phenomena in their natural setting (Denzin & Lincoln, 2000; Dodge, 2011), therefore for the purposes of this research, sit down face-to-face interviews were conducted on the FBVs premises. The qualitative research methods therefore emphasize the researcher's role as an active participant in the study, looking at this research in context the researcher was the key instrument in data collection and the interpreter of data findings (Stake, 1995). Furthermore, the techniques used to obtain additional information from the respondents, lies in the strength of the examination of the narrative accounts (Silverman, 2011). Silverman (2011) suggested that qualitative interviewing produces accounts which examine the intertwined nature of situations that investigate insights into the cultural frames of the experiences, using purposive sampling, and systematic and concurrent data collection and data analysis procedures (Silverman,2011).

3.4 Population and Sample

Population is defined as the total collection of elements about which the inferences can be made (Cooper & Schindler, 2006). The population of this study will be all the FBVs in Yeoville as defined by the Republic and legislated in South Africa. According to data collected from the Yeoville-based African Diaspora Forum, there are about 54 faith-based organisations within Yeoville [Appendix C], which were registered with the immigrant advocate group. However, for the purposes of this particular study, the population will be 6 faith-based entrepreneurs of faith-based ventures were interviewed using qualitative methods, which were collected over a period of three months, starting from the 1st of December 2016 to 7th February 2017. The past month was used to analyse the data that has been collected. Through a voluntary and anonymous process respondents were asked to partake in face-to-face interviews guided by an interview schedule to usher them through to the nuances of the study. Using a sample of 6 FBVs the study considered the following:

- The response from the majority of the population, offers insight on the function of the faith-based venture as a social enterprises
- All the faith-based entrepreneurs were male, which makes the study susceptible to a number of biases, which will be discussed in a later section of the study.
- All the participants were non-South Africans which made issues around identity particularly vulnerable, especially considering that most of them are in South Africa under refugee status.
- The participant's background is imperative in understanding the performance of their FBVs and the extent to which the organisation can be scaled out up order to have a significant social impact.

In terms of the purposes of the study, the main sub-population that is central to the research is the founders of FBVs, who for ease of reference are referred to as faith-based entrepreneurs. These entrepreneurs run mostly Christian faith-based enterprises, thus suggesting that because the population of the study is primarily Christian, this study unintentionally assesses the performance of FBVs in the context of Christian faith. Moreover the gender disparities, drawing on a comparison between male and female-based faith-based entrepreneurs, cannot be assessed as all the participants in the study are male. Moreover, this study is conducted to the exclusion of the congregation, (who for the purposes of this research are referred to as the "investors" or the "social capital" for the FBV) were not interviewed as the study wanted to saturate the ideas among the FBV enterprises. Lastly, other groups that were excluded were the social enterprises that the FBVs had either worked with or were currently in partnership with, as responses may have been biased to either the FBVs or the social

enterprise depending on the relationship, therefore exposing the research to a number of vulnerabilities in terms of the validity and reliability of the study. Therefore for the purposes of this study can therefore be suggested that maximum variation sampling

3.4.1 Sample description and sampling method

In a non-probability sample, participants are intentionally selected to reflect the particular features of the groups within the sampled population (Ritchie & Lewis, 2003). Moreover, it is important to note that the sample is not intended to be statistically representative; however the characteristics of the population are used as the basis of the selection (Ritchie & Lewis, 2003). Thus, using this approach the features or the characteristics are chosen because they have particular characteristics which will enable detailed exploration and understanding of the central themes which the researcher intends to study (Ritchie & Lewis 2003). Using this study as an example, the researcher deliberately sought faith-based entrepreneurs to assess their social function in relation to their community initiatives. Purposive sampling is chosen to represent a location or type in relation to a key criterion, which in this study was Yeoville as a largely immigrant community who are deeply enterprising, thus showing the spate of emerging FBVs within the community.

For the purposes of this study homogeneous sampling which is an extension of purposive sampling considers the similarities between the subjects that share similar characteristics or traits, in terms of gender, background and occupation (Patton, 2005). A homogeneous sample is thus often chosen when the research question that is being address is specific to the characteristics of the particular group of interest, which therefore is subsequently examined in detail (Patton, 2005). Furthermore, qualitative samples are usually small in size, as the study which is being researched needs to only appear once in order to be critically studied and analysed, compared to a surplus of data which would be unmanageable to conduct and analyse hundreds of interviews and observations (Ritchie & Lewis 2003). For this research 6 faith-based entrepreneurs were interviewed in order to understand the extent of the FBV as a social enterprise. This research will thus use purposive sampling as a tool for selecting participants of faith-based organisations functioning as social enterprises, (Patton, 2005). The research that is available on other faith-based enterprises that share similar characteristics contrasting their entrepreneurial behaviour in the establishment of faith-based organisations will be used, in order to fully grasp the ways in which the types of social phenomena can be analysed to link it to their entrepreneurial intent.

The data points for this study intends obtaining is the number of members in a congregation and the sources of funding, to assess the impact and scalability of the social enterprise (Bloom & Smith, 2010), and thus establishing the degree to which FBVs function as profit and non-profit organisations. The study was conducted in Yeoville due to a largely migrant community, where foreign nationals, and thus according to research by the City of Johannesburg, are inclined to establish ventures, in this context faith-based ventures as start-up ventures.

3.5 The Research Interview

An interview schedule will be used to guide the researcher and the research assistant as a means of understanding these ventures as a function of social enterprise, the research thus measures the performance of the FBV and its performance as a social enterprise relying on a qualitative data analysis. The interview schedule is a guided conversation between two people which includes three parts: (1) the opening, (2) the body, and (3) closing. The body of the interview schedule allows the respondents to feel welcomed and relaxed, whilst indicating the objectives and the topic of the interview (Helzer & Robins, 1988). The body of the interview lists the topics that are covered and the potential questions that will be asked. For the purposes of this research, the scheduled interview allowed the researcher to probe the answers and adapt the situation under which the interview is conducted.

The aim of a qualitative research interview covers a range of approaches to research interviewing (Cassel & Symon, 1994). The goal is to see the research topic from the perspective of the interviewee in order to understand the reasoning of the interviewee (Cassel & Symon, 1994). According to Cassel and Symon (1994) qualitative research interviews have the following characteristics: a low degree of structure imposed by the interviewer; a number of open questions; a focus of 'specific situations and action sequences in the world of the interviewee' rather than abstractions and general opinions. Furthermore, for the purposes of this research the study adopted an open-ended interview, to understand the ways in which faith-based entrepreneurs see themselves in the social context in which they find themselves. The use of open-ended interviews allowed the researcher to follow a set of order, however more of the questions are open-ended as the flexibility in order groups are asked as these interviews tend to focus on factual information and general evaluative comments. Furthermore, drawing on the key characteristics of the relationship between the interviewer and the interviewee, this actively shaped the course of the interview, rather than passively responding to the interviewer's

questions. The ethical considerations of the research process have been detailed in the informed consent that each of the participants signed and where talked through the research process (Ritchie, 2003). However, for the purposes of this research participants were aware and were comfortable in stating the name of their FBV that was to be used as identification in the research paper, despite personal identification being omitted. Furthermore, an elite interview with a social entrepreneur, who has established her own faith-based venture Wendy Luhabe was interviewed for the following purposes:

- To corroborate what has been established from other sources, as means to confirm information that has already been collected from other sources, therefore in this case the interviews contribute towards the research goal of triangulation, where data is collected and cross-checked through multiple sources to increase the robustness of the findings (Tansey, 2007):
- Establish what a set of people think, in order to be used for additive purposes in order to provide new information that will advance the research process.
- To make inferences about a larger population's characteristics or decisions, not only to gather new data about the beliefs or the actions of specific individuals, but also for the purpose or making inferences about the beliefs or actions of a wider group.
- To help reconstruct an event or set of events that are relevant to process tracing entails the conduct of the elite interviews in order to establish the decisions and the actions that lay behind an event or series of events.
- Furthermore, elite interviews can shed light on the underlying elements of political action that is not clear from analysis of political outcomes or other primary sources.
- Lastly, the strongest advantages of elite interviews is that they enable researchers to interview first-hand participants of the processes under investigation, allowing for researchers to obtain accounts from direct witnesses to the events in question.

3.6 Research Site

The site for this study was Yeoville, mainly Zabantu Primary School, a school yard which during the weekend is rented out to various FBVs, who change the times of the services to accommodate at least 4 services per hour. Other faith-based leaders asked to meet in neutral venues, such as the local fast-food eatery to sit down in order to establish rapport and trust with both the researcher and the research assistant. The researcher and the research assistant used this data as the basis for the organisations that should be assessed in order to understand the function of faith-based ventures as an aspect of social entrepreneurship. Furthermore, the nature of the study was to determine the linkages between

faith-based ventures and social enterprises, and the participating FBVs were interested in the results as there is no current database that examines the role of FBVs in relation to the context in which they find themselves. From the interviews with the participants many were able to gain access into partnerships with social ventures, particularly for organisations that rely on joint-ventures to expand and thus grow market share within the community. Furthermore, for the researcher this study allowed and gave space to a qualitative inquiry of a topical subject matter, as an attempt to understand the mushrooming of FBVs within this particular community. As seen in a recent Star newspaper article [Appendix C], the influx of illegal churches in Yeoville has been a point of concern for not only the City of Johannesburg, but also for the residents in the area. As this research seeks to achieve is to understand the relationship between the community of Yeoville and immigrants, while discussing their role as members of the society who create social impact.

3.7 Procedure for Data Collection

The methodological approach of this study is based on two approaches which include an interview schedule as a method of data collection and for analysis of the data using thematic analysis to identify the pattern or themes of interest. In respect of this research, data collection for interpretivist and constructivist paradigms have been based on interviews, observations, document reviews and visual data analysis of the FBVs involvement with social organisations within the community [Appendix E]. An interview schedule was used as a guide for the face-to-face interview with leaders of faith-based organisations. However prior to conducting the interviews with the leaders, the researcher familiarised the research assistant with the interview schedule, conducting "mock interviews" to gain a better understanding of the context of the study. Moreover, interviews with faith-based entrepreneurs where scheduled a week prior via text messages, which was followed up by a call. Furthermore, prior to the interview, participants were taken through informed consent, which the participants had to sign, as a precondition for participation in the study, according to Allmark, Boote, Chambers, Clarke, McDonnell, Thompson and Tod (2009):

- Consent should be given by someone competent to do so
- The person giving the consent should be adequately informed
- The consent given is on a voluntarily basis

Moreover, all interviews were recorded and all participants were informed that they were being recorded. Although some were initially hesitant, the researcher had to make the participants feel at ease, ensuring them that their individual identities, void of the FBV and personal information would

be protected. Furthermore, the research conducted for this study followed a uniform protocol to ensure that the interviews yielded data which are consistent with the study goals, which include:

- Understanding the participants' perceptions of and experiences with faith-based ventures as either mediators for social intervention or performing as social enterprises.
- Assessing the degree to which the growth of the venture has in influencing the social impact of the FVB, through its social entrepreneurial ventures.

Furthermore, the researcher as well as the research assistant, from the African Diaspora Forum, offered a report, as a summary after each interview with the leaders or interviewees of the religious organisation, as an analysis of the observations of the function of FBVs as a form of a social enterprise to draw parallels. Moreover, a visual data analysis [Appendix E], using images of the social organisations which churches have links with will provide visual evidence to prove the performance of the church as an extension of a social enterprise.

3.8 Data Analysis and Interpretation

Thematic analysis will be the main tool for the analysis of the data. Through the thematic framework data will be used to classify and organise according to the key concepts, themes and emerging categories (Ritchie & Lewis, 2003). Moreover, through the use of this tool of analysis data will be synthesised within the appropriate parts of the thematic framework in order to describe the processes in more detail (Ritchie & Lewis, 2003). Moreover, this research will identify the key initial concepts in order to note the dominating themes within the research. Data will then be labelled in accordance with the themes that emerge within the study, to create associations with the concept that is being presented (Ritchie & Lewis, 2003). In order to synthesise the data, a thematic chart will be created in order to refine the data for the purposes of analysis. As qualitative research, data is treated as referring to and representing phenomenon which will allow for the researcher in this case to interpret and analyse in order to understand the function of FBVs within a social setting (Silverman, 2000). However it is important to note that the data in this context represents the perceptions and experiences of faith-based entrepreneurs and their own interpretations of what the role of a social organisation should be. The process of analysing data in qualitative research requires an intensive involvement in generating the findings from the evidence that is collected (Ritchie & Lewis, 2003). The traditional approaches to qualitative data analysis that will be used for the purpose of this research includes: content analysis in which the content and the context of documents are analysed, while the themes are identified, as the researcher focuses particularly on the way in which the theme is treated and presented, as well as the number of times that it occurs (Berelson, 1952; Robson, 2002; & Ritchie &

Lewis, 2003). Furthermore, the analysis is linked to outside variables such as the gender and the role of the researcher (Berelson, 1952; Robson, 2002; & Ritchie & Lewis, 2003). However, the policy and evaluation analysis will be employed to a minor degree in the research to target towards providing responses for 'answers' about the context for social policies and programmes and the effectiveness of their delivery and their impact in regulating the establishment of FBVs and whether there should be regulatory systems in place to address the lack of funding, while providing the basic social services (Ritchie and Spencer, 1994; Ritchie & Lewis, 2003).

