



PhD thesis

An investigation into organisational hybridity in faith-based social enterprises in Ghana: an organisational spirituality perspective

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‘An Investigation into Organisational Hybridity in Faith-Based Social Enterprises in Ghana: An Organisational Spirituality Perspective’

Edmond Vanderpuye

OCMS, Ph. D

March 2024

ABSTRACT

This thesis investigates the response to organisational hybridity in a school context arising from the social mission, the financial sustainability objective and the spiritual mandate of Faith-Based Social Enterprises (FBSEs). Several studies have proved a strong connection between organisational spirituality (OS) and organisational performance, demonstrating particularly significant improvements in the financial performance of organisations that integrated OS in Europe, North America and Asia. However, in Africa, there is a dearth of theoretically grounded empirical research that interrogates the influence of OS and more so, in addressing the tensions in FBSEs. A longitudinal study over 36 months using an action research approach resulted in three iterative action cycles seeking to understand, implement and sustain OS in an FBSE context. Data was collected through individual and group interviews and document reviews. The data gathered was analysed at two-stages, initially through structural coding and, thereafter, thematic analysis using NVivo 12. The findings were examined through the adopted institutional theory framework – the Normative Business Model (NBM) – which allows organisational values to be incorporated within the normative orientations of formalised organisations. The findings deepened conceptual clarity of OS with a Ghanaian worldview and demonstrated that a holistic response to organisational hybridity is possible. Building on previous work, this research contributed to knowledge by establishing a process for implementing OS in an FBSE context; demonstrating that organisational hybridity tensions can be resolved; serving as a reference point to enrich SE policy and dialogue in Ghana with respect to the place of FBSEs; and enhancing Africa’s contribution to independent global research. Future research could explore a similar study involving more FBSEs and using other qualitative or quantitative research approaches.

Keywords: organisational hybridity, faith-based social enterprise, organisational spirituality, action research, institutional theory, normative business model, practitioner-researcher, Ghana, Africa.

**‘An Investigation into Organisational Hybridity in
Faith-Based Social Enterprises in Ghana:
An Organisational Spirituality Perspective’**

by

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A thesis submitted in partial fulfilment of the degree of

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in Middlesex University

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March 2024

Oxford Centre for Mission Studies

DECLARATIONS

[In absentia, sign, date, scan (preferably into .pdf), and e-mail; or post or fax]


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

Signed  (Candidate)
Date 31st March 2024

STATEMENT 1


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

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

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Date 31st March 2024

STATEMENT 2

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This thesis is a culmination of hard work and dedication, and I hope that it will make a meaningful contribution to the field of management studies and organisational development for practitioners in Faith-based organisations.

Edmond Vanderpuye

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LIST OF ABBREVIATIONS

AC	Action Cycle
AR	Action Research
AFCTA	African Continental Free Trade Area
BAM	Business As Mission
BOY	Beginning of Year
BVP	Blended Value Proposition
CCE	Christ-Centred Education
CIC	Community Interest Company
CIO	Charitable Incorporated Entity
ED	Executive Director
ECOSOC	The Economic and Social Council
EMES	EMergence des Entreprises Sociales en Europe
FBO	Faith-Based Organisation
FBSE	Faith-Based Social Enterprises
FGD	Focus Group Discussion
FLEx	Formational Learning Experiences
GDP	Gross Domestic Product
GES	Ghana Education Service
GPRS	Ghana Poverty Reduction Strategy
GSGDA	Ghana Shared Growth and Development Agenda
ICSEM	International Comparative Social Enterprise Models
IS	Individual Spirituality
L3C	Low-profit Limited Liability Company
MIS	Management Information System
NBM	Normative Business Model
NGO	Non-Governmental Organisation
NPO	Non-Profit Organisation
OS	Organisational Spirituality
OCMS	Oxford Centre for Mission Studies
OECD	Organisation for Economic Cooperation and Development
PTA	Parent Teacher Association
RME	Religious and Moral Education
ROI	Return on Investment
SDGs	Sustainable Development Goals
SE	Social Entrepreneurship / Social Enterprise
SEWP	Social Enterprise Water Project
TFT	Teaching for Transformation
ToT	Trainer of Trainers
TLDP	Talent and Leadership Development Programme
TLR	Teaching and Learning Resources
TQM	Total Quality Management
UNFPA	The United Nations Population Fund
VTF	Vocational Training Facility
WASSCE	West Africa Senior School Certificate Examination
WASH	Water Sanitation and Hygiene
WPS	Workplace Spirituality

Chapter 1

Introduction

1.1 Background and Research Problem

Charities with a religious orientation are categorised as Faith-based organisations (FBOs) and have been actively rendering social services in communities for hundreds of years. This fact highlights the existence of social entrepreneurs before the term was coined and first used (Alderson 2012; Awuah-Nyamekye & Appiah 2022). Nevertheless, as FBOs pursue their charitable activities, they are confronted with achieving their multiple objectives (social mission, financial sustainability and spiritual mandate).

Furthermore, the pursuit of entrepreneurial initiatives to solve social problems has received considerable attention in management and organisational studies (Ebaugh et al. 2005; Salvado 2011; Kumi 2017; Arhin et al. 2018). Particularly how organisations are established and organised along their value chain in order to be sustainable. Despite this, as Maier et al. 2016 noted, ‘the field remains hard to grasp in its entirety’ (p. 64). Social Enterprises (SEs) as a concept is reflected in various forms or models. Examples of SEs include individuals, cooperatives, non-governmental organisations (NGOs), FBOs and professional groups or associations (Birkholzer 2015:4; Hwang et al. 2016:4). Faith-based organisations have potential beyond SEs because of their holistic approach. This potential is based on the fact that FBOs, as social enterprises, allow for a diversification of funding streams which encourages financial sustainability (Salvado 2011; Khieng & Dahles 2015; Hailey & Salway 2016).

Developing diversified funding streams through investment in an SE offers an opportunity for FBOs to positively address the risk posed by the volatility and uncertainty usually seen in traditional funding streams (Bailey 1999; Ebaugh et al. 2005; Frumkin &

Keating 2011; Salvado 2011; Hailey 2014; Khieng & Dahles 2015a; Hailey & Salway 2016; Maier et al. 2016; Kumi 2017; Arhin et al. 2018)). Nevertheless, although investing in an SE will not yield ‘instant returns, it will require time through a capacity-building process that will lead to greater resilience and opportunities for innovation’ (Hailey & Salway 2016:589) and the requisite business skills (Bailey 1999). Therefore, the ability to overcome the nexus between achieving an SE's goals and the marketplace's demands would be a measure of the determination of FBOs to remain viable into the future.

Further, in pursuing revenue diversification, FBOs may realise the financial sustainability objective and would need to achieve their social and spiritual goals. FBOs would thus be confronted with making a ‘weighty choice between embedding their dreams in charitable or business forms’ (Frumkin & Keating 2011:163) and ‘dealing with the related complexities’ (Froelich 1999:263). The choices may include deciding on the business model that reflects its purpose and upholds its values, operational policies, processes and systems, and the work environment it wants to promote to create value for its stakeholders. These choices are multi-faceted, multi-dimensional and multi-layered (Oliver & Roos 2004).

Additionally, faith in pursuing an SE is critical for practitioners in FBOs. For instance, ‘the concept of embeddedness, and the value of faith in an FBO enhances opportunity recognition to promote SE’ (Nalyanya et al. 2015:150). The proposition of the triple bottom line typically associated with secular SEs where financial, social and environmental goals are jointly pursued is applicable to Faith-Based Social Enterprises (FBSE) ‘performing a social good, having a financial motivation and embracing a spiritual mission’ (Alderson 2012:114). The spiritual mission is critical in the context of

FBSE since it is one of the three goals to be realised in addition to the social good and the financial motivations. It is at the heart of an FBSE and defines its *raison d'être*.

Scholars who have contributed to the literature on SEs from different perspectives have urged further research to explore 'the multiple dimensions' (Maier et al. 2016:64) of SEs to better understand 'all aspects of commercialization on the organisational culture' (Khieng & Dahles, 2015a) and 'to discover new skills to be learnt, new thinking and strategies' to be embraced to ensure financial sustainability (Hailey & Salway 2016:589). This concept could be particularly relevant for FBSEs in the pursuit of marketplace initiatives as they are challenged by the tensions arising from multiple and sometimes divergent goals (Smith et al., 2022). How should FBSEs respond to the tensions? The integration and expression of spirituality within an organisational setting have been touted as an avenue for promoting organisational performance (Poole 2009; Jawahar 2011; Latif; & Aziz 2018; Rocha & Pinheiro, 2021). In the next section, I briefly discuss organisational spirituality.

1.2 Overview of Organisational Spirituality

Organisational spirituality (OS) has become an area of increased attention in business and organisation literature over the last decade (Makgoba & Al Ariss 2014; Mousa & Alas 2016; Shrestha 2017). Organisational spirituality is, however, an abstract concept that is not easily defined (Sheng & Chen 2012). This concept has been described as a 'multi-dimensional construct' by Shahbaz and Ghafor (2015:237). There are over 70 definitions of what constitutes OS (Karakas 2010) and the ideas gleaned from these definitions focus on the individual, the organisation and the relationship between both, community and identity (Poole 2009; Jawahar 2011; Preudhikulpradab 2011; Mohamed & Abdullah 2012; Sheng 2012; Di & Ecklund 2017; Soleimani et al. 2017;).

Furthermore, the growing interest in OS may be attributed to a number of factors which signify a paradigm shift from the industrial era to the knowledge era and the need for organisations to gain a competitive advantage by harnessing the full potential of their employees (Shrestha 2017; Karakas 2010; Sheng 2012). Additionally, this potential, once harnessed, is deployed for the benefit of both employees and organisations through a workplace that values ‘community and identity’ (Shrestha 2017:33), achieving a work-life balance and creating an environment that is welcoming (Shabaz & Ghafoor 2015). Therefore, within the context of this research, exploring FBOs in SE initiatives, the conceptualisation by Rocha & Pinheiro (2021) was adopted as the working definition for OS due to the fact that it showed an expanded notion of OS’.

Rocha and Pinheiro (2021) defined OS as ‘an organisational identity that is the result of its values, practices and discourse composed of the workplace and individual spirituality including that of the leader and the members and influenced by the environment, organisational culture, and knowledge management’ (p.241). The discussion can be categorised into two broad dimensions – OS related to religion and OS not related to religion (Sheng & Chen 2012; Poole 2009; Rego & Cunha 2008; Shrestha 2017). A detailed discussion is provided in Chapter Three. However, given that it is an emerging field of scholarly interest, there are calls for further research into the relationship between OS and various individual and organisational-level outcomes. Mohammed and Abdullah (2012) contend that organisational spirituality enlightens the corporate culture and is the framework for organisational values. They further argue that organisational values are an integral part of organisational identity, culture and activity.

Moreover, an earlier advocacy was made for developing the organisation's core values to create an integrated culture and identity to enhance OS (Preudhikulpradab 2011:5). Additionally, from a review of the literature, the studies on the influence of OS in promoting organisational performance draw heavily on for-profit organisations in Europe and North America. This bias leaves a gap in the literature on the role of OS in the not-for-profit sector, particularly among FBSEs in the African context.

1.3 Research Gap and Problem Statement

The research question investigated was the extent to which FBSEs applied their OS to address and respond to the challenges of organisational hybridity. The research gap was established by examining the limitations of previous research due to geographical context as well as the dearth of research in Africa and Ghana . In addition, observed practical challenges associated with the proposed national policy on SE in Ghana created a further gap worth exploring.

