Global Narratives that Shape Social Impact:

An Encouraging Critique and Reflection on the Perceptions of Cross-Cultural Development and its Future by Means of Social Entrepreneurship

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29 March 2020

Author's Note: This document incorporates material written for the following MAICD courses: Community Development; Culture Studies in a Global Context; Fieldwork; and Social Entrepreneurship and Design Thinking, Leadership, and Social and Environmental Justice in Development

This paper is dedicated to the African genius; I hope to spend my life collaborating with the Global South to see it restored. However, I have written it for the heropreneurs:

Though I loathe the thought of what you can destroy, heropreneurs, I have faith in your humanity to let the Global South lead you to the places you have not yet seen – the power within their human spirit. Please have the courage to act on social justice and social impact – far, far away from the false narratives that exist in development work.

A tearful "thank you" to those who have had a turn at the chisel that has shaped the author:

To my Mother who has given up more than words can express to help me on my way.

To my Father who introduced me to adventure and who has encouraged my every adventurous dream ever since.

To the family and friends who have made the time to listen, to encourage and to host me on their couches all over the world.

Specifically, to Roxy and Matt, and Susan and Scott – This thesis would not have been possible without you. I have learned so much from you all.

And finally, to Julia Young who has tirelessly copyedited this thesis; and to Chris Sheach for acting as external readers of this thesis.

I love you all and am grateful for the blessings you are to me.

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Introduction

Two citizens of the Global North sat in a Sunday service in a tin church, somewhere in the middle of Kibera, Kenya's largest slum. They were the guests of honor and had just witnessed the full dance, song, and skit rendition of the children's church, sat through the sermon, sung worship, and spoken a few words. After the service, the pastors promptly sat them down, and asked, "So, what do you think? What kind of plans do you have for us (the Kibera community) here?" One guest replied, “We have no plans here and do not intend on making any plans.” Later, the other guest chastised the bold speaker, "I could just see his face drop with disappointment; could you not have said something more hopeful?"

This story, a personal experience from my fieldwork, is one of many that illustrates the perceptions of the Global South and North; the latter feels obliged to help and give hope because they witness stark visceral experiences of the South’s poverty. The Global South, on the other hand, associates social impact strategies primarily with the contributions of international agents; the Global South, in turn, may fail to claim the agency available to them. To correct the harmful or ineffective outcomes of social impact ventures born from situations such as the one mentioned above, development theorists have corrected and proposed many strategies over the years. The international development strategies in the Global South have been critiqued and corrected by the Global North, who hold a false narrative of the Global South. These critiques have often come from evaluations of projects that have had little citizenry involvement with regards to building trust, diversifying power structures and social networks, and making a commitment to have faith in the human spirit in the community context. Program evaluations, however, are not enough to assess the perception on effective contributions of international actors.

This disparity results from a lack of holistic cultural understanding the Global North has of itself and of the Global South. This cultural understanding or misunderstanding, partially born of colonialism and the Global North's "savior complex," continues to spoil well intentioned social impact, and for successful social impact to happen in the Global South, this narrative has to end. My thesis will argue ways in which to overcome this narrative by means of social entrepreneurship. First, to identify the false narrative derived from the socio-cultural imbalance, I will review three major historical assertions on development discourse to make sense of the assumptions that have formed the false narrative. Next, I examine enterprise facilitation tactics through social entrepreneurship models as a way to manifest the necessary change of assumptions. Then, I will show the cultural capabilities of both actors, specifically those of the United States (Global North) and East Africa (Global South), by comparing and contrasting the cultural values of East Africa and the United States. Finally, I hope to add insight to the field of International Community Development by proposing guiding principles that will use the cultural capabilities of both the Global North and the Global South, so that the future of development will embrace principles of *copowerment* (Inslee).

To understand these cultural disparities and assumptions more clearly, I went to East Africa to observe and interview local change agents who have sought international support but who, with or without this support, have courageously started social impact ventures on their own. My fieldwork had been influenced by my past connections in East Africa, and as I became a part of the story of each of the tenacious men and women I met there, I was introduced to more and more local social impact actors: Pastor Francis and Rev. Nkoma in Zambia; Moses, Hillary and Andrew, and Susan in Uganda; and Pastor Chris, Pastor Steve and Mary, and Pastor Susan, Pastor Peter, and Kentegra in Kenya. They and their work have stood out as defining examples

of the patterns I observed during my fieldwork and experience with local social impact efforts. I introduce them to you here that you might track with me on this journey of changing assumptions for holistic social impact. Their examples have shown me true courage and passion to act on the opportunities of change in East Africa, and the opportunity to have faith in the legacy of the African people and those affected by the destruction of colonialization. I hope to represent their voices and social change actions with respect and clarity in order to dismantle the Global North's false narrative.

Twofold perspective on the Global Narrative

As a Caucasian African, South African born and raised, yet living in the United States the past three years, I often find myself relating to life here through the lens of African culture. However, I simultaneously experience privileges that result from the assumptions made about my Caucasian appearance. I live within a duality, one that has become especially apparent as I have recently lived in the US. Although I have a Caucasian appearance, I have found myself reasoning and experiencing many social circumstances counter to ways of my white housemates and peers, and even in academic discourse. I refer to this "thinking pattern" as mental software; it means that the way I reason or experience a social interaction has more in common with my African counterparts, and to a larger extent, with those from "developing nations." These are a set of core norms and values through which I make sense of the world; they form my mental software, one shared with those in countries of the Global South. However, my Caucasian appearance has also allowed me to experience the perceptions of the Global South towards me. In the Global South people respond to my appearance based on their assumptions, yet in Africa, they accept me as part of their group, to a certain extent, because of my African heritage. On the other hand, those in the US with whom I share Caucasian appearances generally respond to me

with assumptions that I am as they are and thus assume that I share their assumptions, norms, and beliefs. This complexity has allowed me to be an insider to the assumptions and perceptions of previously colonizing countries. This distinction has given me a unique perspective on the cultural differences that can affect US social impact actors in Africa.

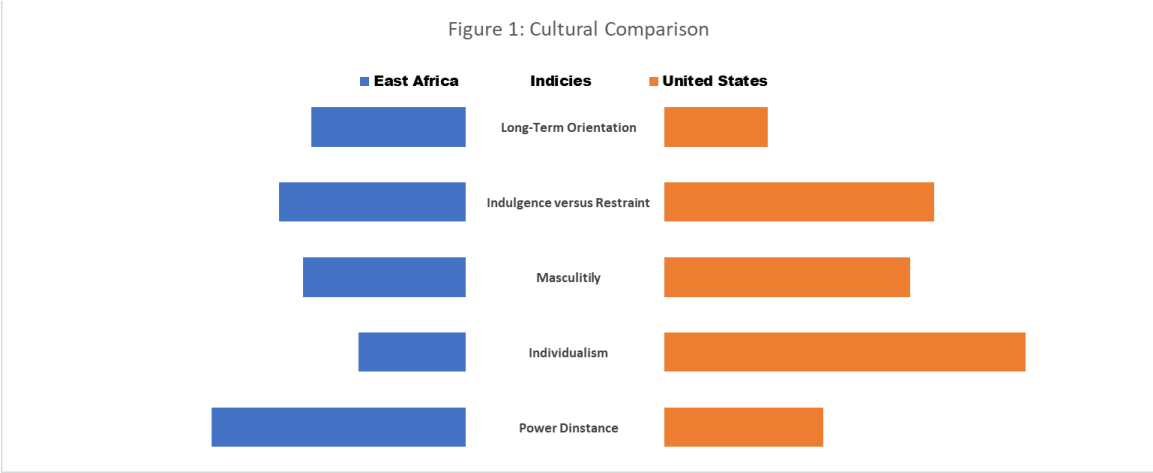
The assumptions made from cultural programming and the resulting disconnect they cause in social impact collaboration have had little attention from development research. The false narrative of the Global North still defines what those in positions of power believe to be true of the Global South. These perceived assumptions define the Global South as having a lack of self-efficacy and self-determination, and also possessing weak methodologies when participating in modern systems. The Global North's lack of consciousness of this false narrative is rooted in an unconscious assumption of superiority, an assumed power and expertise, and a mentality of privilege and control. The assumptions that exist today, imbedded in the narratives that each of these groups hold about the other, have evolved from historical assumptions and cultural programming (Hofstede) rooted in each group to a point that they seriously impede development progress.

The Missing Piece to Development Discourse

The damaging assumptions arise partially from differences in individualistic and collective societies. In his book *Cultures and Organizations: Software of the mind*, Geert Hofstede outlines six indices that attempt to capture the unwritten rules of different collective societies. He calls it a "a collective phenomenon, because it is at least partly shared with people who live or lived within the same environment…where it was learned" (6). Hofstede's indices show the complexities of cultural programming and ways in which they are expressed in different areas of life, such as work, religion, and family. Cultural norms shape so much about

how we perceive group dynamics, relationships, risks, leadership, differences, and even change. In order to better understand the cultural differences between the Global North and South, I will compare American and East African cultures, highlighting the cultural traits that can allow equal collaborative power from both parties for the good of social impact ventures. I will focus on Geert Hofstede's cultural insights and indices in five areas: power distance, individualism, masculinity, uncertainty avoidance, future orientation, and indulgence versus restraint. The following graph briefly shows these cultural indices that puzzle each side about the other and that hinder social impact ventures.