For the purposes of the study, frameworks will be used as a method for analysing qualitative data, as it facilitates data management in all the stages that are involved within the analytical hierarchy of the study (Berelson, 1952; Robson, 2002; Ritchie & Lewis, 2003). Moreover, for this study thematic framework is central component as an analytical tool as it requires the categorization of tools to reduce the data for analytical purposes. With this research, interview transcripts [Appendix F] from individual interviews and photographs [Appendix E] in effect reduces the data for analytical purposes, which suggests that the main purpose of this study will concentrate on thematic summares of content gathered in order of "sensitizing concepts" - which give general references to empirical instances (Ritchie & Spencer, 1994; Ritchie & Lewis, 2003). The analytical process will include the data management, in which the raw data will be reviewed, labelled, sorted and synthesised; where the descriptive accounts will be ordered to identify the key dimensions, map the range and the diversity of the phenomenon to develop the classifications and the typologies thus building on the explanatory accounts where the researcher builds on the explanations about the data and the forms they take that are found and presented (Ritchie & Spencer, 1994).

3.9 Limitations of the Study

As qualitative research is mainly based on interpretive inquiry, methods of validation can contribute to the limitations of the study, as these are largely based on the researcher's interpretations of the meanings which are being produced. According to Hammersley (1992) researchers cannot have full access and independent and reliable access to reality, as reality is a construct of one's experiences. Therefore in this case, understanding the experiences of faith-based entrepreneurs as their own reality is based to a large extent on their own interpretations and the framing of their reality. Furthermore, the management of data of the study has many analytical tools summarising and synthesising the verbal interviews, which tends to be laborious task (Ritchie & Lewis, 2003). For this particular study, about three to four hours were dedicated to transcribing interviews which was more of an onerous

task as during one of the interviews a translator was present, which prolonged the transcription process. Furthermore, the probing and the interpretation of the data through the interview process may have some limitations as the information may be subject to misinterpretation. Lastly, the exploratory nature of the data requires the data to generate descriptions that are conceptually pure in order to make the distinctions that are meaningful, as the explanatory accounts of the data may involve using explicit reasons and accounts.

3.10 Validity and Reliability

The extent to which results are consistent over time and an accurate representation of the total population under study, is referred to as reliability, and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable (Golafshani, 2003). In qualitative paradigms, the terms credibility, neutrality or confirmability, consistency or dependability and applicability or transferability are essential criteria for ensuring that research is quality (Golafshani, 2003). Moreover, reliability is generally understood to concern the replicability of research findings and whether or not they would be repeated if another study, using the same or similar methods, was undertaken (Ritchie & Lewis, 2003; Hammersley, 1992). The extent to which replication can occur in qualitative research has been questioned on a number of counts (Ritchie & Lewis, 2003; Hammersley, 1992). Looking at the particular study, reliability is measured through the number of responses that were received from the FBV entrepreneurs as being understood as a social enterprise. Moreover, reliability raises important questions about how researchers can ensures the qualities of trustworthiness (Glaser & Strauss, 1967; Ritchie & Lewis, 2003), consistency (Hammersley, 1992; Ritchie & Lewis, 2003), or the dependability of the evidence that is provided. For this particular study, the measure of reliability was measured by ensuring lack of bias in the sample design and selection which was symbolically representative of the target population.

For example the study interviewed FBV entrepreneurs rather than the formalised social ventures within the Yeoville community, as it sought to address the various issues that existed within this particular group. Moreover, the study of the population group was largely based on the immigrant population which was imperative to understanding the entrepreneurial behaviours of this group. The fieldwork of the study was also carried out consistently, allowing all respondents sufficient opportunities to cover the relevant ground in order to portray their experiences, as interviews typically took place for an hour or thirty minutes before and after a church service. Moreover, the researcher and the research assistant in this case, functioned as part of the community, often forming part of the

Sunday congregation to understand the message that the FBV entrepreneurs were relating to the community/congregation in this regard. Furthermore, the analysis of the data will be carried out methodologically in order to conduct the classifications; typologies were confirmed through multiple assessments of the data, which will be discussed in a later chapter (Arksey & Knight, 1999; Ritchie & Lewis, 2003). The interpretation of this data was supported with evidence, from the faith-based entrepreneur's through images that they provided and the narratives they told to the researcher. For this study, the non-governmental organisation ADF was allowed to broker the relationship between the researcher and the faith-based organisation as it is already an established body within the community, assuming a sense of trustworthiness.

Subsequently, the validity of the study refers to the way that data is traditionally understood to refer to the correctness of research, which is typically measured through two dimensions which is known as internal validity, which is concerned with the whether you are investigating what you claim to be investigating (Arksey & Knight, 1999, Ritchie & Lewis, 2003). The latter, external validity, looks at the extent to which the abstract constructs can be refined or tested and applied to other groups of the population or to other settings and contexts (Arksey & Knight, 1999; Ritchie & Lewis, 2003).
In order to ensure the validity of the social enquiry, suggestions on the ways in which you can carefully assess data through the continual research with the checks of the following:

- **Sample Coverage:** which looks at if the sample frame contains any known bias, which was the criteria used for the selection of the constituencies known, or thought to be of importance? (Ritchie & Lewis, 2003).
- **Capture of the phenomena**: Was the environment, quality of questioning sufficiently effective for participants to fully express and explore their views? (Ritchie & Lewis, 2003).
- **Interpretation:** Is there sufficient internal evidence for the explanatory accounts that have been developed? (Ritchie & Lewis, 2003).

  Display: have the findings been portrayed in a way that remains true to the original data and allows others to see the analytic constructions that have occurred (Ritchie & Lewis, 2003).

Lastly, there are strong links between the validity of the qualitative data and the extent to which the generalisation can occur unless there is a degree of confidence in the internal validity or credibility of a research finding.

3.10.1 External Validity

In external validity, qualitative research seeks to look at the extent that conditions and assessment of to what extent conclusions can be generalised to a wider population, across population, treatments, context and the time of the research. External validity asks the question: To what extent can our conclusions be generalised (a) to a wider population, and/or (b) across populations, treatments, settings/contexts, and time? Looking at all of the various methods in context, external validity considers the following:

- **Triangulation:** assumes that the use of different sources of information will help to confirm and to improve the clarity and precision of a research findings (Ritchie & Lewis, 2003).
- **Member of respondent validation:** involves taking research evidence back to the research participants to see if the meaning or interpretation assigned is confirmed by those who contributed to it in the first place.

In identifying the faith-based venture as a social enterprise, the voice of social entrepreneur, Wendy Luhabe contributes to the method, by providing insights into the function of her role as a social entrepreneur and as having established an FBV.

3.10.2 Internal Validity

In qualitative research there are two major threats to internal validity which may have an impact on the outcome of data collection characteristics and data collector bias. These include characteristics that may influence the nature of the data collected such as gender, age or language, as it considers the characteristics which may influence the data collection and analysing process (Patton, 1990). Moreover, employing the use of the constant comparative method or checking for the accuracy fit, involves deriving one hypothesis from one part of the data and testing them on another through the checking and comparison across different sites, time, cases or outliers (Ritchie & Lewis, 2003). Subsequently, the deviant case analysis ensures that deviant cases or outliers that are not forced into classes, but are used as important case for aiding and understanding development (Ritchie & Lewis, 2003). For the purposes of this study, the constant comparative method will be used to assess and understand the degree to which FBVs adopt similar practises to social enterprises, therefore the researcher drew on the basic functioning of this enterprise, to understand and dissect the extent of the FBV as social enterprises.

3.10.3 Reliability

Reliability is understood as a concern of the replicability for research findings and whether or not they will be repeated if another study using the similar methods was conducted (Marshall & Rossman, 1999; Ritchie & Lewis, 2003). Moreover, the constructivists argue that there is no single reality to be captured; therefore the replication is an artificial goal to pursue (Marshall & Rossman, 1999; Ritchie & Lewis, 2003). As a consequence the idea of seeking reliability in qualitative research is often avoided, instead the researcher tends to discuss concepts and terms that are understood as having resonance with the goals and the values of qualitative research (Marshall & Rossman, 1999; Ritchie & Lewis, 2003). Concepts such as trustworthiness, consistency and dependability are used as critical measures for the quality and the demonstration of reliability of the research (Marshall & Rossman, 1999; Ritchie & Lewis, 2003). Moreover, reliability considers the ways in which the data has been consistently and rigorously derived, thus suggesting that reliability depends on the likely reoccurrence of the original data and the way that data has been interpreted (Marshall & Rossman, 1999; Ritchie & Lewis, 2003). This research will analyse the data collected from six participants; but it is assumed, according to the fundamentals of reliability, that the data is not an accurate representation of the population, as:

- All respondents are Christian, therefore, do not account for other faith-based ventures therefore there's a bias in responses;
- All respondents were made not enough to claim gender diversity;
- All respondents are immigrants and responses may be linked to their experiences of South Africa;
- The sample size may be too limited to draw any definite conclusion.

Therefore, it is difficult to establish reliability of the study as the researcher will not have collected enough data to confirm reliability and of the data.

3.11 Conclusion

Understanding and interpreting data in qualitative research requires the researcher to assume the role of an observer in order to gain a better understanding of the participant's interpretations of their natural environment. Thus the collection of data using semi-structured interviews with open-ended questions allows for the researcher to provide significant insights into the reasons behind why people do the things that they do. For this particular study, the explanatory in nature of the research helps to explain phenomena, looking particularly at reality along with the human experience. As this research

seeks to explain the role of FBVs and their roles in social entrepreneurship it thus becomes essential for the researcher to create a space where participants can respond to questions, but also offer their own insights, thus drawing on the importance of open-ended questions to offer participants a platform to use their own language to describe their experiences. Language thus becomes an essential tool of analysis, as it gestures towards the intentions of the FBVs and the degree to which they are functioning as social enterprises. Therefore thematic analysis to understand language is imperative, as it clusters a set of common ideas for analysis. Moreover, the use of an elite interview also provides the confirmability of the study, through the process of triangulation to corroborate what has been established. For this particular study, the confirmation of findings is imperative in driving reliability and validity as unlike quantitative research, qualitative inquiry seeks to use explanations and interpretations as the basis for confirming ideas. Therefore, the following chapter will offer an in-depth qualitative basis for the findings of the study.

CHAPTER 4: PRESENTATION OF RESULTS

4.1 Introduction

This study is an analysis of the extent in which FBVs function as social enterprises, looking at the enabling factors that lay in foundation for them in order for them to realise their aspirations. This was done through conducting interviews, analysing and comparing findings. This chapter will therefore present the results of the study and in a later chapter offer a critical discussion of the research questions and their findings in relation to the study.

4.2 Table 2: Demographic of the Respondents

Name of FBV	Country of Origin FBV entrepreneur	Social Mission	Formation of FBV	No. of Members	Funding for FBV	Registered with DSD
Pentecostal Church	Zimbabwe	Counselling Services	2008	+100	Collection/ Tithes	No
Ocean of Life	DRC	Refugee Aid	2013	35	Collection/ Donations	No
St. John Apostolic Faith Mission	Zimbabwe	Youth development	2014	+/-30	Collection/ Self-funded	Yes
Rugare Apostolic Church	Zimbabwe	Orphan-based care	2013	60	Donations	No
Prophetic Ministry	Nigeria	Youth development	2014	+/- 140	Offerings	Yes
Bethlehem Evangelic Church	DRC	Home-based care	2015	80	Donations/ Offerings	Yes

4. 3 Results pertaining to Research Question 1

Research Question 1:

To what extent do faith-based organisations organise themselves as social enterprises?

This question seeks to understand the characteristics of FBVs as social enterprises is determined by the relationship FBVs have with social organisations within the Yeoville, as opposed to formally functioning as social enterprises. It was found that the participant's response to this study was largely linked to various social organisations within Yeoville, they also performed through their own "in-house" social initiatives. The table below represents the responses from the various FBVs and their social mission.