Firstly, there have been meaningful studies on SEs in North America, Europe and Asia; however, in the majority of emerging economies, 'there is a dearth of reliable data on SEs' (Zainon et al. 2014:155) and 'the institutional frameworks and contexts that support the SE model and the growth of hybrid organisations in lower- and middle-income countries require more concerted examination' (Calvo & Morales 2016). Scholars have taken a particularly keen interest in hybrid organisations and the specific operational difficulties faced by such organisations given its widespread prevalence in modern societies (Lusiani et al. 2019). The institutional environment plays an important role in establishing sustainable SEs and is particularly crucial for FBSEs in addressing the tensions experienced with organisational hybridity. Taking cognisance of the potential of FBSEs to make a substantial developmental contribution to the lives of millions of people

in developing countries, the inadequate coverage of the subject in the literature provide opportunities for further research (Claeyé 2016). This research gap is worth exploring since much of the current discussion around non-profit organisations (NPOs) and SEs occurs with examples from Western countries (Calvo & Morales 2016). Further, it was recommended that research be done into the SE concept in organisational contexts where the SE phenomenon is not common (Starnawska & Brzozowska 2018). Therefore, it is essential that empirical investigations into ‘the experiences of institutional social entrepreneurship in NPOs to be undertaken’ (Tan & Yoo 2015:121). The set of recommendations from Zainon et al 2014; Tan and Yoo 2015; Calvo and Morales 2016; Claeyé 2016; Starnawska and Brzozowska 2018; Lusiani et al. 2019 thus provides a remarkable opportunity for this research on FBSEs to contribute to fill this gap.

Secondly, the documented responses on managing tensions in hybrid organisations are the central focus of this research. Lusiani et al. (2019) hold the view that organisations respond to hybridity in one of three ways -decoupling, compartmentalizing, or selectively coupling. They concluded that institutional complexity arising from the multiplicity of goals is not always in conflict and not necessarily in competition but rather can co-exist. Their conclusion potentially highlights another possible response that is neither conflictual nor contradictory but is, rather, more complimentary and holistic. Contributing further to the debate, Doherty et al. (2014, 2020) argued that there are two principal strategies for responding to conflicting demands in hybrid organisations - mission separation and mission integration. The currently documented responses focus on the SE concept emphasizing social and commercial goals. This focus highlights a gap worth investigating for FBSEs in addressing and managing organisational hybridity in terms of a social goal, a financial sustainability objective and a spiritual mandate.

Furthermore, the SE sector in Ghana has been described as a nascent industry, young and fragile (Adomdza et al. 2017; Darko & Koranteng 2015). The study by Darko and Koranteng (2015) highlighted the presence of several SEs operating in Ghana while also noting that none had reached the level of being a medium-sized operation and all were without adequate support in the SE ecosystem. Following the Darko and Koranteng study, a ‘Ghana Social Enterprise Policy’ (2017) was drafted by the Ministry of Trade and Industry with support from Social Enterprise Ghana. The policy defines SE as ‘an organisation that applies business strategies to achieve social and environmental goals. The focus of the organisation should be social impact first, profits second’ (Social Enterprise Ghana 2021). The definition is narrow in conceptualisation, for instance, not including the idea of cross-subsidization from the earlier study on SEs in Ghana by Darko & Koranteng (2015). Also, the definition did not capture the work and role of FBSEs and, therefore, the omission of faith, an important element for FBSEs. Similarly, the definition seems to indirectly suggest a way to address tensions in SEs as hybrid organisations by first addressing social impacts before achieving profits. That is a unique approach when compared with other jurisdictions that have not explicitly indicated how to address tensions associated with hybridity. However, the definition may be inadequate and reflects a gap in the literature, given the understanding of the SE concept and the complexities associated with FBSEs. Therefore, from a policy standpoint, this research responds to the gaps highlighted.

Finally, the FBSE segment of this research is under-studied and under-researched (Oham 2015) and, therefore, there is a limited empirical research on connection between spirituality as a critical factor in promoting ‘strong links to legitimacy and other resources to spur social entrepreneurship’ (Nalyanya et al. 2015:146). It is important to note that understanding the nuances and complexities of this unique group as part of the SE family

will enrich the literature on SEs, and their overall societal impact (Oham 2015).

Moreover, a study by Borquist (2022) recognises but does not explore

‘other dynamics crucial to understanding the influence of intersecting contexts of religious faith, values, situational factors and institutional logics on SE and called for further research on how religious faith functions as a meta-logic and cognitive frame that helps SEs manage tensions between social and commercial logics’ (pg. 655).

In addition, noteworthy studies on OS in North America, Europe and Asia have addressed issues such as improving organisational performance, impact on organisational culture and enhancing employee motivation, among others. There is, however, a call for further research on OS at the organisational level ‘to establish the interconnection and complementarity with other themes’ (Rocha & Pinheiro 2021). Furthermore, given the potential of OS to improve organisational performance as reported in other contexts, it is worth investigating how OS may help address the tensions with organisational hybridity in an under-researched and under-studied context such as Ghana.

Consequently, the aim of this study on FBSEs in Ghana has been undertaken particularly to address and respond to the challenges of organisational hybridity in FBSEs. In doing so as a researcher-practitioner, the author acknowledges the contextually dependent nature of the concept and the need to explore the vast number of perspectives in relation to the multiple meanings associated with the topic to gain a deeper understanding (Brooke & Parker 2009). Accordingly, the study was undertaken following recommended research methods after ethics committee approval was obtained.

1.4 Research Aims and Objectives

The main aim of this action research inquiry is to investigate how FBSEs apply their OS in responding to the tensions of organisational hybridity to promote holistic and sustainable enterprise outcomes. The specific research objectives include:

- a. Understanding how OS' is conceptualised and expressed in FBSEs in Ghana.
- b. Investigating how FBSEs apply OS to address organisational hybridity.
- c. Verifying the process of how FBSEs implement OS.
- d. Exploring how FBSEs can sustain OS to promote holistic and enterprise outcomes.

1.5 Research Questions

An inquiry into how FBSEs apply OS to respond to the tensions from their multiple objectives to promote holistic and sustainable enterprise outcomes in Ghana.

- a) How is OS understood and expressed in FBSEs?
- b) How can FBSEs apply their OS to address the tensions from their social, financial and spiritual goals?
- c) In what ways can FBSEs sustain OS to promote holistic and sustainable enterprise outcomes?

1.6 Research Methodology

Research methodology is defined as 'the general approach the researcher takes in carrying out the research project' (Leedy & Ormrod 2001:14). This is a practitioner-based research situated within an interpretive paradigm and, thus, proceeds from the epistemological view that truth is about interpretation and context is critical to understanding lived experiences (Bryman & Bell 2007:10).

Therefore, based on the above-mentioned questions and aims, the research can be situated within the interpretive paradigm. Qualitative research uses an approach that seeks to understand phenomena in context-specific settings, such as a 'real world setting in which the researcher does not attempt to manipulate the phenomenon of interest' (Patton 2002; Creswell 2014a; Creswell 2014b). The qualitative research method, using an action-research approach, was thus appropriate for the study because data was collected from multiple sources, including documents and interviews (Onwuegbuzie & Leech 2007). The data collected from primary and secondary sources were managed using Zotero (for bibliographic referencing) and NVivo 12 (for data analysis).

Moreover, for this action research inquiry, the Normative Business Model (NBM) was applied due to the fact that it provided a framework for allowing values to be incorporated into formalised organisations. The ontological underpinnings of NBM are rooted in the sociological-institutionalist perspective of institutional theory that is concerned with embedding values (normative orientations) into the design, practices and identity of organisations. Institutional theory has proven to be a helpful theoretical lens and a regular framework in entrepreneurship research (Bruton et al. 2010; Su et al. 2017). Its increasing application over the years by scholars in entrepreneurship research can be traced to the early 1990s (Su et al. 2017:506). According to Wijen and Ansari (2006:1081), institutional theory 'provides useful insights into explaining not only the homogeneity and persistence of institutions but also their change and transformation'. This argument was acknowledged by the extent to which institutional theory is assistive in accounting for environmental influences, start-up rates and legitimising strategies in organisations (Su et al. 2017:505).

Institutional theory is primarily concerned with the extent to which organisations gain legitimacy and comply with rules and norms within the institutional environment. This involves regulatory, social, and cultural influences that encourage the ‘survival and legitimacy of organisations’ (Bruton et al. 2010:422). These influences resonate with the three categories of institutional forces namely regulative pillar, normative pillar and cognitive pillar (Scott 2005; Scott 2008). He explained the regulative pillar as primarily government legislation, industrial agreements, and standards geared towards compliance with laws. The normative pillar considers that organisational and individual behaviour is based on obligatory dimensions of social, professional, and organisational interaction of values and norms. Finally, the cognitive pillar shows how societies accept entrepreneurs, inculcate values, and even create a cultural milieu whereby entrepreneurship is accepted and encouraged.

Consequently, the choice of NBM is suitable and relevant due to the fact that its four-pillar framework is deeply aligned with an ontological belief in the reality of a socially constructed world. It is designed to account for the *‘full range and variety of organisation types and not exclusively businesses’* (Randles & Laasch 2016:56) in developing an appropriate theoretical framework for an FBSE that incorporates value propositions and processes into the normative bedrock of formalised organisations. The four pillars of NBM are (a) normativity, (b) (de)institutionalisation and deep institutionalisation, (c) institutional entrepreneurialism and (d) economic and financial governance. A detailed discussion of the NBM theory is captured in Chapter Four.

1.7 Research Context

1.7.1 Global Context

There has been a growing interest among practitioners and researchers in exploring the role of faith and spirituality in global, national, and organisational contexts. Faith-based

organisations have been involved in development, humanitarian aid, and in recent times, SEs. (Petersen 2010). ‘Faith and entrepreneurship research has been an area of interest for over one hundred years as a result of the agency of faith on entrepreneurs, and the interest is expected to grow much more in the years to come’ (Oham 2015:4). This growing interest has led to a recognition of FBOs at the United Nations as important and indispensable partners in development. For instance, in Sub-Saharan Africa, ‘the World Bank estimates that as much as fifty percent of all health and education services are provided by FBOs’ (Petersen 2010:1). The rise to prominence of FBOs in Sub-Saharan Africa in the early 1990s has been described variously as ‘silent development actors in the socio-economic activities like education, health and agriculture sectors’ (Nalyanya et al. 2015:147). The growth in the number of NPOs can largely be traced to government and market failure (Hsu & Yen 2019). Similar views were earlier expressed by Petersen (2010) on the proliferation of FBOs and NGOs in Sub-Saharan Africa.

Even though the contribution of FBOs to the growth of SEs through empirical research is limited, anecdotal evidence and examples like Southwest Airlines and Herman Miller, both based in the United States, are instances of companies that were established by and operated on Christian values (Nalyanya et al. 2015). According to Alderson (2012), a relatively recent movement among Christians known as Business as Mission (BAM) in many respects, is comparable to an FBSE in their proposition of the triple-bottom-line concept of performing social good, having a financial motivation, and embracing a spiritual mission. In a secular SE, a similar concept is used ‘by adding environmental sustainability to the mix of performing social good and having a financial motivation’ Alderson (2012:114).

1.7.2 National Context

The research was done in Ghana, and the discussion in Chapter 4 briefly examined the research context and the role of FBOs and their transition into FBSEs. Ghana became politically independent on 6th March 1957 after 55 years of British colonial rule. Ghana, meaning ‘warrior king’ (World Atlas n.d.), is named after one of the three great ancient kingdoms in West Africa, which were very prominent trading centres before colonisation. Accra is the national capital of Ghana, with 16 administrative regions (GHStudents 2019). The Greenwich Meridian runs through Ghana, which is approximately 600 km north of the equator.

1.8 Original Contribution

This research contributed to the burgeoning debate on OS, SEs, FBSEs, organisational hybridity and management practice as it relates to FBOs/FBSEs in the Ghanaian context and other similar contexts in Africa and other developing economies. The contribution will be categorised into theoretical, methodological and practice, and policy contributions. Although this summarises the contributions and practical implications of the findings, a more detailed discussion may be found in Chapter 10.