Figure 1: Specific Cultural Comparisons between East Africa and the US



Long Term Orientation

Long Term Orientation (LTO) indicates how every society deals with the challenges of the present and the future while maintaining some links with its own past. Both East Africa and the US are below average in this dimension. This difference is reflected by striving for quick results, by having strong ideas about good and evil, and by maintaining time honored traditions, including viewing societal change with suspicion. The US and East Africa share many similarities in this cultural dimension. They can each rush to results without first cautiously

examining opportunities, rationale, and relationships before moving forward more slowly and carefully. When considered in social impact ventures, each side will experience other cultural disconnects. These will become apparent as the ventures struggle to grow or survive, yet in reality they might have already existed from the inception of the venture's ideas. Social impact ventures often respond to tragedy or need, as do business ventures, yet when these social ventures face both a lack of resources and cultural disconnect, it pressures those involved to think that every need should be solved immediately. In the LTO, the US ranks much lower than the East African countries, yet both experience the same need to save face, honor tradition, reciprocate favors and gifts as social rituals, and be seen as a stable members of society. (Hofstede 242). For example, despite living in mud houses, nine out of ten Kentegra partner farmers had televisions and used a small solar panel to power them. It surprised me, but when I talked with one of the Kentegra Farmer Relations Officers I was working with at the time, he said, "If you do not have a television, the kids will always be at the neighbor's house and become a nuisance, and everyone will know you don't have enough to buy a tv"(Mania). Daniel's explanation holds both an example of saving face and sensitivity to social trends which reflects the slightly higher LTO from his culture.

An example of "reciprocation as a social ritual" is illustrated in the frustration of a Kentegra manager (US actor) at a missed opportunity for collaboration. The local community members refused to sell him a building that he had renovated free of charge which led to him feeling disappointed in the lack of reciprocation. In another example, while accompanying Chris (a Kenyan man who works for a non-local housing project) and Lindsey (a recently immigrated physical therapist from the US) to the home of a potential patient on a Masai reserve, we were required to take along at least one food item as respect and thanks to our host. This act of

reciprocation was highly valued as a cultural transaction of the shared LTO ranking between the US and East Africans. While collaborating, both these cultures can find common ground, and become more aware of the pitfalls that could follow.

Indulgence vs Restraint

Indulgence vs Restraint (IVR) is defined by Hofstede as the extent to which people try to control their desires and impulses. As seen in Figure 1, East African culture has about a 20-point indulgence versus restraint (IRV) difference with the US; a low IVR means that cultural norms are more restrained, and a high IVR implies a more indulgent society, such as the US. Countries with a low score such a Kenya, Zambia and Uganda have a tendency to pessimism and cynicism. When asked the question about supporting innovative ideas, I was surprised to hear over and over again that family members were unrelenting in their dismissal of the efforts of the innovator. This cultural reluctance toward "the new" would make it extremely difficult for any person to stay motivated through the throngs of kick-starting social impact ventures or businesses. However, the US has the cultural capability to offer the optimism and emotional support to try ideas that the family might object to. US actors can encourage local social entrepreneurs to "indulge" in pursuing innovative ideas, and in turn, each side can be more successful in such ventures.

Individualism vs Collectivism

This dimension is the degree of independence a society maintains among its members. East African societies are described as collectivist, and their self-image is defined in terms of 'we'. Because of it, I had assumed that group members would greatly support the dreams and aspiration of other group members; yet this was not the case considering the IVR dimension. Ironically confirming this lack of support, a loosely translated Kenyan proverb states, "If you

speak your dream out loud then you have killed it" (Mania). Collectivism contrasts sharply with individualistic societies in which people are culturally look out for themselves.

Taking business practices into account, collective norms are likely the greatest thorn in the side of economic development and western business principles. By this I mean that the theory of capitalism has its roots in individualism (Tshikuku; Hofstede). In East Africa it became clear that societies there would not/could not act from their own self-interest because of their widespread in-group expectations/loyalties. This is a blessed capability as communities are inclined to rally around collective efforts for social impact strategies (Rivera-Santos 78). Collectivist societies encourage an *inter*dependent self, whereas Individualist societies (of which the US is the most extreme case) encourage an independent self (Hofstede 114). The loyalties in collective societies can frustrate the Global North actor who must learn the cultural collectivist norms of the Global South: shared resources with extended family relatives, loss of face and shame for the group if mistakes are made, relationships with someone in power being seen in moral terms, and, most important "in the collectivist society, the personal relationship prevails over the task and should be established first" (123).

Consequently, because too much energy goes into protecting relationships in the group, it places a damper on reaching social impact goals. It is for this reason that the sites I visited had many volunteers or group members with good ideas and well-rounded experience in their fields; yet, they seemed to abstain from voicing problem-solving ideas that would require the resources from another group or challenge the group's agreement. Reaching out to another group would jeopardize the protection one has from one group and cause mistrust of one's own loyalty. Clair, who worked for World Concern Kenya; Susan and her husband Andrew, who started a social enterprise training school in Uganda; and Chris in Eburru, Kenya, who acted as spiritual leader

and Paradigm Home liaison, were all given or had taken on neutral roles. They all had frequently mentioned that if they did not visit all the members, recipients of their social impact activities, their constituents would be greatly displeased and accuse them of unfair treatment and favoritism. Another example was the deep exclamation of hurt from the Kenyan farmers who were sent back from a pyrethrum flower weigh in. They walked away visibly upset and even sent text messages to Farmer Relations officers saying, "You do not care about us" (Gimisi). He further explained that the farmers felt personally rejected when they were told their flowers would not be accepted at the weigh in station, even though it was because the farmers had not picked the flowers at the right stage that Kentegra would not accept them. Damage control went into action, and between phone calls of reassurance, it stopped just short of a full-blown campaign to explain why it was essential to pick the flowers at the right stage. The loyalty to self-interest versus the group helps social impact ventures strategize for greater holistic impact in the community.

Masculinity/Femininity

Masculinity/Femininity Index (MAS) is the desirability of modest behavior against the desirability of assertive behavior that places stress on the ego (Hofstede). The US is a masculine society where earnings, recognition, challenge, and advancement are most important. Different cultural expectations exist in work circumstances that influence the planning and execution of social impact ventures. On the other hand, East African societies, with feminine traits, value relationships and quality of life.

These different world views were clear to me while I did my fieldwork in Zambia and Kenya. Both the Farmer Relations officers from Kentegra and my friend Bishop Francis scheduled their day in such a way that made me feel like it was poorly planned, or that it wasted

time. Francis scheduled only two meetings a day, and the FRO staff sometimes worked for four hours, taking time with each farmer with sincere interest in their farm and then back for lunch that took two hours with travel time included, before they returned to their work. This "time management" is simply a matter of cultural priorities. In fact, in Hofstede's MAS index, East African culture prioritizes the experience of life while working, while the US culture plans to make personal life sacrifices to get work done.

Assessing these cultural traits as capabilities, actors from more feminine societies tend to consider both female and male clients or community leaders as equal beneficiaries and maintain strong connection to participants and clients of the social impact venture. Actors from masculine societies apply the more assertive strategies that are necessary to follow through on ideas through business principles.

Power Distance

The way society deals with inequality has been termed the power distance dimension (PDI). Americans now embrace a relatively small power distance and prefer interdependence among subordinates and bosses. However, East Africans either prefer dependence on power or reject power dependency entirely. Power Distance equals the extent to which the less powerful members of organizations and institutions, accept and/or expect unequally distributed power (Hofstede 61). Social class, reflected within institutions, helps describe the resulting social inequality. Hofstede differentiates between classes through measuring their access and opportunities to benefit from the advantages of their society. For example, education benefits one's social class because it can help determine the educated person's occupational aspirations.

Interestingly, Hofstede finds that societies with a larger PDI hold the same beliefs about inequality across all the social classes. For example, Hofstede states that in white collar jobs, US

superiors and subordinates tend to see one another as interdependent colleagues. At the same time, blue collar workers make particular distinctions between themselves and their superiors. However, in East African culture, the subordinate/superior relationship is the status quo. An excellent example of turning this cultural disconnect into a capability for impact is Kentegra's collaborative approach in Kenya. A farmer who had benefited from pyrethrum farming said, "If a Kenyan tried what Kentegra is doing, it would fail; they would think 'he is trying to trick me'; they would not trust them" (Kimani). Kentegra's approach has worked because they are willing to act as learners despite being treated as superiors. They have also employed and encouraged highly educated local citizens to act as the encouragers, teachers, and experts among the communities they are reaching for social impact.

Similarly, social impact actors from low PDI societies can redefine what they have to offer when they have an opportunity for collaboration with a community leader. They would do well to redistribute the power given them by historical conditioning so that capable community leaders can take the lead in assuring autonomy in the realm of social impact. Actors from high PDI countries can honor and cast a vision that is in line with the status quo adapting "his enterprise to his existing social milieu as much as to existing nonsocial resources" (Lundy et al 67). Within the East African context, local entrepreneurs who have stepped up to lead in their communities have naturally assumed power in their social class. Yet I observed that they would not assert themselves, take control, or offer personal opinions and ideas that would call attention to them, as might an American in the same context (MAS). Actors from both societies can collaborate on social impact ventures and work together to obtain and use the resources needed for effective social impact. As revealed in its historical narratives and resulting from cultural "programming," the Global North often assumes power, and power is also given to them by the

Global South. It is, therefore, imperative that those with power understand the weight of their influence when collaborating with change agents in the Global South.