Table 3: Definition of social mission at faith-based venture

Name of FBV	**Social Mission**	**Definition of social mission at FBV**
Pentecostal Church	Refugee Aid	"In the refugee church, there are limitations because we can't fit the members. We have a lot of children and other children didn't come because they don't have transport and they come by foot, walking around here and they come with the programme. A lot of these children go to Yeoville Boys school and this means school fees. But us like pastors, we don't have money. People put in to the church fund, but it's too small and sometimes you see the people crying for school fees and they don't have food to eat, sometimes we pass, but that small offering is little and we are stopping somewhere because we are the refugees in the country." **(RQ1)**
Ocean of Life	Counselling Services	"We are living within the community, so some of the

		things that we've experience in our own homes, we must bring them to church. It's better that when you have a problem, it's better you speak about it. We even go outside the Bible to motivate people and tell that this what they have to do, in order to overcome certain circumstances." **(RQ1**)
St. John Apostolic Faith Mission	Youth development	"It's a lot, especially for the youth. To keep them busy because we have church groups such as brass brands or choir, so if you see the youth is there. You keep them busy through these initiatives, taking them out from the street." **(RQ1)**
Rugare Apostolic Church	Orphan-based care	"...but as the church we help widows and orphans and those people who don't have anything to put in their mouth or put on the table, but we are looking for sponsorship and supplies to assist these people that is our idea." **(RQ1)**
Prophetic Ministry	Youth development	"Apart from being called, I like to be of help to the less privileged ones in the society. When you look around you see a lot of them, so most of the time. There's a particular school here, every month we go there I buy all these [sanitary] pads for girl children. Like this one I want to add to it. I send some of them to schools, we have many of the letters from St. Theresa's, so most of the time I help them." **(RQ1)**
Bethlehem Evangelic Church	Home-based care	"We sometimes go to Nazareth House (hospice) to give to the hospital. Our mission every month is to collect money and we give them to give clothes to the people. When they [our congregation] give us, we and we give to Nazeth house.

		Nazerth house is the programme for all the months, but we go to so many people and sometimes they don't have food and we organise it. When a woman has given birth and she does not have a husband, we organise the basic things that she needs." **(RQ1)**

Based on the shared views from participants of the study, this research thus identified factors that determined all FBVs in Yeoville are tackling a particular social mission, suggesting that even though they founded on spirituality, through the identification of a particular mission all of the faith-based have organised themselves as social enterprises.

4.4 Results pertaining to Research Question 2

Research Question 2:

To what degree is the relationship between the establishments of faith-based organisation is founded on altruistic motivations? In Yeoville, the establishment of FBVs is largely linked to addressing social mission. There seems to be a correlation between the spiritual fundamentals of the venture and the identifying the social mission that the FBV will take part in.

Table 4: Reasons for the establishment of FBVs

Name of FBV	Religious Sect	Reason for establishing an FBV	Altruistic/ Mission-based
Pentecostal Church	Pentecostal	"I'm Congolese and I am a refugee, there many refugees in Yeoville and Berea and Hillbrow. We preach in Lingala and French to make people from the community understand the way that we preach. We are many refugee's in Yeoville. In my church there are 100 refugees, we are a church of 100 people and refugees. We've got more refugees than we do South Africans." **(RQ2)**	Mission-based
Ocean of Life	Apostolic	**"**Our main intention is to spread the word of God and to give people courage that everything is possible. We encourage people that they should stick to the Lord, the Lord is the passport to everything. In this church, we don't specialise in bringing miracle and I am not against those who suggest to bring miracles, but we encourage people to pray, stick to God that's where they are going to heed the greater fruit because of their patience and within the	Spiritual

		community, we spread the word of love. **(RQ2)**	
St. John Apostolic Faith Mission	Apostolic	"…Moreover try and tackle youth issues. We have meetings often where we help the youth and share ideas of how we should live. We often have these discussions twice a month on Fridays because we practise on Fridays, so that's when we sit down and talk issues." **(RQ2)**	Mission-based
Rugare Apostolic Church	Apostolic	"The reason we opened the church here is because there were some members that we came with from home. We tried to open other churches but we found that it was difficult so we decided to open our church, so that we can have some church elders who can control us when we are lost." **(RQ2)**	Spiritual
Prophetic Ministry	Charismatic	"I decided to start the ministry because I was called into ministry, and secondly to be of help to my kind...I saw that government cannot do it alone, so we wanted to be of help. When I heard that a lot of people do not go to school here because of	Mission-based

		pads, so a lot of students do not go to school because they feel embarrassed that their parents cannot afford. So I took it upon myself." **(RQ2)**	
Bethlehem Evangelic Church	Evangelism	We helping the members, we sometimes go to Nazareth House (hospice) to give to the hospital. Our mission every month is to collect money and we ask them to give clothes to the people....We just get there and we get a call from the guards to do what they are doing. We do it because it is my mission and it my vision, it's my calling but it's not easy in the face like this it's difficult because we've got many problems. **(RQ2)**	Mission-based

The data findings confirmed that observations made by the researcher concerning the establishment of these ventures, which suggests that the main aim and purpose for FBVs ventures in Yeoville is to tackle social issues, through the use of altruistic which are similar to social entrepreneurial intentions, as suggested by Mair and Noboa (2003) to form viable socio-economic structures, relations, institutions, organisations and practises can yield and sustain social benefits. 66% of participants reported that the reason for the establishment of venture was due to the mission-based activities. While the remainder of the 33% noted that the FBV was established due to spiritual benefits.

RQ1 and **RQ2** present the first theme for the study which considers faith-based entrepreneurs and their intentions.

4. 5 Results pertaining to Research Question 3

Research Question 3:

What is the entrepreneurial intent determine the relationship between the founders of faith-based organisations as well social and economic outcomes of the organisations?

This question considers the extent to which a social venture can achieve its social mission is depended on the economic conditions of the venture, which for the purposed of this research will is said to be determined by the number of members that the FBV has [Table 6]

Table 5: Economic prospects of FBVs through funding

Formation of FBV	No. of Members	Funding for FBV	Name of FBV	Reasons for establishing venture (based on RQ2)
2008	+100	Collection/ Tithes	Pentecostal Church	Mission-based
2013	35	Collection/ Donations	Ocean of Life	Spiritual
2014	+/-30	Collection/ Self-funded	St Johns Apostolic Church	Mission-based
2013	60	Donations	Rugare Apostolic Church	Spiritual
2014	+/- 140	Offerings	Prophetic Ministries	Mission-based
2015	80	Donations/ Offerings	Bethlehem Evangelic Church	Mission-based

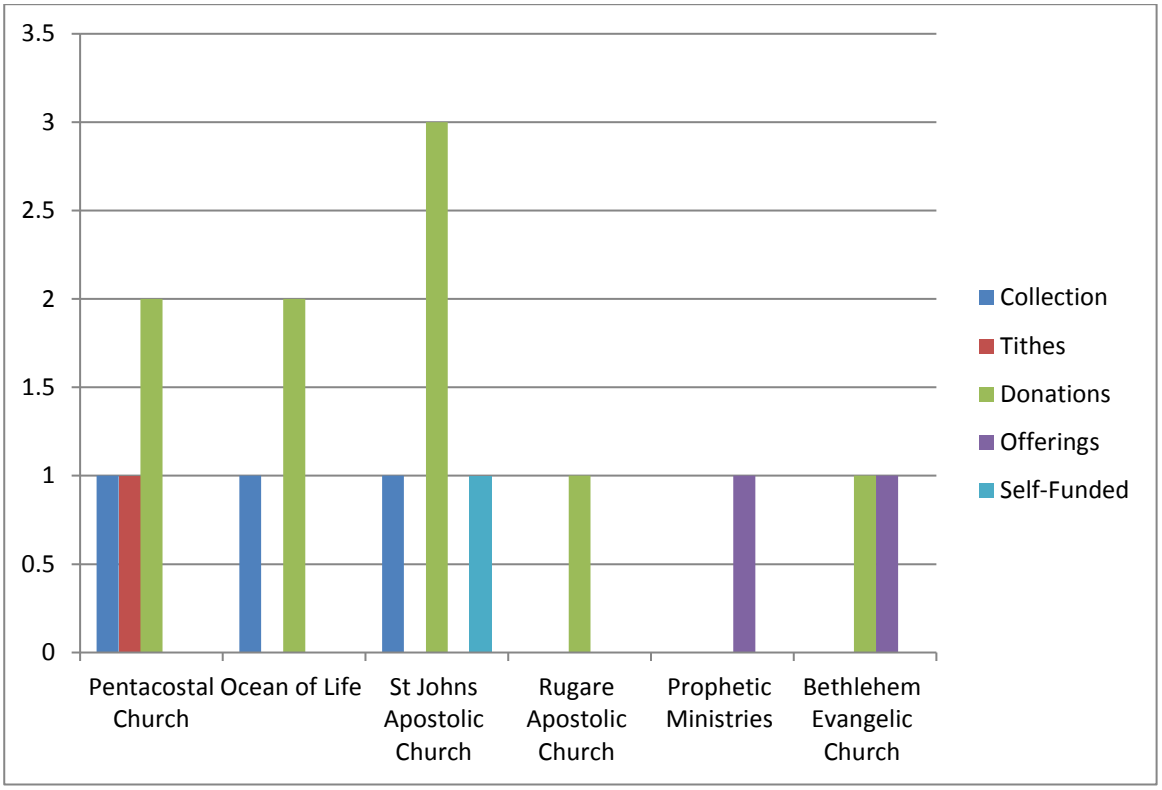
This data suggests that the number of years that the social venture has existed is essentially fundamental to its economic function, along with the number of members who act as investors or funders of the social venture. Scholar, Tunehag (2006) suggested these businesses operate within three spheres and dimensions including; a financial, a social and spiritual bottom-lines thus referring to the inter linkages between these dimensions in order to carry out the performance of the FBV. Moreover, according to the SCALERS model this can scale the impact of the social venture efficiently and effectively.

4. 6 Results pertaining to Research Question 4

Research Question 4:

Is the performance of the faith based venture positively associated to the funding of faith-based organisations? This question suggests that the funding of the FBV is imperative to the successes of the venture. However, the reliance on donations and membership may stunt the business growth of social aspirations for the FBV.

Figure 7: Funding on impact of social mission



The data observation confirmed that enterprise growth has been a particular area of interest when looking at the role of small and medium enterprises, to suggest that enterprises go through many stages of growth (Gupta, Guha & Krishnaswami, 2013). The data shows that most of the FBVs within Yeoville depend on donations as the main source of funding, closely followed by offerings and collections. For the purpose of this research these donations and offerings can be classified as investments as they are used, by members of the congregation or funders as the allocation of money in the expectation of some benefit in the future, in the case of this research the reward will be social investments made towards bettering the immediate community (Bruyn, 1991). Therefore social investors are therefore interested in the impact of their investments, while equally making a profit (Bruyn, 1991). Only one of the FBVs accepts tithes, while only one FBV is self-funded. In this regard, the FBVs over-reliance on membership and their donations may stunt business growth, which if

members are growing, contribute to the success of the organisation and thus have a big impact on the community which it serves. **RQ3** and **RQ4** is thus fundamental feature when looking at social capital in driving the growth of the faith-based venture.

4.7 Results pertaining to Research Question 5

Research Question 5:

Does opportunity recognition for social entrepreneurship for FBOs produce an effect within the community and the organisation that could have larger systemic impact? This question suggests that the recognition of an opportunity by the FBV is fundamental to the social issue that the FBV addresses, thus understanding the function of the FBV within the community.

Table 6: Recognition of opportunity to influence social impact

Name of FBV	**Opportunity Recognition**	**Social Impact**
Pentecostal Church	"We never see the government supporting, we never see growth and we never see it. Sometimes they come with the clothes and they give to refugee children and refugee children and refugee adults is in trouble**."(RQ5)**	Assisting refugee community by offering food parcels and clothing
Ocean of Life	"In most places you find that in black communities you don't have marriages these days. In Johannesburg, there are no jobs, starvation if you don't have a job you won't have a money, so you find many people come into these relationships because of these other reasons. What we do is teach the young, we educate them." **(RQ5)**	Assisting community by offering a platform to talk about issues effecting married life.
St. John Apostolic Faith Mission	"But our aim is that we help society. Financially, NGO's is where our interest lies, so we would like to donate to these organisations, but around Yeoville I haven't seen any	Assisting communities through acting as an non-governmental organisation to assist youth and development .

	prominent NGO are that are assisting the community." **(RQ5)**	
Rugare Apostolic Church	"I believe the role of the church in society is that it reduces crime. It teaches people to behave and it helps the government." **(RQ5)**	Assisting through the community initiatives that address crime, but tacking poverty.
Prophetic Ministry	"When I heard that a lot of people do not go to school here because of pads, so a lot of students do not go to school because they feel embarrassed that their parents can not afford. So I took it upon myself." (**RQ5)**	Assisting young girls in schools by providing sanity-health care for free
Bethlehem Evangelic Church	"We do it because it is my mission and it my vision, it's my calling but it's not easy in the face like this it's difficult because we've got many problems. We are asking. But because it's from God, you can see the members no one give money and someone from outside is coming in like this and its' just God sending**."** **(RQ5)**	Assisting by offering volunteer services to home-based care at local hospice on a monthly basis.

The data observation confirmed that the FBV entrepreneur is integral to the social impact that is identified by the entrepreneur in order to apply the business expertise and market-based business skills in the non-profit sector, an example being the application of non-profit organisations to develop innovative approaches to earn income (Reis 1999; Thompson 2002). RQ5 is fundamental in considering all the performance of the individual through recognising the opportunities for social mission.