1.8.1 Theoretical Contributions

Resolved Organisational Hybridity Tensions in an FBSE Context: The central focus of this research is to explore the strategic response to organisational hybridity. In Chapter 7, the findings were presented regarding the comprehensive approach to address organisational hybridity in an FBSE, which involved three layers of goals. This approach was discussed and illustrated in Figure 7b, which showed how the OS/CCE acted as a magnetic catalyst to bring together the triple-layered goals of an FBSE. The significance of this contribution is that it expands the documented responses in the literature to

hybridity, which have highlighted the tensions between the social and commercial goals of an SE. This research investigated the hybridity tensions (social mission, financial sustainability and spiritual mandate) in an FBSE and uncovered a holistic response to these tensions. This outcome builds on the work of Lusiani et al. (2019) and Doherty et al. (2020).

Deepening Institutional Theory: The findings from any research are considered credible and reliable if examined through a theoretical lens. The growing prevalence of hybrid organisations in lower and middle-income countries necessitates a more thorough examination from a non-Western context (Calvo & Morales, 2016). Several scholars advocated for empirical investigations into the experiences of institutional social entrepreneurship in nonprofit organisations Tan & Yoo (2015:121) and the role of religious faith as a meta-logic and cognitive frame that aids SEs in managing tensions between social and commercial logics Borquist (2022). Other scholars called for further research on the strategic management of SEs using an institutional theory lens. By addressing the research gaps, this research contributes to the advancement of institutional theory through the application of the NBM in an FBSE context. NBM was particularly relevant as the organisational values, norms, practices, identity and discourse were introduced and embedded in the process of transforming from an FBO to an FBSE. Through the application of NBM and its four pillars, institutional theory was deepened in a school context to promote holistic and sustainable enterprise outcomes.

A Ghanaian Faith-Based Experience: Although OS has been extensively studied in North America, Europe, and Asia, there is a scarcity of research on this topic in Africa, particularly in Ghana. The existing literature on OS primarily originates from Western and Eastern contexts, with limited studies from an African context. Scholars have

suggested focusing on local patterns and meanings that are influenced by the cultural and institutional context of the participants or jointly constructed by them and researchers. This approach has been supported by various scholars. The current study was conducted in Ghana, a lower-middle-income country in Africa and involved an FBO engaged in institutional social entrepreneurship. Additionally, this study, in a modest way, contributed to Africa's contribution to independent global research (Rugasira 2013; Makgoba & Al Ariss 2014).

A New Dimension to the OS Framework: This study offers two methods to enhance our understanding of OS. Initially, an OS framework was devised, drawing on Bendor-Samuel's (2018) and Rocha and Pinheiro's (2021) work, as depicted in Table 3.3. This framework is noteworthy since Bendor-Samuel established the foundational elements of OS from a Christian religious viewpoint, while Rocha and Pinheiro developed the components of OS from a non-religious perspective. Consequently, the OS integration framework presents a well-rounded perspective that considers both religious and non-religious viewpoints. Moreover, both viewpoints were adapted from the Global North and applied within the Christian religious context of Ghana (the Global South). Additionally, the OS framework was empirically examined through three rounds of enquiry, AC1, AC2, and AC3, to explore how OS is conceived, applied, and sustained in the FBSE context. A unique contribution to RQ 1 is the incorporation of leaders' entrepreneurial development in the FBSE into the OS framework, as shown in Table 8.5. The adopted OS framework not only adds to existing knowledge but also offers a practical approach for implementing spirituality in an organisational setting.

1.8.2 Methodological Contributions

Use of Action Research Approach: Action research, as a collaborative method that includes the participation of researchers and practitioners, focuses on the practical resolution of problems, iterative cycles of action and reflection, and co-creation of knowledge. This approach has not previously been applied to investigate the tensions arising from hybridity in the context of FBSEs in Ghana. As a result, this study provides a unique contribution to the literature by employing action research to explore how OS is utilised to address the tensions resulting from organisational hybridity for holistic enterprise outcomes. Specifically, the study involved engaging with practitioners and following an iterative process, which enabled leaders to gain a deeper understanding of OS and apply their knowledge to respond to hybridity challenges. Furthermore, this study contributes to strengthening the mission-driven work of FBSEs in Ghana by collaborating with practitioners, fostering co-learning, and addressing real-world challenges.

1.8.3 Practice and Policy Contributions

Ghana Social Enterprise Policy – The Role of FBSEs: The findings from a majority of the associated thesis research typically have policy implications. The findings from this research enrich the dialogue and debate on SEs in Ghana and contribute modestly with the inclusion of FBSEs considering the crucial role played by FBOs, as established in Chapter 4, at the macro, meso and micro levels. The significance of these contributions lies in mapping the Ghanaian economy's key sectors toward attaining the SDGs, as presented in Table 4.2. Specifically, the activities of FBO 1 and FBO 2 contribute to the education sector (SDG Goal 4) as well as the economic empowerment and financial inclusion sectors (SDG Goals 1, 5, 8, and 10). A policy for social enterprises that recognises the role of FBOs/FBSEs, as acknowledged by various political actors would facilitate the achievement of the SDGs and promote human development in Ghana.

Entrepreneurial Formation of Leaders: One of the key findings from this research is developing an entrepreneurial mindset in order to incorporate values and manage FBSEs sustainably. The data highlighted social enterprise initiatives that were not successful in the past and how having an entrepreneurial mindset can make a difference in the fortunes of an entity. The relevance of this contribution to practitioners is consciously planning the entrepreneurial formation of officers of the entity to include training, mentoring, and other helpful strategies to prepare leaders adequately. However, as one participant noted, this has not been part of the training for Christian leaders and that should be addressed.

An Established Process for Implementing OS: Specifically, this research built on the work of Rocha and Pinheiro (2021) and Bendor-Samuel (2018) through a structured process of implementing OS within an FBSE context. The five-step process involved (a) advancing the role of leadership in influencing OS; (b) harnessing the paramouncy of the Christian identity; (c) having a defined organisational purpose; (d) pursuing Kingdom-inspired knowledge management; (e) maintaining a professional missional community and (f) entrepreneurial mindset. Developing the OS framework and implementing it in an FBSE context is crucial because the action research approach allowed participants to have a say in the process, and they took ownership of it through the different action cycles. This type of model is currently missing in the literature. Overall, the study's contribution to scholarship in management and organisational studies, management practices related to FBOs/FBSEs, and the discourse on OS and its applicability to organisational performance of FBSEs in Ghana and other similar contexts in Africa is significant.

1.9 Motivation for the Study

The narrative memo in Story 1.0 motivated this action research inquiry and raised several issues that were central to this study.

Story 1.0: Narrative Memo – My Research Story

Background

It was late morning of 9th November 2016 when I received one of my overseas colleagues in my office for a debrief after (what we call) a ministry visit. Such visits are to explore new opportunities for collaboration as partners in ministry working in a global organisation. It was a good visit and I expected a smooth discussion. On the agenda was a decision to secure investment for a project proposal FBO1 had submitted for a Social Enterprise Water Project (SEWP). After the exchange of pleasantries, my colleague who I call BB (initials do not represent the real name) and I settled for the start of the discussion.

The Context and Issues

BB started by asking whether if I had money, I would invest in the SEWP to which I responded in the affirmative. He then said he would not and proceeded to share his skepticism about the success and viability of the SEWP given the fact that in his view, FBO1 did not have prior experience in commercial water production. The financial investment required is relatively high and posed a significant risk for his organisation as project partners in monitoring the project. FBO1 did not have the personnel to undertake the project but admitted that the project will require technical expertise in water production and even though recruitment was yet to be done, he cannot trust those to be recruited.

Another major issue of concern was the conditional use of the production space i.e., the provision of alternative space for the Junior High School. His skepticism was also borne out of his observations at the under-utilisation of the vocational training facility (VTF) which raised doubts about the ability of FBO1 to execute the water project.

He also noted that operating a nonprofit organisation is very different from operating a for-profit company. He cited the risk of financial accountability, locked-up investment if the project fails, the difficult terrain in a developing world context in addition to the essential skills required for the project to succeed.

According to BB, he also did not feel confident and comfortable investing in the water project because he was very much concerned about the possibility of failure and how that would compromise the relationship with the potential donor. He further stated that, as a person, he found it hard and difficult to take failure and be associated with failure. He believed the investment is God's money and as such we must be wise stewards who would be accountable to God.

My Response

In response, I cited my professional and business experience as a Chartered Accountant who had worked in a top-100 plastics manufacturing group of companies in Ghana with responsibility for managing the accounting function for three companies within the group. In addition, I cited the availability of other members of the management team i.e., the Finance Manager (a Chartered Accountant), the Marketing and Communications Manager (a Chartered Marketing Practitioner) as ample evidence of the experience and depth of the leadership team that would be crucial to the Water Project.

In addition, I indicated that I am at a loss regarding his claim of inexperience and how that can be a valid claim given the fact that the business plan for the project which he described as excellent was put together by the management team he now calls inexperienced in water production. The perceived low utilisation

of the VTF will be addressed through the restructuring plan that was adopted. VTF has lived through its good times and is currently in transition towards operating as a faith-based social enterprise. BB was not convinced with my responses and explanation. He seemed to have made up his mind, I concluded. Since there was no consensus and he needed to catch a flight back home, we ended the meeting and shook hands. This was not the outcome I expected.

Reflections

After the meeting and in the quiet confines of my office I began playing back, in my mind, my interactions with BB that just ended, his observations, his countenance, and his conclusions of the project. Several thoughts raced through my mind as I gazed at the empty chair he sat on. Are the conclusions of BB justified? Have we missed anything in putting together the project proposal? What could we have done differently besides what has been done?

Even though BB talked about his experience in a similar developing country context, he failed to share any learning from his experience to help address the perceived risk. Could it be an issue of mistrust because of asserting my role as the Executive Director in Ghana and therefore not subject to control and direction by my project partners? I was disappointed at the remarks of BB particularly thinking about the likelihood of failure and the perceived lack of experience without making any recommendation(s) to address the perceived risk. The disappointment I decided should spur me on as the head of the management team to take the project forward mindful of the perceived risks and challenges. I resolved to remain optimistic and positive in the face of my disappointment.

At the time of my meeting with BB on the water project, I had gained admission to start my doctoral studies. I was certain I wanted to research on possible ways to develop business-oriented financing options for nonprofits and faith-based organisations to be able to continue operations into the foreseeable future to fulfill their mandate and achieve their purpose. How does my discussion with BB connect to my proposed research I asked? I said to myself, given our multiple attempts at starting income-generating projects but failed within the first two to three years, how much of our experience have we learnt from and how can we move forward with the lessons learnt? How can the organisation make the transition as a nonprofit organisation to a sustainable faith-based social enterprise still committed to our social mission, guided by our Christian values and spirituality? Leadership can be lonely and daunting I muttered. As I reflected more on how to move forward, I found a lot of strength in two scripture passages.

*“Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be successful. Have I not commanded you? **Be strong and courageous. Do not be afraid, do not be discouraged, for the Lord your God will be with you wherever you go**” (Joshua 1:8-9).*

*‘So, Joshua said to the people of Israel, ... "Let me have three men from each tribe. **I will send them out over the whole country to map out the territory that they would like to have as their possession. ... Write down a description of these seven divisions and bring it to me**’ (Joshua 18:3-6a).*

Source: Author (2022)

I raised the following issues in no particular order:

- a) FBO1, being an organisation with a Christian identity, is registered as a nonprofit organisation committed to helping the economically poor and vulnerable in society. However, given the challenges of financial sustainability, wanting to pursue an SE initiative brings to the fore the multiplicity of goals (a social mission, a financial sustainability objective, and a spiritual mandate);

- b) the related tensions associated with FBO 1 starting a water project as an SE and managing same to achieve sustainable enterprise outcomes is at the heart of this research:
- i. the perceived complexity due to inexperience in commercial water production and, therefore, the likelihood of failure;
 - ii. the place of leadership in driving institutional entrepreneurship and overcoming the fear of failure;
 - iii. the motivation for sustained organisational learning in an era of evolving change.