The power distance dimension can cause major disconnects between local and international partners. To move forward, both parties must understand and recognize the dominant cultural feelings in both societies, those underlying beliefs that guide our thinking and communication when collaborating in social impact ventures. They must understand that in every society, some people have more power than others, and that in every society, wealth and status are the typical power markers. Therefore, as the Global South and North commit to changing their assumptions, they can share power through a better understanding of one another. I propose that in collaboration through principles of copowerment, local and non-local social impact actors from the Global South and North can use opportunistic strategies to achieve social impact, specifically though entrepreneurial means

Copowerment: Shared power

It is critical to recognize the false narrative that has defined many Global perceptions of the poor. However, the Global North has and still does take the protagonist's role while ignoring the Global South's potential to work toward solutions, too. I have lived both the Global North and South roles. I am the distressed African citizen subject to corrupt and dysfunctional government, slow economic growth rates, and Global discourse on the general frailty and lack in the continent; and I am the white privileged antagonist. White South Africans, like those in the colonizing nations, are associated with assumed power privilege and expertise. This assumption paints them as the villain of South Africa's current situation, and the Global North is painted the villain of the Global South's progress. Deeper into this development discourse, I recognize that

to some extent, I also own the Global narrative that describes the oppressor and the oppressed: those with power do for those without power.

Copowerment, though, is a quite different mindset. It's a dynamic of mutual exchange through which both sides of a social equation are made stronger and more effective by the other (Inslee). In the context of cross-cultural development / social impact work, copowerment honors the power within both parties, power to achieve their full potential through creativity and a grasp of the real world. For it to be successful, both sides must recognize their power and make room for one another in the social equation. To make room for one another, they must each reframe their assumptions of themselves and of each other.

To start the process of reframing assumptions, I use the term cultural capabilities because it is by cultural nature that people often make decisions, assert themselves, and even form relationships. It happens naturally, and many times cultural capabilities help people achieve ambitions and dreams. Yet in community development, the Global North's culture has created Global cross-cultural social norms that have dictated "what development should look like." To change this picture, the Global North can concentrate their own cultural capability to collaborate and copower with local actors. Such partnership will enable both actors to create innovative, people centered, contextually appropriate ideas that can succeed in a business market to financially sustain the venture for a social good. However, before these two actors can use their cultural capabilities, they must first identify their different assumptions of themselves and then face the reality of these cultural norms, values, and differences. By identifying these preconceived assumptions, the Global North actor can and should dissolve their protagonist beliefs about the internal poverty of African people, and the Global South actor can and should act on their own strengths. As one interviewee put it, they should "recognize that it is in the mind

if a person believes he is nothing, [where they] decide if they are rich or poor" (Leyian). This wisdom calls on Africans to see their own enormous worth. Regarding this cultural point, Professor Kabeya Tshikuku from the University of Kinshasa in Democratic Republic of Congo argues the following in his paper entitled "Culture, Entrepreneurship, and Development in Africa":

> Through the inertia of the prevailing cultures, religious precepts, and education systems in Africa, the bulk of the pro-slavery and colonial conditioning is consistently passed on generation after generation. There can never be creative initiative without personality, never personality without freedom of choice and responsibilities for these choices, never a choice without perception of life as a chain of challenges, as a permanent invitation to self-assertion. (Tshikuku 22)

Development discourse should include a study of sociology to understand the many socio-cultural balances that have sustained these antagonist and protagonist positions. Historical subjugation is a player, of course, but our mental "cultural software" directly and indirectly influences the innumerable patterns of decision making and acceptance of norms (Zelekha et al). It's cultural programming, but at the same time, this fact should not villainize or deter the Global North's worthwhile social impact ambition. Knowledge of this programming should, instead, inspire the Global North's self-awareness and lead to a change of assumptions as it shares power and collaborates with local social impact actors of the Global South. This self-awareness must recognize the strengths that its mental software may not have acknowledged before; these strengths are cultural capabilities. With this change of assumptions, the Global North can redefine its contribution to Global South social impact ventures, but the Global North first has to become self-aware.

History of Assumptions

Jason, a tall, strong looking, older Caucasian American man, stood at the front of the church/school hall turned conference room. We were halfway through the conference, and he said, “White people do not know everything” (Lyle). I had gone to Uganda to observe this entrepreneurship training attended by pastors, community leaders, and young eager Ugandans who hoped, as I found out through the duration of the course, to become more sustainable in their social impact efforts through business. I was shocked and impressed at Jason’s courage to say such a thing so taboo in conversation with people of color. I checked my emotions and realized that I had succumbed to the culture I had been living in. I turned to the audience and saw some smiling, some nodding in agreement, others perplexed; neither the men or the women showed shock or disdain at the comment, and I remember thinking, “They have just been waiting to hear it from the horse’s mouth.” Yet others pointed to this very moment as their takeaway of the day saying, “It is the first time I have heard the white man does not know everything.”

Jason had partnered with the work pastor Hillary and his brother had been doing for the past ten years. It was because of his rapport with Hillary and his brother, and through witnessing their exceptional consistency and commitment, that he could make such a comment. He spoke against “the narrative” that historically has named the white man as the expert judge and commander in response to the plight of poverty in Africa. Although I do not deny that this racial power in all its forms has, in some sense, been allowed by African people, it is evident that the Global North assumed its power over the poor long before it was given to them. What the Global North assumes of the people in the Global South has been formed by three beliefs that have resulted in what I call the false narrative of the Global South: an unconscious assumption of superiority, an assumed power and expertise, and a mentality of privilege and control (Hall 178,

Sirolli) . I will unpack these layers so that we can better understand the roots of the false narrative, and thus offer those in the Global North a clearer picture of their cultural software, ultimately recognizing the strengths within their cultural norms and simultaneously making room for the cultural strengths and future growth of the societies in the Global South.

Unconscious Assumption of Superiority

The Global North's assumption of superiority is presently unconscious. Historically, however, through royal reigns and more, it is clear that political power in the Global North was largely understood to be ordained by a higher power, God and the Christian faith, which presupposed human thought and action. Cheryl Bear, a church history scholar and indigenous people advocate, interviewed International Justice Mission, after which she recounted the historical dealings of colonial powers that had established the foundations of superiority (Kaugholz, 00:15:20-00:25:35). She states, "Assuming that God has put the scepter of righteousness in the hand [of those in the Global North who leave their land] and given them the go-ahead," they acted under a "divine" mandate to discover new lands under the doctrine of discovery. This belief implied that without a recognized monarch, land was to be considered empty, and available for the taking. Thus, the justification by comparison began. In essence, by comparing the indigenous peoples' use of the land or resources, seemingly antiquated in the colonizers' eyes, to their own, they justified their dominion over territories not their own (Abdul Morad 71). Although people had been discovered on the land, the close ties of church and state dictated a policy of assimilation. Recognizing that indigenous people had a soul, the colonizers could not exterminate them, but they could "educate" them, "… and since then, indigenous people have been written about as either dumb or scary." This kind of racism is built on the very foundation of Global South and North relations (The New Activist; Easterly 44; Pellow).

It is important here to remember that, in the Global North's psyche, the North justifies these three layers of thought because of their underlying belief in their own benevolent power, one acquired by their religious foundations and presupposed notions of progress. Because institutional religious power had initiated and encouraged the Global North's cultural mindset, the Global North still assumed that those without Christian "enlightenment" had no future for progress and little moral report. The inherent belief then assured that citizens of the Global North had a certain right to progress and, therefore, had a moral obligation to those who had not yet discovered their way. Although today, some may argue that the post-modernism of the Global North has moved normative thought past these ancient concepts of religious authority, my argument deals with the paternalistic and patronizing that is assumed cross-culturally and that still affects development efforts.

Assumed Expertise

The superiority layer had been formed during colonialism. The assumed expertise of the Global North was introduced in 1949 with the inaugural speech of President Harry S. Truman when he stated, "For the first time in history humanity possesses the knowledge and the skill to relieve the suffering of these people [the world's poor]" (qtd in Willis 43). The Global North must recognize that its social norms still perpetuate a disproportionately high regard for their own reality and definitions of progress, some ear marked as starting with the League of Nations (1920), the Marshall plan (1949), and then later the Washington Consensus (1989). Groups and organizations such as these formed policies that prescribed national progress and success. They placed themselves as the agents of change to the nations that needed to progress, and they expected poverty-stricken nations to subscribe to the regulations that came with their established

policies (Cummings et al). For decades, these political powers have formed the discourse on aid and development approaches from the Global North to the Global South (De Raedt).

There was little evidence to support the logic of the proposed free market system in the Global South except that economic growth had been "built on the conventional wisdom that enlightened self-interest attracts sellers to the task of meeting needs. Thus, the pursuit of profit is the catalyst for the vast improvements we have seen in the human condition" (Lynch and Walls 2). This technocratic approach ultimately disregarded the possibility of autonomous, self-defining, and spontaneous solution-based development; all was set "because it offered power and rationalization of that power to the key groups, the great powers: big humanitarians in rich countries and political leaders in poor countries" (Easterly 46). These same "superior" powers defined the path to economic growth, yet without colonial oppression in these countries that enriched the Global North's funds. Dos Santos writes that "technocracy often functions as a colonial identity construction that advances the logic of technocratic capitalism and thereby technocratic determinism that maintains and reproduces sociotechnical regimes" (91). These sociotechnical regimes still manifest themselves in assumed expertise held by and of the Global North.