4.7 Results pertaining to Research Question 6

Research Question 6:

To what extent would government subsidies aid the performance and function of the social mission of the FBV. This question seeks to understand the extent to which government assistance would be beneficial in achieving scale and thus making a social impact.

Table 7: Government assistance and FBV performance

Name of FBV	Registered/ Not registered	Comment on Government Subsidies
Pentecostal Church	No	"The government we never see the government support the food and the clothes, sometimes they come to the church and they come with small food to give the children. We never see the government supporting, we never see growth and we never see it."
Ocean of Life	No	"On the note of the government contributing to churches. The minister has said that some of the churches don't practise what they preach. If the government contributed a certain amount of money, that money would vanish like how it is in the municipalities, that's what makes the government drag their feet, because let's assume that they contribute R1 million towards the church, there will be three people that control that money, but other than we need funds. Because in order to go an extra mile, we must be funded."
St. John Apostolic Faith Mission	No	**"**It has to. You see the registration systems and when it becomes registered, and then the government should know that there is a certain budget that they can assist with. Or even to boost the church, so that they can carry out the civil duties that are required"
Rugare Apostolic Church	No	**"**Is it difficult to register your church under the SA government, but they need ID documents and as foreigners we don't have such things. But we are willing to be registered properly; we don't want to be illegal, so that the government can assist us, if we have some problems. But it is very difficult to be assisted by subsidiaries because they will say we are not registered. We are a registered church in Zimbabwe, but because we are in SA we need some SA documents. So that's the way that i'm expecting NGOs to enter and help us."
Prophetic Ministry	Yes	"Under normal circumstances, I would say that government should be helping us out. But I don't know. When I started a ministry in Newlands, one of my members said to be through the ministry we can get something from the government. But when I started this ministry, the Lord warned me not to take anything. I want to follow Gods -way I don't want to follow man's direction, but under normal circumstances the church probably gets from the government. But I prefer not to give and not to get from anybody."
Bethlehem Evangelic Church	No/ Registered as NPO	"Sometime we try, but we don't know where we can start. We are fighting just to serve God, so like me we are doing the security job, but I am of God. If it was up to me I would leave the job and concentrate on this particular job. I fix everything, because all of the people are busy with their lives, but we do need assistance. We don't know who can start."

The data shows that 90% of the FBVs are not registered with the Department of Social Services, due to issues around citizenship, which draws on the previously discussed disadvantages in the labour market within immigrant communities, making it difficult to formalise their businesses (Fatoki & Patswawairi, 2012). **RQ6** will look at the ways in which government assistance can aid the social missions of FBVs based on the policies that are currently available.

4.8 Elite interview with social entrepreneur Wendy Luhabe

Social entrepreneur Wendy Luhabe recently started a faith-based venture with her partner Gail Masondo called the Professional Women Prayer Circle was interviewed in an attempt to confirm the findings of the study, to cross-check and increase the robustness of the findings. The value gained in identifying this respondent is her prominence and activities in social entrepreneurship. Luhabe thus acts as a good gauge for understanding and perhaps highlighting the disparities between social entrepreneurs with well-established organisations and those that operate within the informal sector.
The following interview was done via email communication, to gather new data about the beliefs and actions of FBVs and their performance as social enterprises. This interview will also shed light on the underlying elements of the political action that is not clear, as seen with the prior discussions of the study. It is important to note that the same interview schedule that was prescribed for the FBV entrepreneurs in Yeoville was used for Luhabe:

Interviewer: Why did you and Ms. Gail Masondo decide to start the Professional Women's Prayer Circle?

Luhabe: *It started as a spontaneous idea in May 2016 when I visited Gail, inspired by the beautiful Space of Worship where she provides Counseling Services to Women, I suggested to her that we invite Professional women to meet once a month for 1 hour to pray together. This has turned out to be an idea inspired by God. The testimonies from the Prayer Circle have been astounding and we have each been blessed. My sense is that Women are carrying a disproportionate burden in Society with everything going on and demands upon us as well as violations like rape, abuse, deceit, violence etc. We have about 60 Women on average attend, some return, others have attended since May 2016 and each month we welcome new Women. We post an open invitation on Social media because we feel people must make the choice and not feel an obligation to attend.*

Interviewer: How much of an influence did your role as a social entrepreneur influence the decision to start the Women's Circle?

Luhabe: *It had nothing to do with my work actually, the thought just came from nowhere and it made sense.....you know those moments when you know this is something needed!!*
The point is that until we heal the wounds that we live with, are in denial about or bury somewhere, we will not be able to fully step into our power. We discover how truly powerful we are as Women when we are able to release everything that holds us hostage and reclaim our freedom. Women are afraid of being judged, my view is that judgement is a conspiracy against Women to hold us hostage. Prayer therefore gives us
an opportunity to surrender our burdens as Women to God.

Interviewer: Do you think that faith-based ventures are an extension of social entrepreneurship. If so, in what way?

Luhabe: *I do not believe so, faith based initiatives are about creating a Marketplace that honours Kingdom Principles. We have to be Christians every day, not just on the days we Worship. There is a desperate need therefore to cultivate businesses that operate on Christian Principles, especially in a world where corruption, greed and many other forces of darkness seem to be prevalent.*

Interviewer: Why do you think there are overlaps between the core role of social ventures and the role of faith-based ventures?

Luhabe: *I am not sure there are overlaps. Each serves a different purpose. Social Ventures are about creating Businesses that respond to Social challenges. Faith Based Ventures are about bringing back the 10 Commandments into the centre of our Professional lives.*

Interviewer: Do you think there should be legislation governing the partnerships between faith-based enterprises and social ventures?

Luhabe: *I do not believe in legislation, I believe we should build a culture where Trust is prioritized, where Truth is valued, where Fairness is not negotiable and where*
justice and Righteousness are pillars of our relationships.

4.9 Summary of the Results

This chapter presented the data for to represent and confirm the findings to assess the degree in which in which FBVs are seen as a function of social entrepreneurship. Looking at the ways in which the FBV entrepreneurs see themselves in the context of greater the society, the data shows that all of the FBVs that have been interviewed mainly consider themselves as functioning as FBVs with the mission of a social venture in order to address the ills within the community. Moreover, the FBVs in Yeoville are more likely to perform through their own "in-house" social initiatives, rather than seeking partnerships with registered and established social organisations or non-governmental organisations.

Furthermore, the spiritual fundamentals of the venture and the identifying the social mission are interlinked as the formation of a social venture which is based on altruistic notions, which thus serve in the entrepreneurial intentions to fulfil the social mission. The extent to which a social venture can achieve its social mission is depended on the economic conditions of the venture, which is determined by the number of members that the FBV has. The ability of an FBV achieving its social mission is depended on the economic conditions of the venture, which are essentially determined by the number of members that the FBV has, thus the success of the FBV is largely dependent on social capital. Lastly, the recognition of an opportunity by the FBV is fundamental to the social issue that the FBV addresses, thus understanding the function of the FBV within the community, rather than just impart faith-based values. Moreover, the elite interview was used to confirm the validity of the study

CHAPTER 5: DISCUSSION OF THE RESULTS

5.1 Introduction

Over a three month research period, significant insights emerged from this study, which was conducted in Yeoville. This chapter will thus offer an in-depth analysis of the data using content analysis in which the content and the context of documents are analysed, while the themes are identified, as the researcher focuses particularly on the ways in which the theme is treated and presented. For ease of reference, themes will be set as the topics of discussion, using the literature that was presented in the study, while considering the context of the participants, as per the table below.

5.2 Demographics of the Respondents

Name of FBV	Country of Origin FBV entrepreneur	Social Mission	Formation of FBV	No. of Members	Funding for FBV	Registered with DSD
Pentecostal Church	Zimbabwe	Counselling Services	2008	+100	Collection/ Tithes	No
Ocean of Life	DRC	Refugee Aid	2013	35	Collection/ Donations	No
St. John Apostolic Faith Mission	Zimbabwe	Youth development	2014	+/-30	Collection/ Self-funded	Yes
Rugare Apostolic Church	Zimbabwe	Orphan-based care	2013	60	Donations	No
Prophetic Ministry	Nigeria	Youth development	2014	+/- 140	Offerings	Yes
Bethlehem Evangelic Church	DRC	Home-based care	2015	80	Donations/ Offerings	Yes

5.3 THEME 1: Faith-based Entrepreneurship and Intentions (RQ1 and RQ2)

According to Moon (2007) FBE is defined as the use of financial resources of religious organisations and clergy to support and empower business and other economic initiatives inside and/or outside its immediate community. This is therefore directly linked to understanding the ways in which a religious organisation organizes itself as an "economic and spiritual enterprise" that has been developed through entrepreneurship involving various levels of risk and reward (Moon, 2007). However, most participants in the study seemed to identify themselves as either NGO's or NPO's as there is no definitive term to understand religious organisation that empowers business and other economic initiatives, through spirituality. Results revealed that 4 out 6 of participants reported that the reasons for the establishment of their venture were due to the mission-based activities. While the remaining 2 noted that the FBV was established due to spiritual benefits [see Table 5].

These findings can be closely linked with Tunehag's (2006) conceptualizations of FBVs operating within three spheres and dimensions including; financial, social and spiritual bottom-lines, thus referring to the inter-linkages between these dimensions in order to carry out the performance of the FBV. Albeit, important that the characteristics of the faith-based entrepreneurs is the most fundamental feature in the function of these ventures as the study found that their intentions are largely influenced by one common key characteristic which is empathy, thus suggesting that this altruistic notion is fundamental at driving social change, as faith-based entrepreneurs are sympathetic to the human condition. Moreover, through the qualitative nature of the study, the researcher was able to explore phenomena such as feelings and the thought processes that are difficult to learn through conventional research methods. Therefore the faith-based entrepreneur's perceptions and lived experiences of FBVs and their intentions, were explored to understand the impact of FBVs. Drawing on the previously discussed theories of the identifying the opportunities that are present within Yeoville. It can be suggested that faith-based entrepreneurs may be playing a more significant role in changing the status-quo of the community which is largely immigrants, rather than the social organisations who much like other social institutions in South Africa require legal documentation prior to providing basic social services, thereby removing the essence of the human qualities, such as empathy from the venture. Subsequently, the financial outcomes of the FBV are a matter of the entrepreneur appealing to the human feelings and emotions, to drive either donations or tithes. This is seen in the responses from one of the faith-based entrepreneurs:

"…stick to God that's where they are going to heed the greater fruits because of their patience and within the community, we spread the word of love." **(RQ2)**

However, the urgency of appealing to the social mission remains evident in the response, drawing out the need to address the social inequalities that exist for a community where structural inequalities are evident.

Excerpts of responses that participants believe that the establishment of their ventures is based on social-mission rather than spiritual purposes:

Interviewer: Why did you decide to start the church?

Respondent 1: "*I decided to start the ministry because I was called into ministry, and secondly to be of help to my kind. Apart from being called, I like to be of help to the less privileged ones in the society. When you look around you see a lot of them."*

Respondent 2: *"It's a lot of things. We needed to enter into the country to see first and the language is not easy. We from the French language, Lingala and Swahili but the most particular language we speak if French because it's a French country. We took time to see where South Africa is, we learned some culture and after that we started the church and do mix the South African and Congolese cultures."*

Respondent 3: *"It's because to try and unite the church, moreover try and tackle youth issues. We have meetings often where we help the youth and share ideas of how we should live. We often have these discussions twice a month on Fridays because we practise on Fridays, so that's when we sit down and talk issues."*

5.4 THEME 2: Social Capital in driving business growth (RQ3; RQ4)

Studies show that social capital is fundamental to business growth; in order for the company to realise it's aspirations in relation to the business performance. Moreover, unlike traditional entrepreneurship, social entrepreneurship sees the creation of social wealth as a by-product of economic value that is created by entrepreneurs (Mair & Seelos, 2005). Considering at the results of this study in context, concepts such as "followership", or social-capital, are thus imperative for FBVs to achieve their mission, as there has to be a correlation with its members in order to capitalise on the opportunities the venture achieves. The performance of the volunteers or church members is thus critical and offers insights into which the correlation of leader service and organisational commitment can help achieve the social mission. Moreover, social capital is thus a fundamental feature of growing market sizes that

can provide profit-maximization of unmet needs (Galera & Borzaga, 2009). Considering this particular study in context, the more members of a congregation the FBV had, the more likely they were to achieve their social mission. Moreover, the study shows that over time as the FBV gains traction, the membership grows, thus suggesting that the length of time the FBV has been in operation is fundamental to its performance. However, the reliance on donations and membership may stunt the business growth of social aspirations for the FBV.

Excerpts of responses that participants believe that social capital is fundamental to driving the FBVs:

Interviewer 1: Where does the funding from?