1.10 Structure and Outline of the Thesis

The thesis is structured and laid out in ten chapters. The key terms are defined through the respective chapters outlined for reference, to give context to the discussion and for clarity. In the context of this research, the following terms are defined and used consistently: hybrid organisation, non-governmental organisations/nonprofit organisation, social enterprise, faith-based organisations, faith-based social enterprise, and organisational spirituality. The outline is summarised as follows:

Chapter 1 – Introduction

This chapter provided a background to the research and generally situated the research in context with the research aims and questions. The chapter continued with the justification for the research and a discussion on the motivation for the research. Finally, the chapter concluded with the structure and outline of the thesis with key terms used in the research defined in the respective chapters. In the context of this research, hybrid organisations, non-governmental organisations/nonprofit organisations used consistently are defined as follows:

Hybrid Organisations (HO): refer to organisations that have combined multiple approaches in the for-profit and nonprofit sectors in an effort to create a new and more robust institutional arrangement (Battilana & Lee 2014; Battilana et al. 2015; Battilana 2018; Beech 2018).

Non-Governmental Organisations / Non-Profit Organisations (NGOs/NPOs): NGOs have been defined in the literature in many ways. According to (Leurs 2012), the five main characteristics of NGOs studied across various countries include a legally registered or formally constituted organisational structure, private and not part of the state apparatus, not profit-distributing, self-governing, and voluntary.

Chapter 2 – Social Enterprises, Faith-Based Social Enterprises – Literature Review

In Chapter 2, the emergence of the SE concept, the historical overview and trajectory, theoretical perspectives, and the transformation of FBOs into FBSEs were examined to determine the dominant ideas. A discussion of organisational hybridity dovetailing into the responses to hybridity. In the context of this research, Social Enterprises, Faith-Based Organisations, and Faith-Based Social Enterprises used consistently are defined as follows:

Social Enterprises (SEs): SEs are ‘businesses that exist to address social and environmental needs and focus on reinvesting earnings into the business or community’ (Darko & Koranteng 2015:8). Social enterprises are, therefore, hybrid business forms using a modification of commercial operations to achieve social and environmental aims (Defourny & Nyssens 2010; Markman et al. 2016). With the hybrid institutional arrangements comes organisational hybridity (Vermeulen et al. 2016).

Faith-Based Organisation (FBOs): Like NGOs, there are many definitions of FBOs. There seems to be consensus in understanding that FBOs share similar characteristics to NGOs (Clarke & Ware 2015). However, Leurs (2012) went further to define FBOs as ‘any organisation that derives inspiration and guidance for its activities from the teachings or principles of the faith or a particular interpretation or school of thought within the faith’ (Leurs 2012). Clarke & Ware (2015:40) identified four main types of FBOs ‘(i) FBOs directly linked to a congregation or religious leader; (ii) FBOs directly linked to a religious denomination and are formally incorporated within the institutional organisation of that religious body; (iii) FBOs directly linked to a religious denomination and are formally incorporated separately from that religious body; and finally (iv) FBOs that self-identify themselves as falling within a broad religious tradition from which they draw their motivation’. For this research, the fourth category of FBOs fits perfectly.

Faith-Based Social Enterprise / Entrepreneurship (FBSEs): Like SEs, there is no universally accepted definition of FBSE. Having already explained what FBOs are and what SEs represent, FBSEs are hybrid organisations operated by a person or an organisation motivated by a particular faith persuasion to explore holistic and financially viable ways to solve social problems (Oham 2015; Alderson 2012). For FBSEs, faith is a critical element in the mix which cannot be overlooked. In addition, while the push and pull factors for FBSEs are not generally confined to religious tradition or denomination, they are applicable to many FBOs. These elements make the model of FBSE ‘more nuanced than it seems since the social objective of assisting people by disrupting social disequilibrium is also a spiritual objective’ (Oham 2015:7).

Chapter 3 – Organisational Spirituality – Literature Review

Organisational spirituality as an emerging field of scholarly engagement was examined, focusing on the conceptualisation, historical overview, theoretical perspectives, awareness, promotion, integration, and expression of OS. The building blocks of OS were derived from the literature. Based on the literature reviews in Chapters 2 and 3, the institutional theory framework adopted for the study was explored and a conceptual framework developed and mapped to address the research aims and questions. Organisational spirituality is defined as follows:

Organisational Spirituality (OS): OS as a context-specific phenomenon does not have a universally accepted definition. There have been various conceptualizations that coalesce into common themes or ideas. I have adopted this definition which I found more comprehensive. Organisational spirituality is ‘an organisational identity that is the result of its values, practices and discourse composed of workplace and individual spirituality including that of the leader and the members and influenced by the environment, organisational culture, and knowledge management’ (Rocha & Pinheiro 2021:241). When analysed from the individual perspective, OS is understood to mean (a) finding purpose and the meaning of life through work, (b) aligning personal values with organisational values and (c) a sense of community at the workplace. From an organisational perspective, OS recognises that employees have an inner life and a desire to find work meaningful. Therefore organisations must provide a context for spiritual growth and self-actualisation. (Poole 2006; Poole 2009; Mohamed & Abdullah 2012).

Chapter 4 – Contextual Influences: Global, Country, and Organisational

The global, country, and organisational contexts of this research were presented to set the stage for a discussion of the method. This chapter examined the place and role of FBOs

at the global level and the degree to which they raise financial resources to support the interventions they prioritise. Additionally, a section of the chapter discussed the increase in the number of FBOs worldwide and the extent to which that directly relates to the proliferation of FBOs in Ghana. The chapter continued with a discussion on the historical, political and socio-economic contexts of Ghana to set the stage for the role of FBOs and then narrows down to the SE landscape and the national policy framework. Finally, the chapter concluded with the organisational context, which situated the focus of this research.

Chapter 5 – Methodology

The chapter addressed the research design, discussed the action research approach, the key ethical issues, as well as the process of data gathering, handling and analysis. Finally, the trustworthiness and quality of the research were considered.

Chapter 6 – Organisational Spirituality – A Ghanaian and Christian Perspective

An overview and summary of the findings to research question (RQ) 1 and action cycle (AC) 1 were discussed, drawing out themes from the data. From the evidence gathered, the various elements in discovering an understanding of OS from the individual and organisational levels were all present in all the participating FBOs/FBSEs. From the findings, the unique Ghanaian perspective on OS efforts observed is the integration of Christian values within the scope of OS through a variety of Christian practices, including structured fellowships, prayer, and the use of the Bible.

Chapter 7 – Applying Organisational Spirituality – the CCE Perspective

An overview and summary of the findings of RQ 2 and AC 2 were discussed, drawing out themes from the data. Organisational spirituality was adopted and implemented in a school context as Christ-Centred Education (CCE). The process involved three stages and

the framework developed in AC 1 was applied in AC 2. The data highlighted the potential for CCE as a magnetic catalyst able to bring together multiple goals of FBSEs and influence change constructively.

Chapter 8 – Sustaining Organisational Spirituality

An overview and summary of the findings of RQ 3 and AC 3 were discussed, drawing out themes from the data. Having explored the understanding, expression and application of OS in the Ghanaian context, this chapter highlighted factors crucial to sustaining OS.

Chapter 9 – Organisational Spirituality in Dialogue - Discussion of Findings

The findings obtained through the action cycles in response to the research questions and reported in Chapters 6, 7 and 8 were analysed and discussed. The findings will be viewed through the adopted theoretical lens - The Normative Business Model (NBM).

Chapter 10 – Conclusions and Recommendations

This chapter discussed the conclusion, key findings, the implications of the research and the contribution to knowledge. The limitations of the research and opportunities for further research were highlighted.

Chapter 2

Faith-Based Social Enterprises – Literature Review

2.1 Introduction

The evolution of social enterprises (SEs) has sparked controversy, a topic of significance in this research because of its implications for understanding the roots and development of SEs in different contexts. Some scholars trace their origins to the United Kingdom through charities linked to churches, mutual aid organisations, and cooperatives in the 19th century (Borzaga & Galera, 2012). Others trace its origins to the United States, citing the work of William Drayton of Ashoka Innovators in the early 1990s (Alderson, 2012). SEs may not be new and have existed for centuries (Calvo, 2013; Battilana & Lee, 2014). Social entrepreneurship, social enterprise, social innovation, social economy, and social business have been used interchangeably depending on the context. This interchangeable use has been observed in various studies, including those by Yang and Wu (2015), Engelke et al. (2016), and Starnawska and Brzozowska (2018). In this study, the term ‘social enterprises’ is specifically chosen for its relevance to the research topic and objectives.

Scholars are increasingly directing their attention to research of social enterprises (SEs), as evidenced by a surge in academic publications, conferences, and dedicated research initiatives. Among the many factors contributing to the growing interest in SEs are perceived market failures, including worsening inequality and ecological degradation (Hinton, 2019; Starnawska & Brzozowska, 2018). The resulting financial constraints placed on governments negatively affect their ability to respond to citizens’ social service needs (Tan & Yoo, 2015). At the heart of SE initiatives is the creation of innovative interventions to respond to human needs, ensure social stability, and improve human development (Sekliuckiene & Kisielius, 2015). Moreover, the concept is evolving into

new sectors, including financial intermediation, food processing, and software development (Battilana & Lee, 2014; Battilana, 2018). The range of societal challenges addressed by SEs reflects the diversity of globally available initiatives across the world, such as initiatives tackling poverty in rural communities or promoting sustainable practices in urban environments. This diversity suggests an expanding paradigm for the application of this concept. Faith-based organisations (FBOs) applied market-based strategies to address pressing social concerns and challenges for over 100 years (Starnawska & Brzozowska, 2018) before the introduction of SE.

Consequently, the emergence of FBOs was seen to complement the efforts of governments to provide social services. This perspective gained prominence, particularly after World War II and the global economic depression of the 1930s (Liu & Ko 2012; Zainon et al. 2014; Engelke et al. 2016). Nevertheless, other reasons for the emergence of SEs among FBOs include the rationalisation and professionalisation of the social sector influenced by the personal preferences, experiences, and identities of their founders (Battilana 2018). Additionally, the emergence of SEs among FBOs is a response to their long-term financial sustainability (Zainon et al. 2014). As a result of the expanding frontiers in the application of the SE concept, the literature highlights a shift in thought from exclusively revolutionary social innovations to a more inclusive description that engages in activities and processes that promote community flourishing and human well-being (Zhang & Swanson 2014).

This literature review will examine various themes, including the conceptualisation of SEs and FBSEs, models and typologies of SEs and FBSEs, organisational hybridity in FBSEs, and theoretical perspectives and research on FBSEs. The main goal for this chapter is to provide a comprehensive and succinct literature review of FBSEs and

organisational hybridity. The objective is to demonstrate how together they collectively build a cohesive narrative that sets the stage for a discussion on the potential of OS (discussed in chapter three) in responding to the tensions of hybridity within a FBSE context. This chapter responds to research question 2 and research objectives 2a and 2b. In the next section, the shift in thought will be explored through the conceptualisation of SEs and the connection with FBSEs.

2.2 Conceptualisation of SEs and FBSEs

In this section, the conceptualisation and nuances of the definitions are investigated, and the definition adopted in this thesis is discussed and justified. There are numerous definitions of what constitutes SEs, and in some instances, scholars have alluded to blurred boundaries and lack of conceptual clarity (Tolbert et al. 2011; Liu & Ko 2012; Bacq et al. 2013). Historically, this definition has been rooted in the North American and Western European worldviews. In the United States, the concept is generally understood to refer to the individual accomplishments of highly social activists operating in the market economy (Engelke et al. 2016). However, in the United Kingdom, the concept is understood more within organisational contexts in which social benefits are the focus (Engelke et al. 2016). This worldview highlights a gap in the literature on the conceptualisation of SEs in African and Asian contexts. The literature describes SEs as triple-bottom-line businesses concerned with social inequalities, ecological sustainability, and economic gain (Park 2013; Bacq et al. 2013; Germak & Robinson 2014). The triple-bottom-line is also described as the three 'Ps' – people, planet and profit (Gnanakan 2019). Regardless of the description, the consensus is that SEs do not exist for the purpose of enriching their owners or shareholders. In contrast, SEs ensure human flourishing and well-being (Calvo & Morales 2016). This principle is evident in the fact that social and

environmental profits benefit the community, whereas economic profits sustain SEs. As research progresses and new insights emerge, new SE models are evolving.