With neo-liberal requirements of trade and the established UN, World Bank, and IMF becoming international institutions independent of political power, further progress of development discourse became based on the simple assumption that the Global North was in a position to give. Myers' assertion was that aid shifted from Government driven aid to private action by organizations and individuals because of the rise in the public's economic stability, and the introduction of mass media through television and radio in the early 1950s (27). Consequently, more people in the Global North had access to information on the world's

poverty. Because of it, a new development complex emerged, one marked by privilege and control. I argue that the Global North acted according to this cultural belief, and that because of their assumption of their own moral rights plus their healthy economic position, they were in a position to know what was “best and to give what other nations clearly lacked” so that they could meet needs elsewhere in the world. Writers Steve Corbett and Brian Fikkert in their book, *When Helping Hurts*, have labeled this behavior among civilian change agents and technocrats as “the savior complex” (110). They have strongly critiqued this behavior in the US which has led to a divide in US citizens’ approach to development. However, the Global North social actors continue to act without real enlightenment on the complex causes of their technocratic behavior toward the Global South. Although, they agreed with the argument that “this process of neo-colonialism also extends to the continued representation of … Northern ways of doing things as ‘better’” (Willis 24), elements of the "savior complex" remained. Citizens of the Global North inadvertently continue to influence the ideas, planning, and action of social impact ventures in Global South communities with an assumption of expertise using many approaches to development that do not prioritize free development.

Mentality of Privilege and Control

Privileged moral power is justified by its comparisons of the haves and the have nots. Topics of education, resource use (crops, minerals, land etc.), and qualifying experiences of modernity (democracy, infrastructure, consumer access), have repeatedly come up when citizens of the Global North speak of what is most needed to assure the progress of the Global South. However, “…solutions [are] often seen in personalized terms of charitable giving or service. Far too readily, deep and heartfelt concern about poverty and hunger is channeled primarily into the interpersonal or private arenas of charitable service and giving” (Moe-Lobeda 91). Within the

US, the false narrative spreads throughout its citizenry. However, individual actors who seek to collaborate on social impact ventures in the Global South must critically reflect on this concept of “have” that assumes privilege and control. Ulrich writes that the notion of serving or helping calls into question an underlying assumption of a void or deficit that needs attention, and although this paradigm is not meant to disempower, it often does (53). Although the Global North's support of development in the Global South has evolved since the Washington Consensus in 1989, the Global North must recognize that today in 2020, its social norms still perpetuate the "savior complex" (Cummings et al. 9). It incorrectly assumes that Global South citizens are unable to claim the agency available to them, and, therefore, they must be entirely left to their own decision-making or be managed to achieve success. Ulrich, to show the discomfort of being “managed,” quotes a citizen of the Global South, working in human rights, who argued, “Stay home. Work on ending your own country’s racism, sexism, and imperialism. Globalization is the new imperialism. You help us by staying home and working with your own corporations and government” (Ulrich 56). Members of the Global North who come to recognize that their charitable forms of service and giving assumes their own privilege and control can begin to curb the negative impacts of the false narrative.

It is necessary to understand some of the history that has shaped the mental software of the Global North and to clarify how that software has informed their beliefs about the Global South today. This understanding explains ways in which both members, Global South and North, identify, plan, and execute social impact ventures. To comprehend the cultural threads that perpetuate these beliefs but do nothing for the success of social impact ventures in community development, we must recognize the historical impact on both. Simultaneously, we must better

understand the cultural threads that can strengthen the fabric of collaboration through recognizing and using cultural capabilities.

African Perceptions

Because the main audience for this thesis is the Global North, it is essential also to understand some perceptions held by citizens of the Global South – Africans, for the context of this paper – if the North's assumptions are to change. I present three products of the Global North's history of assumption: a perception of insufficiency, a skewed view of rights and the resulting self-actualization, and turmoil over identity and belonging (Ukwuoma).

It has been a personal struggle for me, trying to verbalize these ideas. Ojong and Sithole note the responses of Black South Africans regarding identification of Black and White South Africans, "Whites are poised to be South Africans by historical circumstances…suggesting that white South Africanness is predicated on a desire to have access to resources and benefit from the political positioning of South Africa vis-à-vis the world and the rest of the African continent" (95). This fact helps me identify the duality of my shared experiences, both with African cultural/mental software and with recognized white privilege. I maintain that although I have shared experiences and relate most strongly to African culture, I am limited in my ability to fully verbalize the scars of oppression on the indigenousness people of the Global South.

Insufficiency

The narrative is responsible for the Global North's belief that the Global South has insufficient means for self-sustaining. For example, Bardu et al. write, that "… what the indigenous Africans allegedly lacked, the colonialists had to provide" under the assumption that, for example "…if Africans had indigenous system[s] of social control, it lacked substantially, any trace of legality, legal concepts and legal elements" (qtd. in Bardu 10). This exemplifies the

perception that what is common in African society and thought is insufficient to an upwardly mobile, thriving lifestyle (Olara 36). Africans, coupled with a high power-distance cultural norm, have an innate expectation that "superiors" or implicit group directives will give directions and parameters to their action and thought, even unwelcomed action. This self-perception causes an unconscious dismissal of inventive efforts that challenge tradition or norms.

This self-perception became somewhat evident after I had spoken to a group of 60 religious' leaders, and four tall Masai men approached me. What I know of the Masai people are that they are a proud stoic people. Regardless, the Kenyan government criticizes their way of life primarily because they measure wealth by the number of cows they own, which can lead to severe environmental damage in the areas of their encampment. They solemnly gathered on my left side as I spoke with another pastor. Closing the conversation, I felt intimidated and prepared myself for a critique about what I had shared earlier with the conference group. Instead the man they had asked to translate for them explained that they wanted to know if I could help them find means to protect their cattle and take strides to decease soil erosion. After some questions and sighs of relief, I admitted to them that I was no expert on this matter but that there certainly were means of gaining access to the information. Although I respectfully insisted, they would not agree that they were able to inquire about the matter themselves with other local powers but that they would feel more comfortable if I connected them with the entities I had suggested. They perceived themselves as unconfident and unable to lead for change.

Rights and Self-actualization

Throughout my studies in International Community Development, I have continually encountered this question: how will the Global North collaborate with the Global South in a way that respects the rights of those in the Global South who, to succeed, must participate and must

engage their own strong capabilities in the process of social impact venture planning? It's an essential question when the Global North forms policies and regulations affecting aid and social impact ventures while doubting the Global South's concept of its capabilities, culture, and human rights views. Peter Ekeh who reflects on the historical configuration of modern post-colonial Africa writes the following:

> The African bourgeois, born out of the colonial experience, is very uncomfortable with the idea of being different from his former colonizers in matters regarding education, administration, or technology. If he rejects an English model, he wants to take on an American model; but the point is that he wants to validate his replacement of the colonizers by accepting [their] standards. (210)

The Global North's perception that the Global South's current state is insufficient to realize (make into reality) possible goals and dreams greatly compounds the process. Africans intuitively wait for the group or dominant leader to establish behavior about what is right and appropriate. This behavior originates from cultural software that takes the form of unquestioningly accepting the instruction of a parent, teacher, or leaderlike figure, for example, perceptions of *juakali* in Kenya. John Leyian, a Kenyan businessman, explained to me that juakali is synonymous with entrepreneurial efforts and blue-collar work. It stems from the British influence in the country. He explained that one of the reasons Africans are not highly innovative is partly because of their prior teaching. For decades, even the school textbooks were about Europe and wars outside East Africa. He said, "I remember doing geography of the Rhine river, and I remember asking myself 'why am I studying about Germany? Why am I not studying about African things?'" He added that "unless the education system has brought in life actualities…you can never innovate if it is not reality to you." He said that teachers mostly

encouraged white collar jobs, describing that wearing a suit and working at a desk and driving a nice car illustrated success. The underlying expectation is that, since the Global South is free, they will naturally pursue similar courses of self-interest as does the Global North. However, self-actualization, often expressed and celebrated in the US as entrepreneurialism, is somewhat thwarted in the Global South. In Kenya, business ownership is stigmatized as lower class, and it affects social connections on all spheres. When the self is defined by the group identity, and the group identity has adopted counter narratives to their own reality (that success looks like that of the white man), the original self needs rediscovery via a redefined philosophy of human rights.

Trapped Between Duty and the Sacrifices of Success

An intrinsic part of self-identity is woven into the fabric of belonging expressed in loyalty to your in-group and to those who are inherently superior to you (parents, older relatives, professors, etc.). For instance, I witnessed this "familial superiority" during my last visit home. My uncle, spurred on by an argument between my mother and aunt, told me that he thought I was selfish because I chose to pursue this master's program in the US instead of getting a job and helping take care of my mother. The next day my aunt made clear that I was no longer allowed to live with them when I came to the country, although neither of my parents have permanent addresses in South Africa. I had continually betrayed both their expectations and authority over the course of three years, and their social capital had run out, so to say.