Respondent 1**:** *When we take offering, that's when we take the offering, you understand. To use this place I'm paying R7000, so what I do is that I try to protect myself, so that the one's for the rent... We don't have a funder/ investor. We just try to see how it goes with it. When we start doing things like that, we are having that faith*

Respondent 2**:** *Here we are run things transparently; we made it clear that everyone must contribute R70 every month. The reason why we gave them a figure is because we are coming from different churches, where some were giving out tithes, but at the end of the day it all goes to the pastors. We give them a receipt as a proof that your pastor doesn't do it for money. We've got books that log and where everybody has can keep the receipts, you give them to the people who are responsible for the payments, so that no-one is curious about money.*
Respondent 3**:** *I either take it out myself, or there are other members who assist us and we each take out R200 every month.*

However, as many of these ventures are still in their early stages of development, they lack the resources to achieve their social mission, according to Penrose's Theory of the growth of the firm (Garnsey, 1998). According to this theory, when members work together over time and combine their resources, they will be able to build on the firm's competence (Garnsey, 1998). Much like the FBVs, they are prone to undergo a number of stages, these include: (1) access to resources, (2) mobilise those resources (3) generate resources, (4) growth reinforcement, and lastly the (5) growth reversal. In the scale scheme, most FBVs often find themselves stuck between stage one and stage two, as seen in the data that has been collected. Although many of them have plans to grow beyond operating as small FBVs, they are often stunted by the lack of resources available. This is thus seen in the responses provided below:

Excerpts of responses that participants believe that business growth is stunted by the lack of resources:

Interviewer: *Where would you like to see your organisation in the next 5 years?*

Respondent 1: In the 5 years I want to have a space, because the space is small. I would like to have the ministry to have a space. I was telling the owner of this place that I would like to buy his space as time goes on, so that I can buy the place. In the next 5 years, I'm thinking about a bigger space. **(RQ4)**

Respondent 2: I'm still starting, but my main thing is that we should expand and the whole community can benefit. Initially, the community did not want us because they would say that we make noise, but later they gave us an option to go to the recreational centre and the community was driving that and assisting us with that, because are interested in what we were doing. **(RQ4)**

5.5 THEME 3: Scale of Social Impact (RQ5)

Literature showed that the scale of the social impact of the social venture is dependent on the number of members that the congregation had. According to Dees (2008, p.18) scaling is defined as "increasing the impact of a social-purpose organisation produces to better match the magnitude of the social need or problem it seeks to address." This study found that the more members the FBV had and the more time that they had been in existence, the better chances the venture is making a far reaching social impact. The results of this research showed that the scale of social impact is also dependent on the availability of funding [see Table 6]. The only organisation that was started in 2008, had 100+ members meaning that it was given sufficient time to expand its member-base, who thus act as funders for the venture to scale the social impact.

FBVs that were started later, between the years 2013 to 2014, had a membership base of about 30 to 60, implying that the extent of their social impact was not as significant as the others. However, the outliers in this study seem to be the ventures started in 2015 and one in 2014. They both have 80 and +/-140 membership, meaning that their scale in this regard is more significant than their peers which can be understood through their entrepreneur and perhaps their characteristics. Prophetic Ministry was an interesting case as it was established in 2014, and has more members than those established in 2008, which implies that the individual faith-based entrepreneur capitalised and maximised on the opportunities that are available to them, even using mediums such as Facebook to communicate his message and thus drive social capital in order to make a significant social impact. The number of the congregation refers to the impact of the social investment that can be made, thus suggesting that FBVs that have a larger congregations can therefore contribute more towards the social mission of the venture, as they would have more "social investors". Understanding the research in context, these churches have mimicked both social ventures, in the sense that they have organised themselves to provide systematic solutions to achieve a sustainable social objective, whilst operating in the same sense as an NGO which is to operate independently without the aid of government in order to address a particular social issue.

Excerpts of responses of the FBVs scalability to achieve social impact

Respondent 1: "*There was a time I got information from a sister on Facebook, she told me that this is what they are doing. So I had to send out 500 sanitary pads so that they can use it for their school. Sometimes I send clothes, rice, shoes but this school every month its compulsory, every month I must send something to this particular school. It's not big but the little we give is better than nothing"*

Respondent 2: T*he reason we opened the church here is because there were some members that we came with from home. We tried to open other churches but we found that it was difficult so we decided to open our church, so that we can have some church elders who can control us when we are lost.*

5.6 THEME 4: Government assistance on FBVs based on policy (RQ6)

The ability for organisations to respond to the real instead of the perceived needs of poor and marginalised communities indicates that there is a direct need for the creation of an enabling environment which is often driven by policy (Department of Social Development, 2012). The creation of policy to enable the performance of organisations which address the social needs of their respective communities, suggests that there is common ground between government and social organisations in their commitment to reduce poverty and promote human development. The establishment of an organisation as enshrined by the Constitution of the Republic of South Africa, suggests that individuals have the right to form an organisation (Department of Social Development, 2012). These faith-based entrepreneurs adopt practises of internationalisation when they enter into a particular market, as all of them are operated by non-South African citizens. Through the adoption of these practises, these entrepreneurs tend to blur the lines when it comes to the legal framework in which they operate, as they adopt similar business practises that they would in their respective countries.

The registration of these ventures is thus fundamental to the government support that they receive. However, data from this research shows that only 1 of the ventures are registered with government authorities, yet 5 of the FBV entrepreneurs note that the government should be subsidising all ventures that are engaged with social activities.

Excerpts of responses that participants believe that government should be providing subsidies for the social activities the FBVs are involved with:

Interviewer 1: What do you think the role of the government should be?

Respondent 1: *It will a long way. For us to go a mile, we need funding to really boost us to go up. But due to the limitations of funding, we cannot manage to fulfil what we really want, due to the fact that financially we are, our funding is of our own contribution.*

Respondent 2: *We are an NPO, this is our church... We never see the government supporting, we never see growth and we never see it. Sometimes they come with the clothes and they give to refugee children and refugee children and refugee adults is in trouble*

Respondent 3: *It has to. You see the registration systems and when it becomes registered, then the government should know that there is a certain budget that they can assist with. Or even to boost the church, so that they can carry out the civil duties that are required*

5.7 Elite interview with Wendy Luhabe

In terms of confirming the validity of this study, Luhabe debunked the notions that FBVs can operate as social enterprises. However, the context in which she bases her responses from is different to the context of the FBVs in Yeoville, as the social missions are different. The therefore research cautiously considers the responses from Luhabe within the context of this study, but rather uses the interview as providing a different perspective. Moreover, in this case the attempt at triangulation which assumes the use of different sources of information to confirm and to improve the clarity and precision of a research finding has not been achieved as the responses differ (Ritchie & Lewis, 2003). The aim of the interview with Luhabe functioned as a means to corroborate what has been established from other sources, and as a means to confirm information that has already been collected from other sources. However as this interview did little to confirm the research findings, it instead gathered new information in order to understand how social entrepreneurs at different levels of their business growth, understand and relate to issues related to faith. Moreover, the study provided a comparison between the social and the faith-based entrepreneur as an attempt to reconstruct an event in order to establish the decisions and the actions that lay behind an event or series of events (Tansey, 2007).

Excerpt to analyse the disparities between faith-based entrepreneurs and social entrepreneurs:

Luhabe: *"…Each serves a different purpose. Social Ventures are about creating Businesses that respond to Social challenges. Faith Based Ventures are about bringing back the 10 Commandments*

into the centre of our Professional lives."

Elite interviews can also shed light on the underlying elements of political action that is not clear from analysis of political outcomes or other primary sources (Tansey, 2007). In this expert from Luhabe, her response suggests that faith-based organisations do not need to be regulated which is in contrast to the demands of the faith-based leaders. However this suggests that the informal faith-based ventures seek regulation in order formalise the business and appeal to the deep-seated business needs of the venture.

Luhabe: *"I do not believe in legislation, I believe we should build a culture where Trust is prioritized, where Truth is valued, where Fairness is not negotiable and where justice and Righteousness are pillars of our relationships."*

Lastly, the strongest advantage of elite interviews is that they enable researchers to interview first-hand participants of the processes under investigation, allowing researchers to obtain accounts from direct witnesses to the events in question (Tansey, 2007). In the context of this study, the elite interview did little to confirm the results of the study, but rather offered some direct disparities between social entrepreneurs that has realised full business growth compared to faith-based entrepreneurs that operate in the informal sector.

5.8 Conclusion

In this chapter the research questions that were posed in the discussion chapter were compiled into themes in order to provide an analytical assessment of the role of FBVs as social enterprises. These themes were then separated into topics namely; faith-based entrepreneurship and intentions, social capital in driving business growth; scale and social impact and lastly government assistance in the performance of the FBV. Through the discussion of these themes it was found that the intentions of faith- based entrepreneurs are closely associated with social entrepreneurs, as they are equally rooted in altruistic intentions. However, unlike social enterprises, faith-based ventures seek to appeal to both the spiritual and financial bottom-lines in order to make a significant social impact. Moreover, social capital is the driver for the FBVs social impact, as the congregation act as the drivers of funding as well as being the directives for the organisational performance of the venture where the servant-leader, but the "followership" which is used to describe a positional role where the followers freely support the leader's vision-driven directive actions in an active and effective manner, thus drawing on the fundamental workings of social capital in order to achieve the goals set out by the venture. Furthermore, in order to grow the market size of these ventures, the "buy-in" from the congregation

is essential in order to achieve profit maximization to create social impact and thus fundamentally operate in lieu with social enterprises. However, the scale of the social impact will also be driven by the number of the members of the FBV, as the findings suggest that the more members are in a congregation the likelihood of the venture to achieve social impact, as the congregation thus become the investors of the venture and without adequate funding from the investors, the FBVs therefore are unable to achieve their social impact. Lastly, government subsidies are seen by the faith-based entrepreneurs as a tool to promote inclusivity and formalise these ventures, yet there are a number of policy mechanisms that the faith-based entrepreneurs would have to consider prior to legalisation of these ventures.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The concept of "faith-based ventures" and their function as social enterprises has been defined and contextualised within the community of Yeoville, as an attempt to draw-out the necessary themes that present themselves in this study. Through the considerations of social entrepreneurship, this study has shown that literature which considers the links between the public, private and non-profit sectors have become increasingly blurred. As a result, the non-profit sector has had a large influence in the function of faith-based enterprises, often mimicking similar business practises in order to achieve growth and scale the venture. However, through the adoption of these economic principles, it has also presented tensions between the economic outcomes of FBVs and their intentions within the societies in which they find themselves. Moreover, the deployment of resources by the faith-based venture is one of the fundamental features in the organisation achieving its social mission. Therefore, the "volunteers" or "congregation" act as investors of these organisations, as in order for the FBV to achieve its social impact, funding is required and this group is arguably the most important in understanding how the venture can grow beyond acting as just as an FBV, to fulfilling a role as an NGO or a social venture, therefore this study suggests that FBVs are fundamentally managed and organised by their members, drawing on the concept of servant-leadership. The following section will summarise each chapter of the study to offer an overview, starting from research objectives to the literature accompanying the role of FBVs and their function within the societies in which they find themselves. Moreover, the methods for the collection of the data will be based on semi-structured interviews, which were used to understand the extent to which faith-based entrepreneurs see themselves as social entrepreneurs. The presentation of the data measured and confirmed the findings of the study, as well as the validity of the findings during the research process. Lastly, the discussion of the findings confirmed the role of FBVs and their function in social entrepreneurship, specifically for immigrants living in Yeoville.

6.2 Summary of literature

The literature that has been made available on the performance of FBVs was a fundamental feature in the assessment of these ventures as social enterprises. It highlighted the interlinkages which the organisational structures of FBVs and social enterprises have suggesting that the two ventures can beanalysed on a comparative basis. By introducing the concept of faith-based entrepreneurship, the

study laid the groundwork to understand the FBV which organises itself as an economic and social enterprise. Using Moor's (2007) research for the basis of the study, it was suggested that the successes and the failures of an FBV within a community, are based on the ability to communicate the messages of spirituality, whilst maintaining the development of communities (Moor, 2007). Moreover, FBVs were more likely to succeed in their social missions based on their "volunteers", who through offerings or tithes are able to raise funds and disperse them accordingly in order to achieve social outcomes. Furthermore, the "pay-in-kind" approaches of these ventures appeal to altruistic norms, which gesture towards the intentions of FBVs and their role as social enterprises (Christiansen, 2008). Literature on social entrepreneurship also provides insights into the performance of these ventures, as the aim of this study was to look at the ways in which FBVs organise themselves as social enterprises, it was also important to consider the parallels between FBVs and some of their religious characteristics which act as an influence to their social entrepreneurship skills.