The main ideas that emerge from the literature refer to an undertaking or an entity that exists to solve social issues, leverage opportunities, and use businesses or services to achieve that objective. This view distinguishes social and commercial entrepreneurs (Bacq et al. 2013). One often-cited definition of SEs is by Mair and Marti (2006), who described it as ‘a process involving the innovative use and combination of resources to pursue opportunities to catalyse social change and/or address social needs’ (Mair & Martí 2006; Yunus et al. 2010). Moreover, another definition also frequently cited in the literature described an SE ‘as an agent in an economy whose main aim is instead of making a monetary profit for shareholders or owners make a social impact’ (Defourny & Nyssens, 2010). Both definitions capture the essence of what SEs represent and their unique roles in socioeconomic development. These roles include resource mobilisation for entrepreneurial opportunities, innovative strategy application to address social needs, and prioritising the social impact over monetary profit for shareholders. Whereas Mair and Marti’s definition focused on the process, Defourny and Nyssens’ definition highlighted the role of an agent in the economy. Additionally, the agent’s role in resource mobilisation or a combination of resources (land, labour, and capital) is addressed by both definitions, as well as the rationale for the entrepreneurial endeavour to achieve the desired outcomes. The agent in an economy may be an individual or an organisation that reflects a more expanded conceptualisation of SEs.

In the Ghanaian context, Darko and Koranteng (2015) noted that SEs also engage in cross-subsidisation, funding one activity through the profits of another. This added dimension in the conceptualisation is important for non-profit organisations (NPOs), such as FBOs,

contributing to national socio-economic development. Cross-subsidisation of activities is an important consideration in the adopted definition for this research, given the context of sustaining FBOs. After a review of several definitions, this study adapted and expanded the definitions of Mair and Martí (2006) and Defourny and Nyssens (2010). Faith-based organisations and FBSEs in the Ghanaian context are discussed in more detail in Chapter 4. The SE subgroup includes faith-based enterprises (FBSE) as discussed by Yunus et al. (2010), Oham, (2015), Hsu and Yen (2019). FBSEs are NPOs with substantial social, economic, and spiritual impacts on communities (Nalyanya et al. 2015), rendering social services for hundreds of years (Alderson 2012).

Consequently, SEs existed before the term was formally introduced. This evolution signifies that the concept of SEs has emerged largely from the transformation of NPOs, as noted by Hsu and Yen (2019). and has contributed immensely to people's lives. They rely on the cohesion and guidance of their mission instead of being driven by profit (Hsu & Yen 2019). The model of FBSE is 'more nuanced than it seems because the social objective of assisting people by disrupting social disequilibrium is also a spiritual objective' (Oham 2015:7). This recognition suggests that FBSEs view their social mission as inseparable from their spiritual mandate and, hence, an interconnectedness that informs the adoption of a holistic approach to their operations. There is consensus on SEs' characteristics and an understanding that FBSEs, driven by religious faith, are engaged in social enterprise initiatives focused on resolving social issues and reinvesting profits for their mission. This conceptualisation could include a Church initiative to operate a community centre from its property in order to generate funds to cover its overheads. Another example could be an FBO operating a Christian school at a subsidised fee, serving the community, and using excess funds for school operations. Alternatively, an FBO administers microfinance operations that provide low-interest loans to the poor and

vulnerable who would otherwise have been excluded from the formal banking system (Oham 2015). While these scenarios address social objectives, they also fulfil Christian duties. However, FBSEs face fierce market competition, rapid social change, and limited financial resources (Hsu & Yen 2019). The role of FBOs in SEs has not been adequately documented in scholarly literature, and the gap is worth researching.

Therefore, in this thesis, FBSEs are defined as agents in an economy motivated by their faith persuasion to innovatively mobilise resources to pursue entrepreneurial opportunities in response to social needs and provide prospects for cross-subsidisation to develop financially viable enterprises. This definition is particularly appropriate given the focus on FBOs' responses to financial sustainability challenges in a resource-constrained environment. This study addressed the current lack of focus on FBSEs. This working definition addresses the fragmentation and regional bias of existing conceptualisations, which predominantly reflect North American and European perspectives. 'Faith in SE is a key factor for practitioners, scholars and since its exact impact is not known, it creates a gap worth researching' (Nalyanya et al. 2015:146). Furthermore, Alderson (2012) contends that more research should focus on the intersection between social and faith-based entrepreneurship and its ability to provide significant improvements to the world's social ills (pg. 115). Additionally, Oham (2015) strongly argues that there is a link between faith and social entrepreneurship and that there is potential to build capacity and stimulate partnerships. This potential of faith-based social entrepreneurship, in turn, will increase the social impact. Therefore, segmenting and engaging the FBSEs as a homogenous group that can be supported by the targeted interventions he asserts, will 'build a critical mass for the SE community' (pg. 7). Understanding the nuances and complexities of this unique group of FBSEs as part of the SE family will enrich the literature on SEs and their overall societal impacts.

Therefore, this research contributes to addressing the gap in broadening the frontiers of the conceptualisation with an African worldview to include FBSEs and beyond the dominant paradigms from Europe and North America. Additionally, this research explores how FBSEs manage and respond to the challenges of their multiple goals. This section lays the foundation for understanding SEs and FBSEs, highlighting the research gaps and potential contribution of this thesis. The subsequent section examines the various models and typologies in the literature.

2.3 Models and Typologies of SEs and FBSEs

This section discusses the models and typologies that evolve as research on SEs progresses over time. This review includes legal forms in North America, Europe, Asia and sub-Saharan Africa, as well as similarities, differences, and points of convergence. The section concludes by highlighting how the research design contributes to the ongoing dialogue.

Scholars and practitioners have recognised SEs as practical tools for addressing a wide range of economic and social challenges. This recognition has encouraged worldwide growth of SEs, particularly in communities with a high incidence of such challenges (Javed et al. 2019). The typology and models of SEs across jurisdictions and countries are influenced by specific country contexts that may be historical, current, or both. The diversity of approaches is sometimes evident within the same country (Fisac & Moreno-Romero 2015:157). Social enterprises have evolved, and the stage or level of maturity varies across countries. Some countries have advanced the SE landscape and ecosystem with appropriate legal, regulatory, financial, operational, and technical support. The diversity and heterogeneity of SE practices, models, and typology have contributed to the

vibrant discourse that reflects the reality of human existence and experiences.

Liu and Ko (2012) have identified various typologies of SEs, including cooperatives, charitable foundations, not-for-profit organisations, and for-profit organisations. These typologies create a binary for the legal incorporation of SEs, either as for-profit social enterprises or not-for-profit social enterprises in some countries. The implication of the binary could potentially narrow the conceptualisation of SE and the influence of FBSEs. However, Zhang and Sawson (2014) suggest that the legal form alone should not be the basis for categorising an entity as an SE. They argued that the categorisation of SEs should consider the debate between the limited and extended views of the SE concept. The extended view is considered more inclusive because it recognises the possibility of for-profit companies with a social mission to be described as SEs. According to Zhang and Swanson (2014), this does not necessarily mean that social entrepreneurship can be put into a binary of a 'yes' or 'no' category; rather, SEs should be seen as an alternative business philosophy and a way of doing business. Ebrahim et al. (2014) noted that there are no universally accepted rules and legal provisions regulating SEs at present; there are, however, country-specific experiences worth considering.

Social enterprise practices in Europe, particularly Western Europe, appear mature and advanced compared to other continents. The United Kingdom is viewed as a pioneer of SEs, with a long history dating back to 1844. It now comprises about 100,000 registered SEs, employs over 2 million people, and contributes a gross domestic product (GDP) of over £60 billion to the economy (Sepulveda et al. 2020). Similarly, SE practice in Germany is considered to be over 150 years old with a comparable impact (Engelke et al. 2016). The rest of Europe has not been left behind, as significant theoretical and practical contributions have been made. The models and legal frameworks range from

cooperatives, charities, and not-for-profit organisations to for-profit organisations in Europe. More recently, new legal registrations have emerged, such as the Charitable Incorporated Organisation (CIO) and Community Interest Company (CIC), offering options to register as limited by guarantee or share. These are in addition to existing legal forms, such as Unincorporated Association and Company Limited by the Guarantee.

The North American experience was similar to that of the European journey. Examples of SE in North America date back to the 1800s, emerging as the state responded positively to the welfare needs of its citizens. The growth and development of SEs through government legislation, research and education, faculty development, and thought leadership are evolving. For instance, Ashoka's mission was 'to find and support outstanding individuals with pattern-setting ideas for social change' (Defourny & Nyssens 2010:38). The body of evidence available suggests an individual-led approach to SE conceptualisation in the USA compared to the organisation-led approach with a social focus in most of Europe. For instance, in North America, a series of legal experiments have been undertaken to provide an appropriate legal framework, such as for low-profit limited liability companies (L3C) and the Benefit Corporation under which SEs could register.

Asian stories appear to combine both individual- and organisation-led approaches. The experiences of Mohammed Yunus, a Nobel Prize laureate and founder of the Grameen Bank, and other parts of the continent support the assertion of an integrated approach (Yunus et al. 2010). As a socioeconomic development tool, Africa has practices that reinforce socioeconomic inclusion and a collective approach to problem solving. Social enterprises, as science, are only now emerging, and the ecosystem in Africa, particularly sub-Saharan Africa, is relatively undeveloped compared to Europe, North America, and

Asia. Insights and experiences from Eastern, Western, Central, and Southern Africa are quite similar in conceptualisation. The SE ecosystem is built on experiences influenced by a highly informal sector (Rivera-Santos et al. 2015), decades of slavery, colonisation (Calvo & Morales 2016), and a post-independence period characterised by frequent political upheavals and social conflicts (Littlewood & Holt 2017). These experiences were underpinned by political ideologies during the time of independence, which ranged from capitalism to socialism, and various forms along the continuum.

These historic-political experiences shaped the socio-economic and religio-cultural life of most African countries, as well as the delivery of social services to their citizens (Giovannini & Nachar 2017). The establishment and development of SEs in sub-Saharan Africa has had a relatively weaker legal framework, with little recognition in the legislation that supports SEs. For instance, entities in Ghana seeking incorporation as SEs could register as companies either limited by guarantee or shares under the new Companies Act 992 of 2019. The new Companies Act was passed after over 50 years of operation of repealed Companies Code 179 of 1963. Notably, despite the emergence of the SE concept in Ghana and a comprehensive study in 2015, the new Companies Act 992 lacks specific provisions for incorporating SEs. Chapter 5 presents a comprehensive discussion of SEs and FBSEs in Ghana.

From the above review of the literature, there are three main academic perspectives regarding SEs: as social innovation, as earned income and as socio-economic intervention from the work of EMES¹ (Calvo & Morales 2016; Starnawska & Brzozowska 2018).

¹ The letters EMES stand for "*EMergence des Entreprises Sociales en Europe*" –i.e. the title in French of the vast research project carried out from 1996 through 2000 by the network. The acronym EMES was subsequently retained when the network decided to become a formal international scientific association. See www.emes.net.

The social innovation perspective focuses on individual changemakers and heroes. The earned income perspective has roots in both the United States and the United Kingdom and focuses on NPOs generating income to address the issue of financial sustainability. The EMES perspective delves deeper into examining the socioeconomic and governance aspects that constitute ideal SE. The International Comparative Social Enterprise Model (ICSEM) project, which involves researchers from over 50 countries, has proposed SE models for various European countries based on their institutional development. Both earned income and EMES perspectives explore different types of SEs, treating the term as an umbrella concept that covers various organisations within diverse institutional contexts.

The term 'definitional chaos' can be more formally expressed. For example, Collavo (2018) noted that practitioner discussions about SEs were marked by a lack of definitional consensus, featuring three main approaches. The findings reported SEs as businesses, innovators, and community-related phenomena. This categorisation is similar in description to the earlier categories of the three academic perspectives: social innovation, earned income, and the EMES concept. In Table 2.1, a mapping of the three academic perspectives and practitioner approaches to the SE discourse is summarised.