Self-identity is closely tied to group belonging, and belongingness is determined by in-group markers within collectivist groups (Kroesen; Ojong & Sithole; Taylor). In both collectivist and individualist groups, in-group markers can be many things, but the toll of capitalistic economic growth is a form of self-centered thinking, a trait of individualistic societies in which capitalism thrives. However, when one's social network ties and in-group loyalties oppose one's

self-determinism, the result is often a stop-in-your-tracks fear or confusion about what are the 'right' action steps. In extreme cases, the hesitance results in corruption or an appearing lack of follow-through. This immobility in the context of development or social impact programs often takes on an interventionist nature. Kroesen et al. explain, "Interventionist actions are not usually part of … collectivist societies, because they suppose egalitarian relationships and … entail the capacity of standing apart from the group, which is not particularly appreciated" in collectivist societies (13). To illustrate this point, Kroesen et al. refer to a case study of two Nigerian students who, upon returning from the university of Delft, seemed to have little or no initiative to communicate further planning on a project the Dutch and Nigerian students had been working on over the course of their program. Such initiative was neither seen as required or appropriate, and as "other priorities came to the fore," their lack of intentionality in completing the project became apparent. In this case the two Nigerian students had to choose between their in-group expectations and norms and pioneering a solar energy project in Nigeria. They chose the former, and the Dutch student later found other Nigerian partners to support and implement the project (Kroesen et al.).

To bring together the historical disposition of Africa and its citizens, Tshikuku, a scholar on African society and economics, writes the following:

> Africa is navigating between two competing systems of culture. The retrograde system of management of people and the [questionable] revolutionary administration of things. The reasons for existence and action have not yet completely lost their roots … the old framework of lifelong solidarity has not totally disintegrated; the new framework of capitalist individualism has not finished moving in. In this transition, attitudes, reflexes, choices, and the values that sustain them remain tragically ambiguous. (11)

At the same time, within the very software of the Global South and North mind lie historical assumptions. Exposing these assumptions should not villainize the Global North but, instead, inspire in it a deeper consciousness of the outcome of their contribution, in whatever opportunity presents itself. More recently, Africa's experienced ambiguity has, like fog, started to slowly dissipate at the warmth of familiarity with the capitalist economy and even with the institutional requirements regarding development aid and social impact ventures (Moyo). The historical track record of development ideas has been outlined as authoritarian/technocratic versus free development (Easterly). Evidence shows that members of the Global North are evolving toward the methods of free development. It is my hope that this paper will encourage those who are able to make the transition to free development and help them erase any parts of the still lingering false narrative.

Many Global North development strategies have become more popular in recent years. They are often more inclined toward free development methods – considering the history of a county, emphasizing individual rights, and keeping an open-minded view on social impact solutions. This positive change coincides with an emerging confidence to tackle different community challenges innovatively, and it is an opportunity to move away from the interventionist strategies that large institutions often use. However, for cross-cultural collaboration to pursue principles of copowerment, both the Global South and North must realize their cultural capabilities.

Social Entrepreneurship as the Vehicle for Free Development

In the wake of Globalization, we must recognize the underlying forces that drive its transfigurations of societies across the world (Friedman 28). Economic development is a primary driving force. Institutionally, it works to help countries maintain, sustain, and persevere.

Economic development depends on individual/group pursuits of self-interest that lead to competition and combined with the specialized labor; it hopes to "significantly increase production and the economic well-being of the nation" (Myers 82). Economic development woven into development strategies such as the 2030 Agenda for Sustainable Development emphasize private sector involvement (Cummings et al. 223); however, "business is treated as a per se benevolent actor for the public good… [and] the objectives and targets include no criteria to distinguish between a positive and negative role of business for sustainable development" (Spangenberg 316). These motivations fall short of their intended assistance largely because they mainly value individual pursuit and self-interest.

In the Global South, the concepts of self-interest and individual pursuit are defined and internalized in a much different way: "there is a heavy emphasis on the individual's sense of personhood being based on his or her relationships with others in the community" (qtd. in Taylor). Self-interest is, therefore, understood to be for the greater good of each person's self-identity in relation to the social network around them and their interests. Using these norms, the Global South understands and experiences freedoms and rights differently from those in the Global North. In turn, the Global North must come to recognize these Global South contexts as indisputable realities.

At the same time, a few Global North social impact actors have actually risked using new strategies of free development that rely on principles of contextualization and copowerment. In this section, I will relay the work of three of these actors as I make a case for social entrepreneurship as a rendezvous point for future social impact ventures between South and North change agents in the Global South.

Enterprise Facilitation – Ernesto Sirolli

Ernesto Sirolli has gained authority over the past ten year for his outspoken critique on aid from the Global North. He contends that any form of aid from Global North countries tend to be paternalistic and patronizing. After decades in international aid, Sirolli has concluded that neither work. Instead, he suggests a type of aid he calls "enterprise facilitation." This method, he argues, addresses the unequal power relationships between the poor of the Global South and the altruism of the Global North and their lack of contextualization (McAlister 247). Ernesto Sirolli's framework challenges development discourse by suggesting that it is only the networking power of the Global North that will allow assistance free from the false narrative about the Global South. He passionately exclaims:

> The first principle of aid is respect…You become a servant of the local passion, of local people who have a dream to become a better person. What you do is you shut up, you never arrive in a community with any ideas, and you sit with the local people … become friends. Find out what that person wants to do … You have to create a new profession — be the family doctor of enterprise, who sits with you in your house at the kitchen table and helps you find a way to transform your passion into a way to make a living. (Sirolli)

This fact means that after finding the local entrepreneur and working through the legitimacy of the idea, the Global North citizens will best support through connecting logistics and finding the right kind of financial support for the venture. Sirolli also advocates partnership, but he confines it to local partnership. He asserts that no business has been successful without the partnership of at least two people who, respectively, have managed making, marketing, and financing of the product or service.

In one of his more recent TED talks, Sirolli declares, much in line with free development, "The future of a community lies in capturing the energy, passion, and imagination of its own people" (Sirolli TEDx). Although Sirolli seems to value a predominantly hands-off development strategy or, more specifically, financial support, he still suggests that the people in these communities – the keepers of the energy, passion, and imagination–are the entrepreneurs. Lundy et al., in their study of drivers and deterrents of entrepreneurial enterprise in the risk-prone Global South, write that such entrepreneurs "rely on a different set of entrepreneurial possibilities and tools to mitigate risks and creatively engage with economic development" (67).

Sirolli suggests that while communities must identify these entrepreneurs, it's a challenge. Still, he confirms that Global South citizens can demonstrate not only vision, but also ingenuity, craftsmanship, and risk-taking. He emphasizes, however, that these people seldomly attend community meetings, a strategy to find entrepreneurial locals often used by community development organizations. He argues using some "entrepreneur finding" criteria to identify those with the character and willingness to take the risks that accompany business ideas (Sirolli 227). Sirolli's theory is primarily built on economic development, and I agree with his approach because it accounts for the willingness and agency required to follow through on business ideas and practices. It can also apply to community development with a particular focus on believing in the power of the human spirit, community agency, and redefining contributions to social impact.

Sirolli suggests a family doctor models this same approach to address social impact opportunities by local community members. And they should do so in the same manner in which they might explore a business opportunity. They should ask if it's feasible, whom it would affect and how, and what social impact it might bring about.

Enterprise Facilitation is a practical approach to on-the-ground philanthropy. Its goal is to remove Global North collaborators' patriarchy and patronym from entrepreneurial ventures in the Global South. It further seeks to maintain the dignity of community members who, through participating in capitalistic projects, can raise their standard of living. This potential growth, in turn, will make a positive social impact on the whole community: community members who can more easily afford access to resources can then help stimulate other social actions for the community. This approach can also apply to social enterprise practices. Often, social impacts/changes in the Global South, or more specifically in East Africa, are mainly sustained through western donors. Enterprise Facilitation instead encourages collaboration between local and non-local people willing to pursue opportunities that already exist in the communities. It argues that entrepreneurs should ask for help before Global North actors present support; it advocates taking time to develop thorough understanding of roles and expectations as well as to mature ideas and refine venture strategies to ensure viability. These priorities facilitate situations in which Global North actors must counter some of their instinctual perceptions on "how development SHOULD work." The instinctual perceptions might come from the false narrative, from cultural programming, or from a lack of innovative business experience. Yet all three of these will inevitably affect both the local and non-local actors, no matter their philanthropic motivations. Social enterprise can and should be the future of philanthropic efforts between equally participating Global South and North members.

I witnessed one such philanthropic venture while in Kenya. Two local members who had been working with a US based nonprofit for 10 years had just finished building a high school for their elementary graduates. Surprisingly, the high school was 3 or 4 miles from the elementary school, but up on the side of a mountain, in a predominantly rural farming community. After

asking the Global North partner why it had been built there, I heard him reply, “That’s what they wanted” (Sweat).