However, the identification of "wicked problems" (Rittel & Webber, 1973) was a fundamental outcome for the study, which was based in a community that sought to address a number of societal issues, creating a shared understanding between various stakeholders, who are ultimately creating organisations and practises to yield social benefits. Moreover, the intentions of FBVs operate within three spheres, which include the financial, social and a spiritual bottom-line, suggesting that FBVs have in essence moved away from just offering spiritual services, but function in a 'higher realm,' through their social initiatives. The disparities between the entrepreneurs of the social ventures and the FBVs is based on entrepreneurial qualities that may not be exclusive to either, but the literature shows that there is a shared understanding between these two different, yet similar entrepreneurs. Thus the literature highlighted the shared behavioural attitudes between the two entrepreneurs and how at the core; empathy, is ultimately the driving factor of the establishment of both FBVs and social enterprises. The recognition of opportunities present within the community is also a key driver for the faith-based entrepreneur, as it distinguishes between the mediocre FBV that does not achieve its social outcomes and those that are able to scale their venture, achieving far-reaching social outcomes. Looking at the SCALERS model in the context of this study (Bloom & Smith, 2010), the availability of resources is one of the most fundamental features in the success of an FBV which is driven by the measures of communicating, alliance-building, lobbying, earnings-generation, replicating and stimulating market forces (Bloom & Smith, 2010). Lastly, the literature in the study looked at the policies that support the growth of these ventures to discuss how the environment fostered the growth of these organisations; however it found that most FBVs are operating illegally. The literature in this

field of study remained limited as there is little empirical evidence to prove the ways in which FBVs function as social enterprises. Furthermore, literature on immigrant entrepreneurship provides insights into the performance of this venture within the context of Yeoville.

6.3 Summary of Results

The results of the study were separated into themes in order to capture and categorise the findings of the study for better interpretation and to offer an in-depth analysis. In the study, there were four themes that were identified and analysed accordingly. These themes included: faith-based entrepreneurs and their intentions; social capital and business growth; scale of social impact; and government assistance for FBVs. Looking at all these themes in context the results concluded that the intentions of faith-based entrepreneurs in Yeoville was largely mission-based, as they attempted to address a number of social-ills through the use of characteristics that resembled social entrepreneurship. Subsequently, only 20% of these ventures based their establishments on spiritual imperatives, suggesting that the consensus of the FBVs in Yeoville believe that there are social ills that need redress, therefore establishing these FBVs as a solution to the problem. The findings from the second theme, which looks at social capital and business growth suggest the congregation, or the volunteers from the FBV, are the real catalysts for change who shift the pendulum of the venture's social mission, as this group functions as the investors of the FBV. Moreover, through their contributions and the tithes, these ventures are able to function at the level of a social enterprise. These offerings and tithes were the main sources of funding for most of the FBVs, thus suggesting that FBVs were reliant on this source of funding for their ventures, while also suggesting that the more members that the venture has, the scale of their social impact increases in order for them to address the specific issues within the community. Thirdly, the scale of the social impact and the government assistance for FBVs implies that due to the social issues that the venture has undertaken, if these ventures were subsidised there would be more ventures that are adopting similar practises to address the needs within society. However, responses from some of the faith-based entrepreneurs believe that the ventures may be exposed to some forms of corruption if they were to accept these subsidies.

The interview with social entrepreneur Wendy Luhabe did little to confirm the findings of the study, as the context of her responses was different to that of the faith-based entrepreneurs and where they found themselves in relation to their community and the issues that they were addressing. Thus suggesting that for the purposes of this study, a social entrepreneur with similar background, and experience would have been a better fit to analyse the functions of these ventures within the

community, as it is likely that they would have offered a similar view. However, it is important to note that Luhabe started off as a social entrepreneur, rather than faith-based entrepreneur, therefore her views are likely to differ. Subsequently, the study also found that faith-based entrepreneurs operate solely as faith-based entrepreneurs, but adopt practises from the realm of social entrepreneurship. Therefore looking at each of the themes that emerged from the findings, the study can thus conclude that the main issues for FBVs realising their social impact is the limited policy framework that exists for FBVs, but more so for those that are operated by immigrant entrepreneurs due to the issues around citizenship. Moreover, as the results of the study highlight most of the FBV entrepreneurs are necessity-driven entrepreneurs, who in their essence are driven and motivated by the opportunities that they identify within the community of Yeoville.

6.4 Recommendations

The following section will offer insights into the recommendations from research, drawing on propositions on the future research for the scholars looking to pursue the study.

6.4.1 Academic

As the research sought to understand the relationship between FBVs and social entrepreneurship the following recommendations are suggested in order to improve the nature of the study:

- Expand the sample size to both FBVs and the social enterprise within Yeoville, for a more rigorous study and analysis
- Consider larger sample sizes in order to draw on the differences between a variety of responses, thus contributing to the validity and reliability of the study.

6.4.2 Policy

- The lack of policy that currently exists for foreign-owned social enterprises creates a tension in this particular study. Although they are governing structures that currently exist for social ventures, the regulatory framework for ventures owned by informal foreign-owned faith-based entrepreneurs is limited, as there is no real policy leniency. It is therefore recommended that policy-makers create a framework that considers the integration of informal social entrepreneurs and faith-based ventures in order to qualify and regulate these institutions.
- In the context of this study, deeper engagement with policy framework in order to draw on the limitations of the performance of the FBVs within Yeoville, would have made for a more rigorous analysis. This would include interviews with the policy-makers, to assess the degree in which the policy proved to be a limitation.
- As most of the faith-based entrepreneurs operate at an informal level; policy that supports the

creation of ventures through the main FBV regulatory body, the South African Council of Churches (SACC) could ease the tensions and distinguish between the legal and illegal FBVs, thus tackling a particular issue for policy-makers in South Africa

- Lastly, the SACC's involvement will benefit the regulation of illegal FBVs and address the current structural issues that currently exist within the community.
- The policy would have to be implemented with the participation of various stakeholders to offer insights into the mechanisms of the policy.

6.4.3 Practitioners

- As the researcher aimed to assess the study at a community level, a national level of the study could provide deeper insights into the intentions of the FBVs and their functions as social enterprises, particularly considering the ways in which FBVs extend beyond their spiritual outcomes
- The observer approach of the researcher into the community may be limiting as reality is based on the construct of a number of different realities, therefore suggesting that the interpretation of data may have some biases. It is therefore recommended that the researcher separate themselves from the study in order to draw on the fundamental findings, drawing out and zoning into the various biases that may exist.
- Moreover, it is recommended that the researcher rigorously interrogates the data, to draw out the distinctive features of the study.
- It is also advised that the researcher use the pilot phase of the study to establish relationships with the participants, as it means that once the actual research is carried out they will be able to gain better insights and because trust would have already been established, the responses will be far more detailed.

6.5 Limitations

Despite the study aiming to cover the entire basis for the research, during the course of the research a number of limitations arose, which included:

- The limited literature on the function of FBVs as social enterprises meant that there was a heavy reliance on literature particularly on social entrepreneurship, rather than FBVs.
- The researcher depended on working definitions in order to contextualise the study within the realm of social entrepreneurship.
- The scope of the study, which particularly focused on the six FBV ventures in Yeoville, can

be seen as limited data for qualitative analysis, according to some scholars but continued to provide insights into the workings of the FBVs within Yeoville.

- The use of semi-structured interviews to provide insights into how each of these ventures operate was open to interpretation, which meant that in order to draw on meaningful concepts, the researcher would deviate from the questions from the interview schedule. This would therefore, suggest that the information had to be saturated for data analysis.
- Data for the study was interpreted according to the researcher's perspective, which could mean that the study may have been exposed to some bias.
- As the study was based within a specific community, the findings of the study were exposed to a number of contextual biases, as findings were only based on Yeoville.
- In one of the interviews with the faith-based entrepreneur, a translator was present, however the researcher realises that some of the data during interpretation may have been exposed to limitations.

6.6 Suggestions for further research

Researchers looking to pursue this research should investigate the role that the congregation sees themselves playing in light of the performance of the venture. Looking specifically at the role that these participants occupy within the venture will allow for a further and deeper investigation into the performance of the venture, including the assessment of how others consider these ventures in light of their roles as social enterprises. However, it would be suggested that the researcher consider separating the responses of the congregation and the faith-based entrepreneur in order to draw up a comparative study looking at two sets of populations. Moreover, the inclusion of these voices may lend to a deeper analysis of the function of FBEs as an extension of social entrepreneurship. Furthermore, a quantitative study looking at the profit-based outcomes of this study may offer insights into the ways in which the FBV's financials work and where the funds go, to understand the degree to which the social mission is being achieved. By considering the outcomes of quantifying the funds of the venture, there could be a deeper analysis into the ways in which the venture can be analysed through its funding models. However, access to the financial statements of the FBVs may be difficult, as many of them are informal and may be reluctant to provide the necessary documents. The analysis of data requires a far-reaching and deepened approach to the study, to interrogate all the information that has been presented.

6.7 Conclusion

When a country can no longer ensure that the poorest members of its society are being protected, clothed and fed; interventions by various stakeholders within the society become catalysts to address the fundamental issues at a societal level. Organisations that are created with the sole purpose of addressing social issues can therefore provide insights into a deeply disjunctured society, where the disparities between the haves and the have-nots can create tensions. Couple these issues with the stringent immigration laws, asylum seekers' status and povert and the issues thus become magnified seeking urgent attention from stakeholders who can invest in these communities to create development. For this study, Yeoville was identified as a "wicked-problems" hotspot due to the number of immigrants that live below the poverty bread-line, thus providing a lens into what happens when there a lack of social organisations that perform the function of addressing the social ills that exist within the community. Therefore, the emergence of faith-based ventures whose mission it is to offer spiritual services and sometimes act on the basis of being a social venture, highlights the urgent need to deal with the social issues. Moreover, the mushrooming of these ventures within the community indicates the urgency with which people are looking for an escape from the hardships of their everyday realities, therefore require the spiritual services and the extended social mission-based that these organisations provide. Therefore, this research has identified ways in which faith-based enterprises have gone beyond their traditional practises to become one of the fundamental catalysts in poor communities, changing the face of social entrepreneurship.

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Appendix A:

Cover Letter and Inform Consent

The Graduate School of Business Administration
2 St David's Place, Parktown,
Johannesburg, 2193,
South Africa
PO Box 98, WITS, 2050
Website: www.wbs.ac.za

MM RESEARCH CONSENT FORM

(To be adapted for individual circumstances/needs)

(insert name of report) Study

INFORMATION SHEET AND CONSENT FORM

Who I am
Hello, I am **Palesa Vuyolwethu Tshandu.** I am conducting research for the purpose of completing my MM at Wits Business School

What I am doing
I am are conducting research on. I am conducting a qualitative study with (number of participants) experts/informants FAITH–BASED INSTITUTIONS AS A FUNCTION OF SOCIAL ENTREPRENEURSHIP AMOUNGST IMMIGRANTS LIVING IN YEOVILLE to establish the relationship between faith-based ventures and performance of their social environment.

Your participation
I am asking you whether you will allow me to conduct one interview with you. If you agree, I will ask you to participate in one interview for approximately one hour. I am also asking you to give us permission to tape record the interview. I tape record interviews so that I can accurately record what is said.

Please understand that **your participation is voluntary** and you are not being forced to take part in this study. The choice of whether to participate or not, is yours alone. If you choose not take part, you will not be affected in any way whatsoever. If you agree to participate, you may stop participating in the research at any time and tell me that you don't want to go continue. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way.

Confidentiality
Any study records that identify you will be kept confidential to the extent possible by law. The records from your participation may be reviewed by people responsible for making sure that research is done properly, including my academic supervisor/s. (All of these people are required to keep your identity confidential.)

All study records will be destroyed after the completion and marking of my thesis. I will refer to you by a code number or pseudonym in the thesis and any further publication.

Risks/discomforts
At the present time, I do not see any risks in your participation. The risks associated with participation in this study are no greater than those encountered in daily life.

Benefits
There are no immediate benefits to you from participating in this study. However, this study will be extremely helpful to us in understanding how FAITH–BASED INSTITUTIONS AS A FUNCTION OF SOCIAL ENTREPRENEURSHIP AMOUNGST IMMIGRANTS LIVING IN YEOVILLE

If you would like to received feedback on the study, I can send you the results of the study when it is completed sometime after March 2017

Who to contact if you have been harmed or have any concerns
This research has been approved by the Wits Business School. If you have any complaints about ethical aspects of the research or feel that you have been harmed in any way by participating in this study, please contact the Research Office Manager at the Wits Business School, Mmabatho Leeuw. Mmabatho.leeuw@wits.ac.za

If you have concerns or questions about the research you may call my academic research supervisor Dr Rob Venter on 011717 8090

CONSENT

I hereby agree to participate in research on (*insert research objective*). I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop participating at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally in the immediate or short term.

I understand that my participation will remain confidential.

……..
Signature of participant **Date**:……..

I hereby agree to the tape-recording of my participation in the study.

……..
Signature of participant **Date**:……..

Appendix B:

Interview Schedule

Interview Schedule (1)

OPENING

A. (Establish Rapport) [shake hands] My name is Palesa Vuyolwethu Tshandu and a student at Wits Business School, I would like to interview you based on the topic of my research which is on faith-based institutions as a function of social entrepreneurship amoungst immigrants living in Yeoville.