Table 2.1: Mapping Evolving Schools of Thought on SEs

Academic Perspectives Starnawska & Brzozowska (2018)	Practitioner Approaches Tanya Collavo (2018)
Social innovation	SEs as innovators
Earned income	SEs as businesses
SE socio-economic intervention	SEs as community-related phenomena

Source: Author (2022)

In Table 2.1, the academic perspectives are matched against the practitioner approaches to highlight similarities and differences. Three categories were presented on both sides, with similar descriptions. This study, situated within the Ghanaian context, aligns with earned income from an academic perspective and SE as a business under the practitioner approach. These findings contribute to the knowledge of SE practices related to FBSEs. An important factor in understanding the hybrid nature of FBSEs is how tensions (hybridity) from their multiple goals (financial, social, and spiritual) are managed to achieve sustainable enterprise outcomes (Cunha et al. 2022). The next chapter explores organisational hybridity in FBSEs.

2.4 Organisational Hybridity in FBSEs

Social enterprises, as already defined, are organisations that achieve a social mission through a market-based system to achieve both ‘financial sustainability and social or environmental purposes and, as such, do not fit into the conventional categories of private, public, or non-profit organisations (Calvo & Morales 2016:2). Therefore, SEs are perceived as hybrids because they have dual or sometimes triple goals. The mix of different institutional goals can influence organisational performance and the types of actors involved, whether managers, workers, or volunteers (Evers 2020). The literature on organisational hybridity, which had its roots in the mid-1980s, has provided invaluable insights (Billis & Rochester 2020; Mitzinneck & Greco 2021). Organisational hybridity is also known as institutional complexity or logic multiplicity. The concept of hybridity originates from several academic disciplines. Although the concept is applied in different ways in different disciplines, hybridity always depicts the process and product of a mixture of contradictory and conflicting elements (Brandsen et al. 2005; Brandsen & Karré 2011; Yang & Wu 2015; Claeys 2016; Lusiani et al. 2019).

Billis and Rochester (2020) observed different kinds of hybrids, analysed them from a sectoral perspective, and identified the private, public, and third sectors as strands of research on organisational hybridity. The categorisation of hybridity across the private, public, and third sectors is a macro-level categorisation; however, this research is limited to the third sector. The third sector is where the FBOs, SEs, and FBSEs are located. This distinction is important given the context of this research. The uniqueness of hybrid organisations is their ability to ‘retain their prime adherence to the principles of one of the three sectors but have absorbed some of the principles of one or both of the other sectors’ (Billis & Rochester 2020:3). Having identified FBSEs in the third sector, Evers (2020) asserts that there are two concepts of hybridity/hybridisation: the first is the ‘intra-organisational intertwining of usually separated institutional logics and organisational fields and the second organisational forms combining distinct purposes such as service provision and advocacy, value change and mutual help’ (pg. 294). This study focuses on the first concept of hybridisation.

Hybrid organisations are distinct entities that play crucial roles in addressing societal and human concerns. They are thought to represent a convergence of humanitarian principles and contemporary capitalism, with the aim of scaling their impact and transforming markets (Mongelli et al. 2017; Mongelli et al. 2019). As Brandsen et al. (2005) stated, ‘third-sector organisations are involved in activities that business and government are either not doing, not doing well, or not doing often enough’ (pg. 751). Given the potential of social enterprises (SEs) to address market failures and promote community flourishing, how can tensions arising from their hybrid organisational nature be resolved or managed? To address organisational hybridity in FBSEs, six dimensions were identified, as shown in Figure 2b. In the following section, an overview of these dimensions is presented.

Figure 2a: The Dimensions of Organisational Hybridity



Source: Author (2022)

2.4.1 An Overview of the Dimensions of Hybridity

In Figure 2b, the dimensions of organisational hybridity in FBSEs are nature, type, context, driver, impact, and response.

Nature: The nature of hybridity depends on the primary objectives of an entity and involves bringing together the values, practices, and missions inherent in the FBSE. Billis (2010) named a four-cell model of ‘shallow’, ‘entrenched’, ‘organic’ and ‘enacted’ hybrid organisations based on the management and governance functions and, to some extent, financing options. The nature of hybridity is influenced by the internal factors within an entity.

Types: There are different manifestations of hybridity influenced by a number of factors, including entrepreneurial practices, marketing models, customer focus, stakeholder demands, and external circumstances. Ebrahim et al. (2014) advocated two main types: differentiated and integrated hybrids. The categorisation is based on marketing models;

differentiated hybrids distinguish between customers and beneficiaries, whereas integrated hybrids integrate customers as beneficiaries. This social mission is achieved through separate social activities in differentiated hybrids and integration in integrated hybrids (Ebrahim et al., 2014). Further typologies may exist, as the customer base can include both beneficiaries and non-beneficiaries, leading to models that are partly integrated and differentiated.

Contexts: The identified contexts of hybridity include cultural and religious contexts, legal and regulatory contexts, social contexts, economic and market contexts, and local and global contexts. Various contexts have different levels of impact on the hybridity experienced by an entity.

Impact: The consequences of hybridity extend to various aspects of performance and effectiveness of FBSEs. As identified by Battilana (2018), the impact of hybridity generates two primary categories of tension: identity and resource tensions. These tensions have internal and external ramifications. Based on this classification, Battilana proposed a 4-S framework to address hybridity within SEs. This framework includes setting goals, structuring activities, selecting and socialising members. According to her, this framework is essential for shaping not only organisational culture but also helping to promote or hinder the attainment of social and financial objectives. The 4-S framework is not a response to hybridity, but rather an approach for addressing the tensions stemming from hybrid organisations. Its implementation can lead to favourable or unfavourable outcomes.

Drivers: The presence of hybridity within FBSEs is driven and sustained by multiple factors that can be examined in relation to their multiple objectives, such as pursuit of a social mission, financial sustainability, and adherence to a spiritual mandate. It is essential to understand the drivers shaping the nature of hybridity, particularly in the context of

this study. These drivers also provide valuable insights into strategically and sustainably addressing tensions that arise.

Given the evolving nature of organisational hybridity related to FBSEs, exploring the diverse documented responses to this phenomenon is imperative for comprehending its implications for operational strategies. The primary focus of this thesis is the response of FBSEs to hybridity, which is the subject of the following section.

2.4.2 Response to Organisational Hybridity

In examining the complexities of organisational hybridity within the context of FBSEs, understanding the responses to hybridity is essential to determine its impact on organisational performance. The response to the tensions of FBSEs is an integral part of this research and is the focus of research question 2. To investigate organisational hybridity in FBSEs, I have chosen to explore the strategic response(s) to the concept and its practical outworking. Table 2.2 provides an extract of the responses documented in the literature to the tensions associated with organisational hybridity.

Table 2.2: An Extract of Strategic Responses to Organisational Hybridity

Scholar(s)	Documented Responses to Organisational Hybridity
Lusiani et al. (2019)	'First, decoupling occurs when organisations or individuals perform continuous negotiations or reach compromises among different logics, but the different practices they adopt are merely ceremonial: their underlying beliefs are left unchanged. Second, organisations solve complexity by compartmentalizing logics in different units or processes. Third, instead of adopting the strategies of decoupling or compartmentalizing, hybrid organisations selectively adopt and combine elements drawn from different institutional logics. This selective coupling appears to be a safer strategy than decoupling because it does not increase the risk of faking compliance'.
Doherty et al. (2020)	Two principal strategies for responding to conflicting demands: mission separation and mission integration. Mission separation involves the structuring of responsibility for the achievement of commercial and social objectives into different functional units. Mission separation separates the customers and beneficiaries of SEs into different stakeholder groups. The mission separation strategy is where the commercial venture is either aligned to the social mission – strategic coupling or distinct strategic decoupling (also referred to as compartmentalization). The strategy of mission integration is based on striving to generate income and social value through an integrated business model. Mission integration is achieved through temporal management by switching from a social mission to a commercial mission at different times on project-by-project basis (Battilana & Dorado, 2010).

	Mission integration is also achieved through partial integration, the alignment of a subset of functions (Pache & Santos 2013)
Borquist (2021)	This study and the model derived from its empirical data provide a foundation for future exploratory research into the influence of religious faiths other than Christianity on institutional complexity in social enterprises. It signals opportunities to explore social enterprises in the rarely investigated context of other world religions such as Islam, Buddhism, Hinduism, and Judaism.
Castellas et al. (2019)	We find that by employing a process of separating, negotiating, aggregating, and subjectively assessing the value that is created, our cases demonstrate how they move between logics in a dynamic fashion and address specific challenges of cognitive dissonance, incommensurability, interdependence, and aggregation. Our model contributes to the literature by reframing the notion of ‘tensions’ that arise in conditions of hybridity and characterise specific challenges and sequential responses that may go some way to addressing why some hybrids employ particular responses to pluralism and why some succeed.
Mucelli et al. (2022)	Based on a case study, cash pooling is revealed to be an effective response for dealing with the financial crisis, even if shifting the complexity at an organisational level. Indeed, the MNE selected had to manage a centralized and decentralized organisational structure since the financial solution could not be adopted for all subsidiaries. The study shows that cash pooling can act as an organisational response only if a constant dialogue with subsidiaries is ensured.
Gümüşay and Smets (2020)	New hybrid forms are continuously evolving as they struggle to build and sustain new institutional configurations, facing misunderstandings and negative evaluations. This evolution is a balancing act between embracing and defying institutional norms. In the following, we note four practices that cope with the challenge of being both novel and acceptable. The practices are codifying the new form, crafting novel templates, conforming to established forms, and configuring the institutional environment. The four identified practices comprise both internal and external dynamics. Internally, the organisation integrates its novelty through codifying, and crafting while externally, it situates itself within the existing institutional environment through conforming and configuring practices.

Source: Author (2022)

Tensions from hybridity give rise to opportunities and challenges that should be managed daily. Lusiani et al. (2019) hold the view that institutional complexity is not influenced by ‘macro-dominant logics’ in the operational activities of FBSEs, instead, they develop their distinctive procedural logics. They concluded that institutional complexity arising from hybridity is not always in conflict and not necessarily in competition; nevertheless, it can co-exist. Their conclusion potentially means that there could be another possible response that is not conflictual, not contradictory, more complementary, and more integrated. It is important to note that the contributions of Doherty et al. (2014); Doherty et al. (2020) debate the strategic responses to organisational hybridity—mission separation and mission integration.

From an African perspective, a likely response could result in a holistic response to organisational hybridity. Gnanakan (2019) argues that ‘all systems—physical, biological, chemical, social, economic, mental, and linguistic—exist as wholes, and nothing is an isolated unit existing by itself’ (pg. 5). He further noted that ‘holistic perspectives are powerfully present in African and Asian traditions’ (pg. 30). The African worldview embraces holism throughout life, as demonstrated in practical life issues, such as enquiring about the well-being of a person. The response is usually inclusive of the state of wellness of the person, their household, kith and kin, livestock, farms, or other economic activities. It is never a narrow concept of wellness—I am because we are (also referred to as ‘ubuntu’). Could the African worldview of holism be an appropriate response to hybridity among FBSEs? There is no coincidence that the term in its present use was defined by Jan Christian Smuts (1870–1950), the fourth Prime Minister of South Africa, and is the first to popularise the term (pg. 29). The context of this research in Ghana offers an opportunity to explore holism as a response through the OS lens. The opportunity to investigate the topic is an important step in deepening the understanding of FBSEs since, as Defourny and Nyssens (2010) noted, the development of social enterprises cannot be done just by exporting US or European approaches unless they are embedded in the local context; SEs will be replications of formula that will last only as long as they are fashionable’ (Gnanakan 2019:49). A further justification for this research is the influential role of religious faith in organisational hybridity. A study by Borquist (2022) recognises hybridity; however, it does not explore other dynamics crucial to understanding the influence of intersecting contexts of religious faith, values, situational factors, and institutional logics on SE and calls for further research on how religious faith functions as a meta-logic and cognitive frame that helps SEs manage tensions between social and commercial logics’ (pg. 655). The paper concludes that such research will

deepen the application of institutional theory and bridge the fields of institutional logic and paradox theory.