Next, I witnessed a twist on this mutual partnership. I was introduced to a man from the US who, on his third trip to the community, said he wanted to use the high school as summer seminary location. What? The country did not lack for theological colleges. People already in poverty would have to pay a fee to go or themselves become another donor request, and they’d leave their families and churches in the meantime. Especially after I had seen first-hand the slow dissent of local markets and the pervasive, critical social obstacles in Zambia, I was outraged. It seemed that this US guy was taking advantage of the relationship between the two actors, and that would eventually skew the program’s mission. On the other hand, the local program leaders were ready to rent the facility to anyone wanting to use it which, in the name of sustainable income. Ironically, it seemed like taking advantage of the donors who’d funded building the school without such prior discussions on other uses of the building. Donors were expected to build exclusive private facilities even though their earlier facilities such as the elementary school may not yet thrive through sustainable practices/means. It is only later that I came to understand why the Kenyan partner had chosen to grow in such an unpredictable way. I was told that the Kikuyu people in Kenya, from which the pastor and his wife had come, concentrate their wealth efforts in property. They intuitively ‘buy’ strategic properties, insuring themselves some independent security. Included in the list of property acquired through support of the donor partner are the clinic on the way to the town center, the primary school next to an old colonial house that then became their residence, the high school overlooking the beginning of the Rift Valley. They have recently offered the possibility of a house to a staff worker. However, the house and land would remain in their name.

There might be arguments to justify the actions of the Kenyan couple, the man eager to start a theological college, and the partner donor. Ultimately, these differences in priorities have left the people in the community relying on quality and accessible social impact ventures for their children. They find themselves caught in the crosshairs – disappointed, confused, and feeling powerless. The actors, intending to do good, slowly choke out community member buy-in until only self-destructive apathy remains (Nduthu). The concept of equal power in cross-cultural development between Global North and South members in business and social ventures is quite complex. When both parties are unable to stick to the original mission resources and funds are wasted, it can often be difficult to foresee expectations and future growth.

Social Entrepreneurship

Considering that, for the time being, partnerships are unequal in philanthropic ventures, it is imperative to distinguish between enterprise, social impact, and assistance ventures. Up to this point, I've explained that assistance efforts unfortunately leave too much room for power imbalance that lead to undermining the rights of citizens in the Global South, with the exception of relief ventures that provide assistance in the form of food, water and medical aid. Typically, enterprise ventures have a sole purpose of profit making; however, to succeed, the Global North must invest in Global South business ideas, as Ernesto Sirolli suggests. Social impact ventures, motivated by the desire to see changes, seek to improve living conditions and future prospects, often in rural and urban poor communities. These ventures make up the greatest share of development work through schools, feeding schemes, and education programs, etc. While these ventures often lack a tenacious push for human agency, they acknowledge problems the poor face daily – cultivating relationships that can contextualize the community's concerns and identify the recourses and connections available as potential solutions.

This contextualization occurs largely because Global North citizens hold assertive action as a high value. During my fieldwork, I visited only sites of social impact ventures. Most were eight years or older, and many in partnership with Global North citizens who had either founded or financially supported them. These sites, with the exception of one, faced a continual funding dilemma. They earned their stay via an underlying requirement that financial support is geared only toward ventures that stipulate social impact mainly through needs met in a specific way. They continually had to prove their impact meets such needs.

Through social entrepreneurship, many of the short comings of community development can be avoided. As I have seen in my fieldwork, many people from both the Global South and North each work with a moral ethic to influence communities positively (Lumpkin et al). However, these 'change agents' often fail because they want to counter the systemic evils of self-interest that cause or fail to protect communities. While that goal is commendable, it takes their attention from integrating social impact ventures into the, often capitalistic, sectors that help develop human dignity and autonomy and that also maintain the sustainability of the ventures.

Characteristics of Social Entrepreneurs

Social entrepreneurs are ambitious about the possibilities of change in all areas of social impact. Bornstein and Davis emphasize social entrepreneurs' intuitive listening skills and their ability to contextualize problems and solutions well within the framework of the vision. Social entrepreneurs act via a moral ethic. They want to alleviate suffering, provide social justice, or identify a lack of action on the part of governments (Mair and Noboa; Rivera-Santos et al). They can offer a vision that not only inspires hope for change but also builds a space for action. Recognizing the larger impact of social impact ventures, social entrepreneurs have an amazing

capacity to involve diverse groups of people and sectors to attain the social change opportunities that unfold as they pursue social impact ventures (Bornstein and Davis).

Social entrepreneurship is the unique bridge between the gaps in community development, crossing from social justice to commercial means. While they recognize the failure of philanthropy, they can successfully employ creative business practices and focus on the human perspective. Tom and David Kelley, in their book *Creative Confidence*, make a case for human centered design when developing successful business ideas. Instead of using business ideas that approach challenges from a human perspective to increase profit, social entrepreneurship approaches human challenges with business principles. In this social entrepreneurial process, it is important to know the means to execute solutions contextually, holistically, and sustainably.

Local Copowerment through Social Entrepreneurship: Susan and Andrew

Both Susan and Andrew are Ugandans who decided to give-up their fulltime careers to come alongside their current community. Like so many private sector African workers turned public service workers, Andrew became a recognized pastor, and after a while, his wife joined him in a ministry-building social impact venture for the members in the community. Five years ago, Susan and Andrew collaborated with Jesse Crock and the World Outreach Ministry Foundation to institute small scale social enterprises in the Namulanda community. Now seven years later, they have provided a two-story school building, a newly constructed bake shop, and five training and enterprise support programs geared toward youths and women. Other than the one-time outside support that Susan and Andrew received from different international nonprofits, they have developed systems that do not rely on the tithes of the congregation members. Instead, they use the cyclical process of social entrepreneurship: they started a small restaurant that trains

community women, and they use the profits to improve operations and simultaneously fund and support themselves and their social impact work, including the training programs. Susan clearly explained that her knowledge of saving and financial planning helped her plan for the future, and she explained that she wanted other mothers to know the same freedom of financial stability. I witnessed a telling conversation between Susan and a woman whom they had recently taken into their care. The woman had come to ask Susan if she could sell fish at the market to earn an income. Susan replied by walking the woman though her idea. She first asked, "Where do you plan to get the fish? How do you want to sell the fish?" When the woman said she had seen other women in the market frying fish, Susan followed with, "Have you fried fish before, or know someone who has?" The answer was no, but she had grown-up with her mother who smoked fish. Susan offered a two-step proposal: "Would you be able to start with smoking fish? When you have saved enough money, you could buy a pan and learn to fry fish." This interaction seems simple, yet it is far from the reality in African communities among local leaders of social impact. In this case, copowerment is evident between the two women, exemplifying the rule of two or more in enterprise facilitation. With her knowledge of the market and financial aspects, Susan and this woman who showed confidence in a trade, enough so to ask for help, together were able to plan a business idea of their mutual interest. Through their example, I realized the virtue of trust as the foundation of their relationship in collaborating as equals.

Cross-Cultural Copowerment Through Social Entrepreneurship: Kentegra

Kentegra is a newly founded biotech company. Its name originated through combining Kenya, the country, and a closely held value of the US founders, integrity. This value seeks to address the observed lack of integrity in Kenya's pyrethrum market. Pyrethrum is an organic insecticide extracted from particular kind of chrysanthemum which is flower harvested every two

weeks at a particular stage and considered a cash crop. Pyrethrum had reached peak production in 1983 at 18,000 tons from more than 200,000 farmers (Otieno et al), but corruption by government stakeholders decimated the Kenyan market, and farmers could no longer trust they would receive a steady income from the crop. In the last three years, the founders of Kentegra have started to restore confidence in the farmers through their intentional mission focus: serving farmers with integrity and paying them fairly and on time. Through this social mission, they hope to inspire the same integrity in their partner farmers, and they encourage them to produce a consistent and quality product. The way Kentegra has modeled cross-cultural collaboration for social impact in a Global South country is truly novel. A comment from one of the initial founders has revealed its Social Enterprise intentions: "the big why for us is the farmers [their well-being and development]" (Schafer). Missional attributes such as this aim to affirm the triple bottom line in business contexts that have an exponential social impact (Gallis). Other elements, although not planned, that have attributed to their social impact success, are the long-standing relationship Kentegra has with a community that identifies as Kikuyu. This is the strongest tribe in Kenya, and it has inadvertently provided them with greater social capital. Also, behind their success is their intentional effort to hire the best Kenyan office and field operatives and to have frequent feedback meetings to ensure the partner farmers have what they need. Kentegra stands out as an example of social impact focused social entrepreneurship. This description might sound strange; however, most non-local actors focus on the problems that present themselves on the surface of community life, rather than risk for social impact that would take more time and trust to fully understand, as Kentegra has done. As a result, these non-local actors typically assert the same historical assumptions that have negatively affected their ventures in the Global South. Daniela Papi-Thornton describes this phenomenon as *Heropreneurship* in the modern era of

social entrepreneurship. She writes that “the heroic social entrepreneurism [originating from the Global North] has led countless people to focus their ventures on problems they have not lived.” (Papi-Thornton). The problem does not begin with good intentions but with the way the problems manifest in system changes and holistic community development.