B. (Purpose): I would like to ask you some questions about your background, your education, some experiences you have had and your relationships that you have with community

(Motivation) I hope to use this information to understand the role that the faith-based ventures have with communities by getting to understand you and your organisation better.

D. (Time Line): The interview should take about 15 minutes. Are you available some questions at this time?

(Transition: Let me begin by asking some questions about where you live and your family)

Q1. Gender.....

Q2. Age.....

Q3. Nationality: .....

Q4. Are you the first from you family to come to South Africa? Yes □ No □

Q5. How long have you lived in South Africa?

Less than 10yrs □ 10 -20yrs □ More than 20yrs □

Q6. No. of dependants (in and outside South Africa) .....

Q6.1 Are your family members involved with the activities of your organisation?.....

.....

Q7. Educational status.....

Q8. What is your current form of employment:

.....

.....

Q9. If you were not a faith-based leader, what would you be?.....

.....

(TOPIC: Scale of the faith-based venture)

Q10. What is your belief system? Christian □ Muslim □ Jewish □ Hindu □

Other (please specify).....

Q11: How do you give back to society?.....

.....

Q12. What is your income per annum?: R0 - R50 000 □ R50 000 to R150 000 □

R150 000 – R300 000 □ R300 000 -R450 000 □ R450 000 – R550 000+ □

Q13. Why did you decide to open a religious institution? .....
.....
.....

Q14. How many members are there in your congregation?.....
Q15. How do you assist with the church?

(TOPIC: The function of the faith-based venture as an extension of social entrepreneurship)

Q15. Does the church partake in any social activities to address in the needs of the community?

.....
.....
Q16. If so, what type of activities? .....
.....
.....

Q17: What role do you think your belief system plays in assessing which organisations you partner with?

……

……

Q18. Are you currently involved with any social organisation within the community?

Q18.1 If so, please mention the organisation and their social cause

……
……
……

Q19. Do you think that church functions as a social enterprise?

Yes □ No □

Q.20: Please give a reason for your response above? ……
……
……
……

Q.21: Where does your organisation receive its source of funding?

Private investors □ **Personal funding** □ **Commercial Banks** □

Q.22: Would you consider yourself a non-profit or a profit organisation? Please explain
……
……

Q.23: What role do you think your organisation has in greater society?

……
……

Q.24: Do have any volunteers in your organisation, if so how many and what is their function?

……
……

Q25: Are they reimbursed for the work that they do? How so?

……

……

Q26: Where would you like to see your organisation in the next five years?

……
……

Q27: Do you think that the government should be funding faith-based organisations? Why/ why not?

……
……

(Transition: It has been a pleasure finding put more about you. Let me briefly summarise the information that I have recorded during our interview.)

Closing

A. (Summarise) You are very involved in building the community, with the assistance of organisations around them. Looking at the relationship with the organisation.....

B. (Maintain rapport) I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can successfully introduce you to our class?

C. (Action be taken) I should have all the information I need. But the event that I require more information would it be ok to call you at home if I have any more questions? Thanks again.

Appendix C:

Illegal churches time bomb (article)

Appendix D:

FBVs involvement with social ventures within Yeoville

(images)



Figure 1: *Members of the congregation give food parcels to local charity.*



Figure 2*: School girls stand with sanitary towels offered by FBV*



***Figure 3**: School and grocery items for members of the congregation*



***Figure 4:** Faith-based leader praying over clothing items to be delivered to local charity*

Appendix F:

Interview Transcripts

Church Name: Bethlehem Evangelic Church

Registered: No

Interviewer 1: Can you just tell me about your church?

Respondent 1: My church is Bethlehem Evangelic Church, we have been running for three years now.

Interviewer 1: How big is your congregation?

Respondent 1: We've got South African people and Congolese people, we have about 100 members. But sometimes can be 80 to 100

Interviewer 1: What initiatives have to take to help the community?

Respondent 1: We helping the members, we sometimes go to Nazareth House (hospice) to give to the hospital. Our mission every month is to collect money and we ask them to give clothes to the people. When they give us, we and we give to Nazeth house. Nazerth house is the programme for all the months, but we go to so many people and sometimes they don't have food and we organise it. When a woman has given birth and she does not have a husband, we organise the basic things that she needs.

Interviewer 1: Who helps collect this money?

Respondent 1: We ask from the church members, if it's not consistent, we go to the kitty pot and we check if we have anything. And if we fix and we go give it.

Interviewer 1: Are you paying rent for the space that you occupy

Respondent 1: We do, we are renting. In SA for us it's not easy, even you don't have a partner church then it's not easy. We just get there and we get a call from the guards to do what they are doing. We do it because it is my mission and it my vision, it's my calling but it's not easy in the face like this it's difficult because we've got many problems. We are asking. But because it's from God, you can see the members no one give money and someone from outside is coming in like this and its' just God sending.

Interviewer 1: What about the registration?

Respondent 1: We are registered as an NPO,

Interviewer 1: Do you think that the SA government should be giving you money to help, because you are doing so much for the community

Respondent 1: Sometime we try, but we don't know where we can start. We are fighting just to serve God, so like me we are doing the security job, but I am of God. If it was up to me I would leave the job and concentrate on this particular job. I fix everything, because all of the people are busy with their lives, but we do need assistance. We don't know who can start.

Church Name: Ocean of Life

Registered: No

Interviewer: How long have you been operational?

Respondent: Since May 2013, with a congregation of 35 people.

Interviewer: What would you say the role of your church?

Respondent 1: Our main intention is to spread the word of God and to give people courage that everything is possible. We encourage people that they should stick to the Lord, the Lord is the passport to everything. In this church, we don't specialise in bringing miracle and I am not against those who suggest to bring miracles, but we encourage people to pray, stick to God that's where they are going to heed the greater fruit because of their patience and within the community, we spread the word of love. But we also do a bit of counselling.

Interviewer: Because you offer counselling services, do you think that the church is a social organisation?

Respondent 1: We are living within the community, so some of the things that we've experience in our own houses we must bring them to church. It's better that when you have a problem, it's better you speak about it. We even go outside the Bible to motivate people and tell that this what they have to do, in order to overcome certain circumstances.

Respondent 2: If we are God-chosen, I believe that you play a role model in other words. In most places you find that in black communities you don't have marriages these days. In Johannesburg, there are no jobs, starvation if you don't have a job you won't have a money, so you find many people come into these relationships because of these other reasons. What we do is teach the young, we educate them.

Interviewer: Do you currently have any relationships with a social organisations within the community?

Respondent 1: It's still a new church and we all sat down and said, “Where is it where we are going wrong as a church. There are so many things happening and as a group of Christians we sit down and strategies what the way is going forward. We had these plans, but at the moment we don't have any social plans or people that we have at the moment. **It's not that you are only a priest here at church, you have to live priesthood and have to be an example outside the church.** We only help people.

Interviewer: Are you looking to expand the church?

Respondent 1: Some of our colleagues, some are modernised Apostolic but we tried to abolish the way that they were preaching because there were some that were not using the way of spreading the proper word of God. That's why we had to embark on a new journey. When it comes to embarking on strategies to work with the clinics and other social organisations has been on the pipeline, but we are still finding our feet but it's going there.

The reason why we want to work with the community, we want to mimic the work that Jesus was doing when he started his ministry, he started where he was born. Some people are taking South Africa as a hub of making money, a number churches and people from Malawi or where come to South Africa, this is a non-profit organisation, we are not after money, they are no incentives that we want here in the church. We only want to pay rent because we are renting these premises.

Interviewer: What is the source of your funding? How do you maintain and pay the rent?

Respondent 2: Here we are run things transparently, we made it clear that everyone must contribute R70 every month. The reason why we gave them a figure is because we are coming from different churches, where some were giving out tithes, but at the end of the day it all goes to the pastors. We give them a receipt as a proof that your pastor doesn't do it for money. We've got books that log and where everybody has can keep the receipts, you give them to the people who are responsible for the payments, so that no-one is curious about money.

We don't want to get into this thing of tithes because someone is going to put up R5000, I'll be tempted to take that money. That is the reality, so that's why we implemented that everybody should pay that R70. But only people that are working are able to pay that money.

The rent is R1000 here.

Respondent 2: Back to the point about tithes, there is a point whereby you find that normally in a physical life you are not going, you find that you can manage to pay a tithe of R1000 but I don't even have a single cent, how do I feel at the end of the day. We discussed and we said, everyone should put that R70 whereby everyone can manage to pay that R70. At the end of the day, we are all equal no one feels under-pressure, the relationship between the members, it changes. That's why we agreed to stick to the R70 amount.

We have changed some things, as we grew up in this congregation, there are certain things which were not in a Christian way. **Most of the congregation where running the congregation as their own business, or their own family things and this is a congregation of God. Put the church to God and not the pastors family. We all had to sit down and say, what is the real way of going forward. What does the Bible teach us to do.**

Interviewer: Do you think that the government should have a role to play in assisting the church, especially if church-related activities have a social impact?

Respondent 2: It will a long way. For us to go a mile, we need funding to really boost us to go up. But due to the limitations of funding, we can not manage to fulfil what we really want, due to the fact that financially we are, our funding is of our own contribution.

Interviewer: What do you do for a church member who do not have anything

Respondent 2: We have a church member, who are financially stable. So what we did, we did a contribution for those people. We paid their rent, made some groceries for them and a little bit of some money. So that at the end of the day, they feel welcome in the church and they feel part of the congregation. If I come here and drive my 4x4 and what if someone comes here by foot but we don't ask, what did you eat? How did you sleep? **In other words, we are not practising Christianity enough. How can we extend our hands outside, if we can't help ourselves. First of all we need to play our role in and within the congregation, to make our people happy.**

But it's not sustainable. It's a once-off thing, because if you do it every time. Some other people they become lazy to look for a job, here we just doing it to help as members.

Respondent 1: On the note of the government contributing to churches. The minister has said that some of the churches don't practise what they preach. If the government contributed a certain amount of money, that money would vanish like how it is in the municipalities, that's what makes the government drag their feet, because lets assume that they contribute R1 million towards the church, there will be three people that control that money, but other than we need funds. Because in order to go an extra mile, we must be funded.

Sometimes we organise big events, but we find that this classroom is small to accommodate our visitors.

Interviewer: Where exactly would you like to see your church in the five/ ten years?

We have great plans for the church in terms of being recognised nationally for doing good deeds. We want to be recognized like the ZCC, he is well-known world-wide because he is preaching the right gospel. So that's the main vision.

Respondent 3: When we started the church, we had a vision that the church would be a church that is known world-wide. Especially when it comes to preaching and assisting people, we accommodate everyone in the community. When we build the community, we said everywhere we said that that in 10 years we have four or five branches, to accommodate everyone.

Church Name: Pentecostal Church.

NOTE: AN INTERPRETATOR WAS PRESENT

Registered: No

Interviewer: Can you tell me a little bit more about your church?

Respondent 1: I'm Congolese and I am a refugee, there many refugees in Yeoville and Berea and Hillbrow. We preach in Lingala and in French to make people from the community understand the way that we preach. We are many refugee's in Yeoville. In my church there are 100 refugees, we are

a church of 100 people and refugees. We've got more refugees than we do South Africans.

Interviewer: When did you start the church?

Respondent 1: This church I start in 2008, I came to South Africa in 2006.

Interviewer: Why did you decide to start a church?

Respondent 1: It's a lot of things. We needed to enter into the country to see first and the language is not easy. We from the French language, Lingala and Swahili but the most particular language we speak if French because it's a French country. We took time to see where South Africa is, we learned some culture and after that we started the church and do mix the South African and Congolese cultures.

Interviewer: What do you do for the communities?

Respondent 1: In the refugee church, there are limitations because we can't fit the members. We have a lot of children and other children didn't come because we have a lot of children and they don't have transport and they come with the foot, walking around here and they come with the programme. A lot of theses children go to Yeoville boys school and this means school fees. But us like pastors, we don't have money. People put in too the church fund, but its too small and sometimes you see the people crying for school fees and they don't have food to eat, sometimes we pass, but that small offering is little and we are stopping somewhere because we are the refugees in the country.

Interviewer: Do you think that the South African government should be able to help the refugee community, especially the churches?

Respondent 1: We are an NPO, this is our church. Sometimes have to take the paper to go an apply at some shop, sometimes they can't give you. They can't give you because it's not South African. The government we never see the government support the food and the clothes, sometimes they come to the church and they come with small food to give the children. We never see the government supporting, we never see growth and we never see it. Sometimes they come with the clothes and they give to refugee children and refugee children and refugee adults is in trouble. Most of them are not working here and sometimes they can get R2000, while the houses costs R1800 and they remain with R200. Sometimes the room is R2000 and they don't have anything.

Interviewer 1: Do you think the social organisations within the community are doing enough for the Yeoville community,

Respondent 2 (interpretor): They are not doing enough. We never see them, we only see them when they put a poster in a small corner where there is a meeting with maybe the MEC or any ANC member when they are coming to help. We don't even know what is their role. We need help, most of these organisations are just working for themselves.