Although Doherty et al. (2020) argued that research concerning how SEs are managed is still in its infancy, they are quick to add that SEs as hybrids provide an ideal setting for investigating organisational hybridity (pg. 237). The focus of studies on SEs using institutional theory has been described as ‘particularly vibrant in the recent expansion of the field’ (Mitzinneck & Greco 2021). The adopted institutional theory framework, the Normative Business Model (NBM), aligns with the pattern of research on organisational hybridity in FBSEs. The discussion of theoretical perspectives provides a foundation for the trustworthiness and reliability of the findings of this study.

2.5 Theoretical Perspectives and Research on FBSEs

A literature search highlights different theoretical approaches that have been applied to studying SEs. The varied theoretical approaches reflect the diversity of perspectives relating to the conceptualisation of SEs. As Haugh (2012) noted, ‘the phenomenon of social entrepreneurship varies in the extent to which they engage with established theories, concepts, and frameworks’ (pg.10). Published articles on SE research have applied theoretical perspectives from various fields including anthropology, economics, psychology, and sociology (Short et al. 2009). There is no established social entrepreneurship theory from the body of evidence available, and it is still in the stage of conceptualisation (Sekliuckiene & Kisielius 2015). Social enterprise literature highlights research opportunities in theoretical contexts, and the suggestion for theory extension includes, among others, network-related theory, institutional theory, and structuration theory (Starnawska & Brzozowska 2018:6). As already noted in the introduction, the Normative Business Model (NBM), with roots in institutional theory, is the theoretical

framework adopted for this research. A detailed discussion of institutional theory and the NBM is provided later in this section.

The growing interest within academia, among practitioners and policymakers, has created ‘an opportunity for theory testing, advances and development’ (Haugh 2012:7). An opportunity described by Nicolls (2010) cited in Zhang and Swanson (2014:177) as ‘both challenging and intriguing’. Despite this, Haugh’s work on the importance of theory in SE research is substantial, as described by Roy and Grant (2019), as ‘a rich vein of critical social enterprise scholarship’. The idea of the legitimacy of the SE concept has been discussed in other studies, and the link to theory development and its ability to predict the phenomenon of interest and its social relevance has been strongly established (Starnawska & Brzozowska 2018:4). According to Zhang and Swanson (2014), extant SE research can be categorised into four broad categories, as shown in Table 2.3.

Table 2.3: Mapping of Extant SE Research

Extant SE research can be categorised into studies that	- explain social enterprise as a unique phenomenon;
	- investigate the role of social enterprise institutions;
	- focus on resource-constrained environments in which social enterprises operate;
	- examine the performance metrics for social entrepreneurship.

Source: Author (2022)

Second, as Haugh (2012) noted, SE research adopts an actor-centred perspective that focuses on the characteristics and qualities of social entrepreneurs. The theory development and scalability of research findings on SEs have yet to occur across larger populations and in different country contexts because of many detailed descriptions of the historical development of social enterprises. The ‘when, why, and how’ policy interventions that have been adopted for country-level SE activities are lacking (Haugh 2012:9).

According to Lusiani et al. (2019), the phenomenon of hybrid organisations and the challenges encountered in managing them due to the multiplicity of objectives have gained scholarly attention, and a number of these studies have been conducted within the stream of institutional theory. This study focuses on FBOs pursuing SE initiatives in a resource-constrained environment, applying the institutional theory lens and, in particular, the NBM. In addition to the acknowledged approach of using institutional theory to research hybrid organisations, NBM fits a variety of organisation types. Furthermore, it is particularly suited to this study because of its deeply aligned ontological belief in the reality of a socially constructed world and its design in incorporating values in the normative orientation of formalised organisations.

2.5.1 Institutional Theory and Normative Business Model (NBM)

This section summarises the adopted theoretical framework, the NBM, and briefly discusses institutional theory. Institutional theory has gained widespread acceptance as an explanation for both individual and organisational actions. Notable scholars who have given excellent reviews of institutional theory include Scott (1995) and (2001) Tolbert and Zucker (1996). Institutional theory has been described as a ‘vibrant theory that has been synthesised and contrasted with a number of approaches’ (Dacin et al. 2002:45).

Institutional theory has proven to be a helpful theoretical lens and regular framework in entrepreneurship research (Su et al. 2017:514; Bruton et al. 2010:425). It has been increasingly applied by scholars over the years and can be traced back to the early 1990s (Su et al. 2017:506). According to Wijen and Ansari (2016), institutional theory ‘provides useful insights into explaining not only the homogeneity and persistence of institutions but also their change and transformation’ (pg. 1081). Their argument is supported by Su et al. (2017:505), who acknowledged how helpful institutional theory accounts for

environmental influences, start-up rates, and legitimising strategies in organisations. The initial understanding and interpretation of institutional theory focused on isomorphism and legitimisation. However, later ideas advocated for a strong and sustained interest in agency and change (Phillips & Tracey 2009). A broader view of recent developments in institutional theory to reflect the large body of research that has accumulated since the pioneering work of Meyer and Rowan (1977), DiMaggio and Powell (1983), and Scott (1987) focused on the symbolic dimensions of institutions and emphasised the social constructivist roots of institutional theory (Phillips & Tracey 2009).

According to DiMaggio and Powell (1991), institutional theory has two broad schools of thought. The first is aligned with sociology and organisational theory, while the second is based on work in political science and economics. Table 2.4 shows the marked differences between the two persuasion methods. Bruton et al. (2010) observed that institutional theory is primarily concerned with how organisations gain legitimacy and secure their positions by conforming to rules and norms in the institutional environment. They further noted that institutional theory is thus concerned with regulatory, social, and cultural influences that encourage the '*survival and legitimacy of organisations*' (pg. 422). These influences resonate with the three categories of institutional forces (Scott 2005; Scott 2008) identified as regulative, normative, and cognitive pillars. He explained the regulative pillar as primarily government legislation, industrial agreements, and standards geared towards compliance with laws. The normative pillar is described as organisational and individual behaviour based on the obligatory dimensions of social, professional, and organisational interactions of values and norms. The cognitive pillar shows how societies accept entrepreneurs, inculcate values, and even create a cultural milieu in which entrepreneurship is accepted and encouraged.

Table 2.4: A Comparison of the Dimensions of Institutional Theory

Characteristics	Economic/Political	Sociology/Organisational Theory
Assumptions	People make decisions based on the convenience and the standardisation of rules.	People make decisions based on heuristics because of cognitive limitations and act based on conventions and preconscious behaviour.
Drivers of Human Behaviour	Rules and procedures, formal control.	Social norms, shared cultures, cognitive scripts, and schemas.
Basis of Legitimacy	Formal rules, procedures, and agreements.	Morally governed and socially bound beliefs.
Relationship between Institutions and Organisations	External institutions create structures for organisations.	Organisations adjust and conform to values and limits prescribed by a society's institutions.
Representative Works	North, 1990, Bonechek & Shepsle, 1996	DiMaggio & Powell, 1983, 1991; Meyer & Rowan, 1991

Source: Adopted from Bruton et al. 2010:430

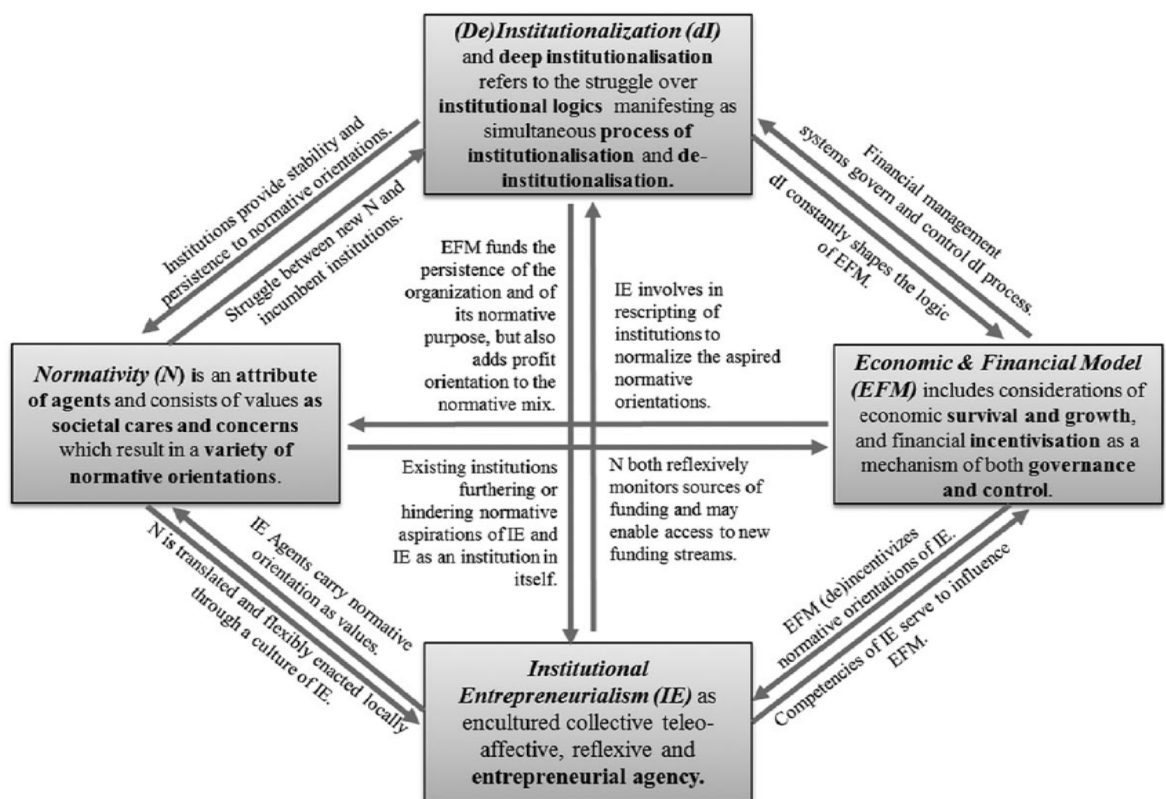
It is noted that entrepreneurial research using the institutional theory framework has been mainly directed at studies focusing on efficiency and has downplayed ‘social forces as motives for organisational action’ (Bruton et al. 2010:423). Additionally, Bruton et al. (2010) emphasised that understanding entrepreneurship research requires identifying which activities, beliefs, and attitudes have become institutionalised and taken for granted, as these factors enable and constrain the organisational environment. Moreover, the application of an institutional theory framework using qualitative methods would help elaborate on the theory while acknowledging its complexity (Su et al. 2017:515). The NBM has roots in institutional theory, which is described as ‘vast with tentacles in different traditions in sociology, economics, and cultural theory’ (Randles & Laasch 2016:56).

The NBM and its four corner pillars are deeply aligned with ontological beliefs in the reality of a socially constructed world. The NBM comprises four cornerstones: (a)

normativity, (b) (de)institutionalisation and deep institutionalisation, (c) institutional entrepreneurialism, and (d) economic and financial governance (Randles & Laasch, 2016). NBM theory is applicable to organisations other than businesses with a public or social mission, charitable foundations, social enterprises, trusts, or companies limited by guarantee. The NBM has roots in institutional theory, emanating from different schools of thought in sociology, economics, and cultural theory (Randles & Laasch 2016), which aligns more with my philosophical position. Therefore, I adopted the NBM as the theoretical framework for this research.

Figure 2a shows a diagrammatic representation of the NBM, depicting the four cornerstones of normativity, (de)institutionalisation, institutional entrepreneurialism, and economic and financial governance.

Figure 2b. The Normative Business Model (NBM)



Source: Randles and Laasch (2016).