The truth of social entrepreneurship and the entrepreneurs who pursue it, is that it is the greatest arrangement of our time (Drayton). It can meet needs and attain sustainability, and it appeases capitalism and the universalist norms of justice in the Global agenda. Yet capitalism and universalist concepts had been coined by the culture of the Global North that accepts expressions of power, often expressed in self-interest and assertiveness, as the attributes of all people. Although social entrepreneurs accept power often expressed in self-efficacy and assertiveness, they are driven by a moral ethic that runs counter to self-interest. Regardless of the compromise, social entrepreneurship is still complex in its power dynamics between the Global South and North whose players remain critically unequal in the minds of those involved in development. It still requires serious measures to change narratives of the possibilities available to social entrepreneurs in the Global South and to assert ways the Global north will collaborate with said entrepreneurs/opportunists to maintain an unwavering business mindset, on-boarding the right local partners (government, local council, elders etc.) Both the founders of Kentegra and Andrew and Susan illustrate their commitment to new narratives of social impact, one that again is reminiscent of free development. They recognize the pride and greed of power in those it has been bequeathed to (the Global North), by those in need of social change (the Global South), and they are willing to risk the consequences to change it locally and internationally. Cross-culturally and within the Global South, for copowerment to achieve its intended effect, social impact actors/social entrepreneurs must create environments where power can be shared without

fear or shame in their local contexts. Only then can development become copowering cross-culturally.

Collaborative Leadership

Entrepreneurs emerge from the community as leaders with grit which makes it necessary to recognize characteristics of leadership while collaborating on social impact ventures. The countries I have examined to better understand successes and failure of social impact ventures are Kenya, Uganda, and Zambia. In all three countries I have, by qualitative means, assessed two "projects" and found many similarities in the six groups of people who are active leaders there, in social ventures today. For example, all the activities have been initiated by men who have attended college and after working for a while in the private sector, have joined a pastoral position. Then, other authors writing about social entrepreneurship have also correctly asserted that it is often from the family nucleus that social impact ventures themselves are born and nurtured (Ming-Rea Kao and Chang-Yu Huang 1071).

In all the cases I have encountered, there is a partnership of two, most often a husband and wife, and once, two brothers. They were all children in the late sixties when their countries became independent from colonial rule, and they have continued to live through and adapt to the changes that have built and diminished progress. Most of their projects have depended primarily on donor support. Their wives, in five of the six cases, have worked full time to support the family as well as the social activities their husbands have pursued. In all the cases, the activities have shown growth when both husband and wife were actively working locally to build trust and project buy-in within the community, which seems easier when the pastor and the congregation already have rapport. This connection promotes the support of the activity but also hinges on high dominance cultural constructs. For example, local people see leaders as appointed, and they

feel that questioning authority is unacceptable and insubordinate. Susan, Pastor Andrew's wife laughed when I mentioned this tendency of "African" culture. She said, "The first time Andrew started speaking about moving away from pastor centered church, people were confused; they thought he did not want to be their pastor anymore" (Wesonga, S.). From this encounter and more, I have learned that religious leaders are often the central point of connection in a community. They are tied to many of the concerns, resources, and conventions of the people.

In each visit to East Africa, I have encountered more and more religious leaders. This influx is healthy, but it has also caused resource mongering between denominations in rural communities. As a result, the communities maintain the cultural norms of uncertainty avoidance and power distance that inhibit critical thinking. Despite the circumstances and norms that have restricted the communities' people-centered ideas, these religious leaders are innovative, compassionate, and resourceful; they can deeply affect the social landscape of their communities, but it varies from place to place (Zelekha et al).

For example, in both Kenya and Uganda, denominational groups seemed more fluid and willing to collaborate and share resources, but in Zambia, community leaders capitalize on social impact projects almost by any means available. I was not surprised by this development: in East Africa I observed a supply and demand culture between local community leaders, such as the religious leaders, and international philanthropy agencies. The international philanthropy agencies will pay/donate only to certain types of social impact ventures (demand), and so the local leaders with recourses and connections at their disposal will propose only certain kinds of ideas (supply).

Kuenkel makes a case for collective leadership and argues that it will empower social venture change agents when they work together, relying on each other's strengths. However, in

an East African context, this reliance on another leader's strength is taboo, as illustrated earlier. Culturally, equal ownership of a responsibility between local actors leave other leaders feeling threatened and subordinates abandoned (Laher et al 400). Hence, instead of expecting collective leadership among local leaders, I propose Kuenkel's call for collective and respectful leadership as a way for Global North change agents to approach collaboration on social impact ventures: their power distance index can give way to more equal power dynamics between leaders, distributing the responsibility of solving issues more evenly across teams involving local and international actors.

Today, only long-established projects in East Africa seem to have a greater urgency for developing self-sustainable means. Social impact ventures, then, have mostly translated into self-sustainable strategies to continue serving the community, while using the same ideas and methodologies. Toward that self-sustainable goal and with innovative people-centered methods in mind, Kuekel's proposition helps redefine the leadership contribution of Global North actors. As they understand their assumptions of the Global South, of their own past positive and negative contributions to that assumption, and their cultural beliefs of themselves, this redefinition can hopefully be a driving force that will become an "intention to serve rather than a need for recognition" (128).

In Zambia, there were four cases; the first was my contact who has struggled for years to get ideas off the ground. When I first met him in 2015, he had signed with many organizations as a supporting participant. These organizations were involved with religious activities, anti-trafficking advocacy, and serving on the boards of other non-profits. This time he had taken up more personal endeavors, buying land, and establishing another church congregation that seemed logistically too far from his home for him to lead successfully. Although, his many attempts at

programs were barely surviving when I arrived the second time, his general counter-cultural thinking had led him to expect his network connections to think and execute with efficacy.

Another religious leader who led a small congregation in one of the outer urban slums sold his house to add to the primary school he had started and moved into a smaller house in the slums. The private school, like most East African contexts, was surviving, and he was also able to use their makeshift school grounds for religious services. Reverent Nkhoma started the primary school because the members of his congregation had no way of sending their kids to school. The third site visit had been with a literacy organization connected to an American international literacy nonprofit who, through local representatives, had been able to gather volunteers for a women's English reading class and children's English classes. The children's literature classes were held in a half constructed religious building within an even lower social class urban slum. The children were not able to attend school because of a lack of schools in the area and financial restraints within their family. Lastly, the Community School I visited through my contact uniquely paid their staff in foodstuffs from the parents. This plan became clear when I learned that the principal owned the land, and the majority of the parents also lived on the same property and were able to keep operational expenses low and house the teachers, too.

None of these leaders seem to have shared resources or identified character traits within themselves and others that singled them out for specific tasks across their social networks, except to show emotional or spiritual support for the cause of social impact in their communities. Although Rev. Nkoma and Pastor Francis had apparently established mutual trust between each other, there seemed to be invisible social constructs or cultural norms that kept their copowerment at bay. As with two similar magnet poles, they prevented themselves from sharing their strengths, their power in their respective social networks, and ultimately, broadening their

social impact. Instead, Pastor Francis used his international connections to acquire school furniture and supplies for a school for which he had no building or operational infrastructure, with the hope that he would have the necessary infrastructure in place by the time it arrived. However, when those plans did not come to fruition on time, the contents of the shipment went to some other of his trial projects. Eventually, much of it went to already established schools such as the one Rev. Nkoma had started. In context of enterprise facilitation, Rev. Nkoma enjoys and skillfully runs the school honestly and effectively as changing circumstances allow. Pastor Francis, on the other hand, trained in accounting and business, is able to take care of the finances as well as to articulate and 'sell' the opportunity to willing supporters. What a copowering team they would make!

If enterprise facilitation by way of social entrepreneurship can become a viable strategy for relieving poverty through social impact ventures, we must lean into the practices of business as much as those of development to navigate plausible opportunities with cultural understanding. Those from the Global North must start to take seriously the cultural complexities that define and hold back true social entrepreneurs from necessary copowerment and risk; and Global South actors must be willing to look objectively at social issues as opportunities to build legacy and, in some ways, to restore the human spirit of their people.

The reasoning behind social entrepreneurship is that it is a social mission realized via driven business-like thinking. The opportunity to meet needs can be interpreted through a philanthropic or business lens. The key to using the opportunities for social impact well is not the correct choice between philanthropic or business means, because both produce their own forms of social impact value in respective communities. Instead, it is to see the power it takes to invent, to sacrifice, and to trust as a special key that unlocks the door of human centered design (Kelley

and Kelley) that leads to social impact. As Sirolli insists, the Global South must hold and willingly share this key with the Global North social agents before development starts. And adhering to the conditions of copowerment, the Global South must also share its power among the community members involved in the opportunity. Then by their shared strength, both Global actors can turn the key to holistic social impact.

A Change of Assumptions

In the above sections I have touched on the framework of historical memory, proposed a strategy of development in light of it, and reviewed the cultural programming that could be redefined as capabilities. Recognizing the transgressions of the past, reframing development strategies, and understanding the possibilities of cross-cultural collaboration roles all require a change of assumptions. Miroslav Volf writes: "within the framework of historical memory, 'remembering' and 'non-remembering' are two intertwined ways of reconstructing our past and thereby forging our identities" (132). A change of assumptions is the first step to forging both local and non-local identities in development contexts. This remembering and non-remembering that Volf speaks of, refers to forgiveness of committed wrongs and inclusion of what was once devalued; the change of assumptions requires all social impact participants "to remember" the past during the change while also choosing "non-remembering" at the same time. This section will address the change of assumptions to approaches of social impact ventures by both local and non-local actors, as well as changes in their assumptions of one another.