The Diaspora, they are working

Interviewer 1: What kind of assistance do you need for your organisation moving forward?

Respondent 1: As the community assistants we need to gather together the diaspora and also with

the clothes and also with the school fees for the children to gather together like the Congolese and the after ser
but as pastor that you let go in order to ask you maybe is it possible because you need to bank again that is my vision.

Interviewer 1: Where would you like to see the church in 5 years?

Respondent 1: [Due diligence] would like to have it bigger, I'd like any nation to come and to worship God. I come here in 2006 and it took me two years to learn the culture for the country and I also had to go and learn English so that I can accommodate them and I want to the church to grow.

Interviewer 1: What is the role of the church?

Respondent 1: We are here to give food and sometimes a place to sleep. We just send them to them food because they don't have the right.
The church plays a big role in society, if you look at our community because any people be it the difference they've got a place to go because we are in our country. But this country, because of the we need help. We are worshipping outside, but our vision is to get a big place. This year we are going to get another place.

Interviewer 2: Are you linked to any child welfare organisations within the community.

Respondent 1: No, we are not.

Church Name: Prophetic Ministry

Registered: Yes

Interviewer: Why did you decide to start the church?

Respondent 1: I decided to start the ministry because I was called into ministry, and secondly to be of help to my kind. Apart from being called, I like to be of help to the less privileged ones in the society. When you look around you see a lot of them, so most of the time. There's a particular school here, every month we go there I buy all these pads for girl children. Like this one I want to add to it. I send some of them to schools, we have many of the letters from St. Theresa's, so most of the time I help them.

I saw that government can not do it alone, so we wanted to be of help. When I heard that a lot of people do not go to school here because of pads, so a lot of students do not go to school because they feel embarrassed that their parents can not afford. So I took it upon myself.

There was a time I got information from a sister on Facebook, she told me that this is what they are doing. So I had to send out 500 sanitary pads so that they can use it for their school. Sometimes I send clothes, rice, shoes but this school every month its compulsory, every month I must send something to this particular school. It's not big but the little we give is better than nothing.

Interviewer 1: Do you think the social issues you address in the community – do you think that the

church is a form on an NGO?

Respondent 1: Sometimes they call the church an NGO, because we registered through them but the difference is that we don't get something [subsidiaries] . If you go to other NGOs they receive subsidiaries from the government, we from the little offering that we get. We take something out of it. So that is where the social aspect is coming from, we try to help. In order to give, because the Bible makes it clear for us that what we are doing, we are not doing it for them. The Bible says, whosoever thuy give, Christ said you are not doing it for me. When we give, it gives me pleasure and it gives me joy doing it. If you want to register the church, it's more or less registered through the the NGOs.

Interviewer 1: Is your church registered?

Respondent 1: The church is registered, it is registered through the NPO, so its a civil organisation.

Interviewer 1: Do you think that the government should be assisting you?

Respondent 1: Under normal circumstances, I would say that government should be helping us out. But I don't know. When I started a ministry in Newlands, one of my members said to be through the ministry we can get something from the government. But when I started this ministry, the Lord warned me not to take anything. I want to follow Gods -way I don't want to follow man's direction , but under normal circumstances the church probably gets from the government. But I prefer not to give and not to get from anybody.

But if the government would help, I wouldn't be opposed to it.

If I had the money I would go and build an orphanage home, there are no street kids in the Bible, go to Hillbrow and pack them all up. But if the government wants to be of help, the moment that they give me that money. They will see that the money will be used to buy things for the church, even if I would put my own to it.

When I was a kid, I was raised by my mother, my dad died when I was young. I saw the way that my mother was being of help to people, so I came up with such a heart too. So I saw that I could be of help too. I have some families in this church that every month, I do not spend less than R2000-something, on things like school fees.

These members have given me two cars. One they came to my office and they have just given my wife a car because I have prayed over people and they are free of disease. I don't take money from anyone because the Lord warned me and said help my people. When you are called and when you do things, people think that you are looking for money. In the church, people are doing these things to enrich themselves. Just like when you see God, God knows that seek ye the kingdom first and everything will be added unto you. Most of the things that we are doing here, we are doing from our heart.

Interviewer 1: Where does the funding from?

Respondent 1: When we take offering, that's when we take the offering, you understand. To use this place I'm paying R7000, so what I do is that I try to protect myself, so that the one's for the

rent. I only take offering on Sunday's I don't take offerings other days. So that is sowing deep. The offering we try to keep the one's that we keep for rent and the remaining one we get things to give to the orphanage and the rest. We don't have a funder/ investor. We just try to see how it goes with it. When we start doing things like that, we are having that faith and we do things according to his principles, then God will visit you. There is no two ways about it.

Interviewer 1: **When you look at the church and when you look at where you would like your church to be in the next 5/ 10 years.**

Respondent 1: In the 5 years I want to have a space, because the space is small. I would like to have the ministry to have a space. I was telling the owner of this place that I would like to buy his space as time goes on, so that I can buy the place. In the next 5 years, I'm thinking about a bigger space.

Interviewer 1: Is the role of the church to deliver faith or help people?

Respondent: It' is the two. It's all about having the faith and it is about the helping people aspect of it. I want to be of help, and it's both. It gives me joy and when I'm happy that is the joy that I derive. When I help it gives me joy. My mother was single and I know what she went through as a single mother, so when I see children or orphans. It's not about making money, today people are preaching the gospel as an avenue to make money, but Jesus said I gave you free, give them free. It's in the Bible and that's what I want to see in the

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Rugare Apostolic Church

Registered: No

Interviewer 1: Can you please tell me the name of your church?

Respondent: It's Rugare Apostolic Church and I'm the head of the South African branch, but its based in Zimbabwe.

Interviewer 1: How long have you been operating in South Africa?

Respondent 1: We've been in South Africa for 4 years now, but I'm the fourth pastor in the organisation, but the leader of the SA operations.

Interviewer 1: How many members do you have in your church?

Respondent 1: We've got 60 members. When I started the church we were about 20 to 25.

Interviewer 1: How did you grow the number of your members from 20 to 25. What kind of initiatives did you take?

Respondent 1: The church is an apostolic church, we are based on spiritual prophecy, so most of the people when they visit. We prophecy them and we help them with prayers and from

there they see some certain changes in their lives and they become our members. But they just don't become our members just because we have prayed from, we preach the gospel of God so that they receive Christ as their saviour and they understand our preaching.

Interviewer 1: Do you have any relationships with NGOs or other social organisations with Yeoville?

Respondent 1: Currently we don't have because last year I wasn't around I was just doing my studies and just planning and thinking to find some NGOs so that I can have some sponsorship. I had an idea that I wanted to bring this church to the community. But as the church we help widows and orphans and those people who don't have anything to put in their mouth or put on the table, but we are looking for sponsorship and supplies to assist these people that is our idea.

Interviewer 1: How much you would you need in funding, in order you to do all of this?

Respondent 1: We would need to sit down and draft that and see how much we would need.

Interviewer 1: How important do you think the church is in its role in society and its impact on society?

Respondent 1: I believe the role of the church in society is that it reduces crime. It teaches people to behave and it helps the government. If you teach somebody about God, he can understand what God means to our lives and they can keep away from breaking the law. As a church, we are part of government.

Interviewer 1: We understand that you want to form relationship with NGOs, how exactly do you want them to help with

Respondent 1: We want them to help us financially and we are a church that wants to help orphans in order to motivate people who don't understand how to live with others. There are some people who are bullies, who just do things that are off-the-wall. So we would like NGOs to help us with other people and funding

Interviewer 1: Why did you decide to open your church in SA?

Respondent 1: The reason we opened the church here is because there were some members that we came with from home. We tried to open other churches but we found that it was difficult so we decided to open our church, so that we can have some church elders who can control us when we are lost.

Interviewer 1: Do you have any volunteers in the church – what kind work do they do?

Respondent 1: For now I don't have any volunteers, but as we are resuming our services next Sunday, i'm sure I will get some volunteers.

Interviewer 1: What kind of work do they do?

Respondent 1: They usually help by paying rent or help with setting up the church. At the present

moment we have not ta

Interviewer 1: Do you take part in any social activities?

Respondent 1: For now we do not take part in any social initiatives because we understand that is very difficult to for us to take part with being fully registered? But we help church members who cannot buy food, we help them if they are in need of our assistance, those who are part of their relative who passed away – we help them. That little we get we try and help them.

Interviewer 1: How much do you pay for rent?

Respondent 1: At the present moment we are paying R1000 for rent. That space is not ours, but if things go well we want to have our own place and we if we can possible, we would want to be registered under the South African government.

Respondent 1: Is it difficult to register your church under the SA government, but they need ID documents and as foreigners we don't have such things. But we are willing to be registered properly, we don't want to be illegal, so that the government can assist us, if we have some problems. But it is very difficult to be assisted by subsidiaries because they will say we are not registered. We are a regisrted church in Zimbabwe, but because we are in SA we need some SA documents. So that's the way that i'm expecting NGOs to enter and help us.

Interviewer 1: What do you think the role of the government should be?

Name of church: St John Apostolic Faith Mission

Registered: Yes

Interviewer 1: Do you think that the church has a particular role to play and what do you think that role is?

Respondent 1: It's a lot, especially for the youth. To keep them busy because we have church groups such as brass brands or choir, so if you see the youth is there. You keep them busy through this initiatives, taking them out from the street.

Interviewer 1: How many youth do you currently have on this church programme?

Respondent 1: We have about 30 people in the group from the church, there is only one older person she's 60 and the youngest is about 16.

Interviewer 1: Are all these people from Yeoville?

Respondent 1: No, some of them come from Alexandra, while others are coming from as far as Thembisa.

Interviewer 1: When you look back and you see how you've established this group being part of the church. Do you think that you've achieved what you needed to achieve?

Respondent 1: We started this in 2014, September. We started outside the church and we would practise under a tree in Yeoville, so everyone who would pass were interested and so we had members that came from outside. We started off as a small group, but because there was interest in what we did, we started going formal.

Interviewer 1: How does the church assist with the initiatives that you are trying to do?

Respondent 1: At church they helped us with funding, but we didn't rely on them a lot because we understood that they have their own limitations. When we saw that there were some things that they could help us with then I would do it. The church contributed to our minor missions through their funds, or when we have problem we go to them.

Interviewer 1: Why did you start this group?

Respondent 1: It's because to try and unite the church, moreover try and tackle youth issues. We have meetings often where we help the youth and share ideas of how we should live. We often have these discussions twice a month on Fridays because we practise on Fridays, so that's when we sit down and talk issues.

Interviewer: What initiatives does this group in aiding the community?

Respondent 1: For now we aren't at that stage where we can assist the community, as a group that is growing. But our aim is that we help society. Financially, NGOs is where our interest lies, so we would like to donate to these organisations, but around Yeoville I haven't seen any prominent NGOs that are assisting the community. They are probably there, but I haven't seen them.

Interviewer 1: Do you think that the church is doing more compared to NGOs?

Respondent 1: What I've seen are more Nigerian churches springing up, but it's not that I see what initiatives that they do. I see people sitting there, doing what they do. But that's our aim, is to help those that we can with what they need, especially if they need it. The church doesn't have anything that it does, because we are not united. At the church mostly, it's more international meaning that people come from different places and because of this, someone comes with the idea that the it has to be like that and you find that there is a clash of ideas between the locals and the church.

Interviewer 1: But should the church play the role of being an NGO?

Respondent 1: It has to. As a church because there are offerings and they have to give the community, so that it can assist the community. But when you say it's just a church, there's nothing in that. So it has to be a church that serves a function, not that people just go and we just pray, and there must be something that they have.

Interviewer 1: Where would you like to see your organisation in the next 5 years?

Respondent 1: I'm still starting, but my main thing is that we should expand and the whole community can benefit. Initially, the community did not want us because they would say that we make noise, but later they gave us an option to go to the recreational centre and the community was

driving that and assisting us with that, because are interested in what we were doing.

Interviewer 1: How much do you pay for using that space?

Respondent 1: R800 a month, it's a private school that we use. I either take it out myself, or there are other members who assist us and we each take out R200 every month.

Interviewer 1: Should the government be doing more in order to assist your organisation to promote societal engagements?

Respondent 1: It has to. You see the registration systems and when it becomes registered, then the government should know that there is a certain budget that they can assist with. Or even to boost the church, so that they can carry out the civil duties that are required. My church from Rustenburg if there was a big event there was always a representative from the government, even this guy who had old churches. There was a special month where they could do it financially and those that want the studies they can assist them. If it were like, everyone would go to church, because we would know that in the church people can get something. One woman once said: "I won't give a tithe/ collection if I know that tomorrow I won't have bread." That 10% is better if you give it to your parents rather than give sometime to the church, so when you pray and give that tithe to your parent rather than the church, that's much better. And you know that you are at ease.