To illustrate a change of assumption, I offer a conversation with a Camp Brethren coordinator who intended to report on discipleship and progress of the Paradigm Homes' organization that has partnered with David's Hope International (DHI). The coordinator said he intended to write-up a proposal to DHI for startup capital for a recent home recipient, Nancy,

who is 69 and guardian of her 12 orphaned grandchildren (11 still school aged). He made a good case, stating, “It is all good and well she has a house, but how will she be able to take care of the children since they are all dependent?” He assumed that she was incapable of caring for herself and the children. So, I asked, “Well what does Nancy have right now?” By the end of our conversation, the coordinator, elated, gave me a hug exclaiming, “You have given me a great plan! Next week we will start working with Nancy on plans to rear more of the chickens and goats in order to sell them …” (Ndegwa). Collaboration pursued under new and positive, practical assumptions of the poor can reach beyond development interventions toward development opportunities as inspired by capable, local community members. This approach will take more time in building trust and exploring resources and network structures, as well as in giving power to restore faith in the human spirit. Through collaboration, the non-local actors must encourage the local entity to discover the cultural capabilities that they and their community possess. This “giving power” avoids the misinformed control that international entities are often blamed for – accepting local decisions while holding on to their own norms and expectation. Unfortunately, the perception of international philanthropy as the highest form of social impact is unintentionally intrenched in the problem-solving rationalization of local entities. My question, then, is how do we local and international citizens make it happen? How do we collaborate effectively?

Again, I turned to Sirolli and the method of Enterprise Facilitation. In it, I identified three components regarding changing assumptions in cross-cultural development work. These components reflect what I observed during my fieldwork, that on a foundation of trust, cultural norms can be challenged and power can be diversified in the form of skills, experience, and

attitudes; and finally, beauty can be restored to the identity, creativity, and legacy of the people of the Global South.

Trust

Real trust is evident through consistency, transparency, and respect in the acts of integrity and stewardship. I observed this real trust at the sites I visited during my fieldwork. When it was absent between the cross-cultural collaborators, then local actors found that trust with their spouses. This kind of trust should take years to build. Applying business norms to social impact, one might use a stranger's resources or craft but not simply trust going into business with them. Yet building trust over time as the first stage to cross-cultural copowerment requires paying attention to the priorities of the local leaders involved in the opportunity (Smith and Nemetz 63). Global North actors must realize that they should consistently evaluate their own priorities while building trust. They must understand that their good intentions alone will not stand in the face of the cultural power dynamics at play between South and North as well as in local Global South cultural contexts. By continually evaluating priorities, the Global North can reframe their thinking to remain engaged in the social impact opportunity or in the relationship building process when failures or roadblocks happen (Crock 11). If they do, they may be invited to hold the metaphorical key of shared power that leads to holistic growth.

On the other hand, Global South and North actors must stay conscious of the broken trust that communities have undergone. In Ethiopia, international trust has been broken to the point of banning all international adoption although "a recent UNICEF report states that there are 4.5 million orphans in the country" (McLaughlin). Then Andrew and Susan admitted such difficulties in trust when they first moved to Namulanda:

> The people in the community would look at us and say we don't trust you. You have also come; you are asking for things…you're not going to steal from us? But then we came…different. We came and we were reaching the community with children's programs, we do children's camps every schools break…So we have done that for the last four years since we came. The community's now starting to understand that we are different. And then we started this empowerment program and they're saying 'What kind of church just keeps giving? We are used to churches that take from us.' (Wesonga)

Social entrepreneurs such as Andrew and Susan and Scott and the rest of the Kentegra founders who demonstrate consistency, integrity, ingenuity, stewardship, and transparency in the face of overwhelming need, model the mutual trust needed for copowerment in the future of community development.

Diversity

In the same way that different ideas improve the quality of a solution, or different prototypes the quality of a product, every opportunity for social impact needs a team of diverse actors' experience, skills, and attitudes. In light of the rigid group ties in the Global South, the cultural capabilities of the Global North will serve well to encourage diverse power structures of local social entrepreneurial teams. A picture of the "rigid group ties" happened when I visited a Zambian children's literacy class located fifty feet from the half constructed building close to the main road were five church buildings next to one another sat empty during the week. I asked my contact if the churches might host one grade in each building during the week. I heard a resounding no from the two pastors and the two Zambian liaisons – the churches would not work together; they would not consent to "sharing their congregations." Here, the cultural capability of the Global South to protect tradition and to be sensitive to the community helps make sense of

the churches' reason for protecting their members. However, future actors who come together with a diversity of backgrounds, skills, attitudes, and experiences can hope to leverage the cultural complexities to the benefit of social impact opportunities identified in the community. At the same time, they can be sure that respective actors in the teams can appreciate and passionately align themselves with the activities of the venture (Lynch and Walls; Sirolli).

The Invisible Power in the Beauty of the Human Spirit

It is Parker J. Palmer who writes that the invisible and inward powers of the human spirit can have equal impact to those of the physical realm on our "individual and collective lives" (77). These powers are the beauty of the human spirit (Peterson 74); beauty today often means placing attention and admiration on its subject. In the same way, through trust and diversifying power, African people can reclaim an admiration of their identity, creativity, and legacy. Kwame Nkrumah, a Ghanaian African scholar, freedom fighter and visionary writes the following:

> The personality of the African which was stunted in the process of political struggles for freedom and independence can only be retrieved from the ruins if we make a conscious effort to restore Africa's ancient glory. It is only in conditions of total freedom and independence from foreign rule and interferences the aspiration of our people will see real fulfillment and the African genius find it's best expression…When I speak of the African genius I speak something different from Negritude, something not apologetic, but dynamic…I do not mean a vague Brotherhood based on a criterion of color, or on the idea that Africans have no reasoning but only sensitivity. By the African genius I mean something more positive, our social socialist conception of society, the efficiency and validity of our traditional statecraft, our highly developed code of morals, our hospitality and our purposeful energy. (912)

The power and pride that Nkrumah captures in the expression of the African genius, I have long sought in research but have observed little of during my fieldwork: African identity, creativity, and legacy. While culture in the Global South seems almost devoid of the expression of these three values, it is also possible that I do not have the insight to witness them or that I expect them to look a certain way when they express themselves in another. None the less, Hilary, Moses, and Andrew have asserted that the expectations of "progress" and the weight of disappointing autocracy in East African countries have undermined the human spirit in their communities. Because the culture has a high-power distance that places much trust in the word of a leader, Global North actors can use their cultural capability to encourage hope and belief in the beauty of the African genius/spirit (Olara 35). It would be their greatest contribution in collaborating toward copowerment for social impact ventures.

Effective partnership calls for moving from interventionist thinking to opportunist thinking. I did not tell the coordinator how to solve the problem; he recognized it. Local actors have become so used to the technocratic expectations of the Global North that, as with Chris and the pastors mentioned in the introduction, their first response is to appeal to the expertise or financial support of international actors (the benevolent experts). I simply asked a series of questions that suggested more options. Locals and internationals cannot succeed without combining the diverse cultural capabilities that both parties possess; in this case it worked. Similarly, this copowerment collaboration effort must not trickle down but penetrate through the local change agent to the community. Instead of focusing only on business practices but also adding the Enterprise Facilitation strategy, we can see the focus shift from solving problems to asking questions about the social need. What can be created or combined to meet that need? Who is already making strides to create services or assets that meet these needs? Is the opportunity—

the asset or the service—sustainable? At what costs, and with which community partners? Ultimately, it means moving beyond norms to accept the factors for holistic social impact available, possibly not visible to the naked eye, that could make an opportunity multiply its impact.

Conclusion

Using the case examples of East Africa and the US, I have attempted to illustrate some of the assumptions that have formed over time to write the development narratives of the Global South and North. I have explored the layers of history that formed the narrative the Global North holds of the Global South, and I have also uncovered the Global North's perceptions of unconscious superiority, assumed expertise, privilege, and control. Through acting on these perceptions about the Global South, the Global North has pillaged the land and culture and implied that the way of the Global South is insufficient and that only the Global North—through its standards of success and progress—can set it straight. The Global North has been villainized for these present and heartbreaking realities. However, as I have explained in this thesis, there is a constructive way forward. I identify Enterprise Facilitation as a method of practicing free development: to consider the history of a county, to emphasize individual rights, and to keep an open-minded view on social impact solutions. At the same time, yet another method of community development will not resolve these narratives that are so deeply engrained and that affect the social impact ventures attempted in the Global South by collaborative cross-cultural means. Therefore, I have outlined the cultural norms of both East Africa and the US in the hope that by recognizing the cultural norms that maintain the narratives, both the Global South and North can reframe their collaborative power through focusing on their diverse cultural capabilities. While exploring social impact ventures, each side must recognize their own

different cultural capabilities; if they do so, the old narrative can change for the better. For example, return with me to the first of my thesis and the story of the two guests in a tin church in Nairobi. When the religious leaders pointedly asked about aid programs, one guest answered insensitively. The guest chose to reframe the century old perspectives of the Global South that have upheld the oppressive cultural norms of dominant cultures in the Global North and, vice versa, taken advantage of the cultural norms and capabilities of the Global South. Social impact outside of these narratives is possible: through copowerment, cross-cultural relationships in community development can positively affect the future. Social enterprise has great potential if there can be a change of assumptions that will also seek to build trust, diversify power structures, and believe in the beauty of the human spirit.

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