The four pillars of NBM normativity—(de)institutionalisation, and deep institutionalisation, institutional entrepreneurialism and the economic and financial model—are explained in the following section.

a) Normativity

Normativity, the first pillar of the NBM, has a range of understandings in the literature and emanates from the fundamental idea of the normalisation of value orientation. It is rooted in critical theory, philosophy, and political science. The concept, as expressed in the NBM, first rests on the premise that caring agents are values-oriented and second that institutionalisation processes involve embedding of these values and their normalisation into organisational purpose and practice' (Randles & Laasch, 2016:57). The study of the NBM is, therefore, the first and foremost study of normative life. It seems self-evident that organisations comprise a variety of normative orientations, both as an intra-organisational feature and as a key characteristic of inter-organisational differentiation. (Randles & Laasch, 2016).

b) (De)institutionalisation and Deep Institutionalisation

As Randles and Laasch (2016) noted, the interaction between normativity and institutionalisation processes is, therefore, a significant analytical component of the NBM' (pg. 59). Randles and Laasch contend that if social life cannot exist except in its institutionalised form, then any process of institutionalisation must involve a corresponding process of de-institutionalisation. To represent this ontological point, we offer a single compound term, (de)institutionalisation. Six forms of (de)institutionalisation were identified: — decoupling, assimilation, dilution, disembedding, competition, and erasure' (Randles & Laasch, 2016:60). The second pillar is (de)institutionalisation and deep institutionalisation. In the early literature on

institutions, the term 'isomorphism' was developed to explain the importance of order and homogeneity in social life. As previously stated, Scott (2005) proposed that institutions are made up of 'cognitive, normative, and regulative structures that provide stability and meaning to social behaviours (Randles & Laasch, 2016:58). Normativity is, therefore, a pivotal characteristic of institutions in their constitution, composition, contribution to their maintenance, persistence, and reproduction.

c) Institutional Entrepreneurialism

The concept of institutional entrepreneurship represents the activities of 'actors who have an interest in particular institutional arrangements and who leverage resources to create new institutions or transform existing ones' (Randles & Laasch, 2016:62). The authors posited a re-conceptualisation of institutional entrepreneurialism as combining the rationality of entrepreneurial perspectives with the learned capabilities of critical reflexivity, together constituting a set of learned, collectively shaped, and themselves institutionalised features. In summary, these features comprise the concepts of collective, reflexive, and institutional entrepreneurialism (Randles & Laasch, 2016:63).

d) Economic and Financial Model

Randles and Laasch argued that economic and financial models and financial governance dimensions have been relatively neglected in the organisational institutionalism literature. The economic and financial governance instruments planned and ordered by the organisation significantly 'contribute to the embedding of values into the fabric of the practice and symbolic and ideological dimensions of the organisation' (Randles & Laasch, 2016:64). As concluded by the authors, 'a critical feature of the NBM therefore highlights the economic and financial dimension, which not only interacts with but

enables or constrains the progressive development of each of the other cornerstones’ (Randles & Laasch, 2016:64).

2.6 Conclusion

The main goal of this chapter is to provide a comprehensive and succinct literature review of FBSEs and organisational hybridity. The objective is to demonstrate how they collectively build a cohesive narrative that sets the stage for a discussion on the potential of organisational spirituality (OS) in responding to the tensions of hybridity within an FBSE context. This chapter fulfils research objective two on investigating how FBSEs apply OS to address organisational hybridity in Ghana. The literature review also sets the stage for responding to research question two on how FBSEs apply their OS to address the tensions from their social, financial, and spiritual goals. The data is presented in Chapter 7 and discussed in Chapter 9. The literature review on FBSEs summarises insights from an extensive discussion of the conceptualisation, models and typologies, organisational hybridity and its related dimensions, theoretical perspectives, and gaps in the literature and areas requiring further investigation.

The sections on conceptualisation, models, and typologies highlight the importance of FBSEs in addressing complex societal challenges using market-oriented approaches guided by their spiritual values. In pursuit of their mission, FBSEs are confronted with the need to manage and respond to tensions from their multiple objectives (social, financial, and spiritual) for their institutional survival and to meet their *raison d’ être*. These tensions, described as organisational hybridity, are a convergence of many factors arising from their unique hybrid nature. The contributing factors, expressed as dimensions of organisational hybridity, identified the nature, types, contexts, drivers, impact, and response. Furthermore, these factors shape the nature of FBSEs and provide pathways for

their resolution and management. The discussion outlined a number of strategies for managing and responding to hybridity; however, there is still a gap in the literature. Responses to organisational hybridity have been discussed from dual goals (mostly social and financial), and the niche presented through this research explored how FBSEs managed and responded to their social, spiritual, and financial goals. For instance, FBSEs have not been adequately documented in the scholarly literature across Europe, North America and Asia, and the gap is worth researching across different geographical locations as well as organisational settings.

Moreover, NBM, a framework grounded in institutional theory, provides a helpful theoretical lens to investigate the normative orientations that shape organisational behaviour. The framework asserts that organisations are influenced by norms, values, and expectations that guide decision making and related actions. First, the NBM allows for the exploration of the normative foundations inherent in organisations. These foundations in FBSEs are multilayered with spiritual values that influence their mission, goals, and practices. Additionally, the NBM facilitates an examination of how FBSEs navigate the tensions related to their multiple objectives through deep institutionalisation and (de)institutionalisation. Furthermore, the NBM framework allows leaders to critically appraise themselves because of their influence in shaping organisational values and practices. This influence of leaders aligns with the pillar known as institutional entrepreneurialism. Finally, through the economic and governance model, the fourth pillar in the NBM framework, values are embedded through organisational structures and financial systems. By applying this model, this research can delve into how normative aspects contribute to shaping organisational leadership, values, and practices in responding to the challenges of organisational hybridity.

In conclusion, the literature review on FBSEs demonstrates a rich tapestry of insights, highlighting the complex interplay of faith, social impact, and entrepreneurship. While highlighting their potential to address societal challenges, it also underscores the necessity for further empirical research. Addressing the research gaps highlighted in this chapter will help advance scholarly understanding and offer practical implications for policymakers and practitioners involved in FBSEs in Ghana and other similar research contexts.

Chapter 3

Organisational Spirituality – Literature Review

3.1 Introduction

The continual pursuit of long-term success has led organisations to consistently prioritise enhancing their organisational performance. Conventional methods for improving performance have primarily focused on structural and procedural aspects, often neglecting the significant impact spiritual elements can have on organisational success. However, a shift in perspective is occurring, recognising the crucial role that organisational spirituality plays in promoting employee well-being and driving organisational performance to new heights. The field of organisational spirituality (OS), which combines spirituality and workplace dynamics, has gained considerable interest for its potential to drive organisational performance. This concept recognises that individuals seek meaning, connection, and fulfilment beyond material success, which goes beyond conventional management practices and explores the deeper aspects of meaning, values, and interconnectedness within the organisational context. Incorporating spirituality into organisational structures presents a transformative opportunity for businesses to develop values that deeply resonate with their employees.

Additionally, by fostering a workplace environment that aligns with individual personal values and promotes a sense of purpose, organisations can experience a cascade of positive effects, such as increased employee engagement, commitment, and a collective drive toward shared goals, which are critical in enhancing organisational performance. This literature review delves into various themes, including the background and conceptualisation of OS, the theoretical dimensions, the expression and integration of OS, and finally, the emerging framework for integrating OS that contributes to improved

performance outcomes. Moreover, the review examines the challenges and opportunities associated with incorporating spirituality into the organisational fabric, offering a comprehensive perspective on the implications and nuances involved in promoting spirituality to enhance performance. As organisations navigate a period of rapid change, global interconnectedness, and escalating demands for ethical and purpose-driven business practices, understanding the complexities of organisational spirituality has become critical. Hence, this review serves as a guide for scholars, practitioners, and organisational leaders alike, providing insights into how cultivating a spiritually nourishing workplace can serve as a cornerstone for achieving higher levels of organisational performance, fostering resilience, and creating workplaces that not only flourish but also significantly contribute to the broader social fabric. This chapter provides a review of literature on existing knowledge regarding OS which directly responds to research question 1 on how OS is understood and conceptualised.

3.2 Understanding Organisational Spirituality

3.2.1 Background and Context

This section examines the evolution of the concept of OS, tracing its origins and exploring its significance in the context of organisational performance. The evolution of OS is controversial. A section of the literature on OS acknowledged its origins to Max Weber, who introduced the debate on the relationship between an individual's religious beliefs and their social and economic activities (Göçen & Özgan 2018). However, Shrestha et al. (2020) note that scholarly work on spirituality in the workplace was first highlighted in 1924. Nevertheless, the importance of OS in promoting organisational performance cannot be underestimated, as highlighted in previous studies (Rego & Cunha 2008; Jawahar 2011; Shabaz & Ghafoor 2015; Cunha et al. 2022).

Moreover, heightened attention to OS in recent years has been largely attributed to the strategic role of human resources in gaining a competitive advantage in the context of globalisation (Ashmos & Duchon 2000; Gockel 2004; Poole 2006; Mohamed & Abdullah 2012; Mousa & Alas 2016; Shrestha 2017; Afshari 2018; Shrestha et al. 2020). In particular, studies on OS have established connections between organisations and workplaces across various dimensions. These dimensions include a broad spectrum of topics, such as spirituality, Christian ethics, social responsibility, leadership, sustainability, productivity, and organisational culture derived from individual spiritual life (Porrás & Toro-Jaramillo 2020). The role of OS in promoting organisational performance and contributing strategically towards harnessing the potential of the employee to contribute meaningfully to the growth of organisations is worth exploring, given the context of the literature on OS. For instance, Mohamed and Abdullah (2012) asserted that further research was needed to examine the role of spirituality in the workplace, particularly in relation to organisational performance, ethical behaviour patterns, decision-making, and the personal spiritual health of the employees. Understanding the historical context provides a helpful foundation for delving into the conceptualisation of OS and the evolution of the sub-themes. In the next section, the concept of OS is explored by examining its definitions and related sub-themes.

3.2.2 Conceptualisation and Related Sub-Themes

The conceptualisation of OS has evolved, with definitions expanding in scope. Whereas some scholars have attributed differences in conceptualisation to cultural and language differences (Shrestha et al. 2020; Cissna 2020), others have questioned the lack of consensus on a generally accepted conceptualisation and apparent fragmentation of the concept (Pawar 2009; Pawar 2014; Pawar 2017). The absence of a consensus on the conceptualisation of OS may lead to a myriad of consequences, including ambiguity in

defining shared values, challenges in fostering a unified sense of purpose, and, therefore, difficulty in aligning diverse perspectives within an organisation. The initial definitions from the 1960s to the 1990s were narrower in scope than those in the 2000s and beyond.

From an examination of a representative sample of definitions, the initial focus was on the individual's experience of a higher power that created inner energy and harmony. The initial emphasis on an individual's experience of higher power has significant implications for the workplace. This focus underscores the importance of respecting the diverse spiritual beliefs and practices of employees within an organisation. By recognising their personal experiences, employees may be motivated to become a more engaged and fulfilling workforce. Moreover, the emphasis on inner energy and harmony could lead to benefits such as improved well-being, work-life balance, and resilience among employees. However, organisations must guard against the potential misuse of spiritual concepts and maintain an inclusive and respectful organisational culture. Therefore, it is crucial to consider these factors. The implications of the initial focus on an individual's experience of higher power highlight both the potential benefits and challenges associated with incorporating diverse spiritual perspectives within the workplace.

From the 2000s onwards, the conceptualisation of OS expanded to include meaningful work in the context of the community, underpinned by a framework of organisational values. This broader perspective is more than a theoretical expansion; it finds practical expression in various organisational contexts, as depicted in Table 3.1. This table showcases how different organisations have actualised these concepts, demonstrating approaches ranging from integrating values-driven decision-making to promoting community-centric initiatives. Such examples highlight the real-world application and impact of this evolved conceptualisation, underscoring its significance in enhancing

employee engagement and overall organisational performance. First, when employees invest in their work, they are likely to be more productive and efficient, which results in improved performance. Additionally, an engaged workforce is more likely to generate innovative ideas, adapt to change, and be willing to experiment with new approaches, thereby promoting a creative, problem-solving culture. Moreover, engaged and fulfilled employees who are invested in the organisation and adaptable to change are more likely to provide excellent customer service, leading to increased customer satisfaction and loyalty. Employees' retention also increases as they feel valued, supported, and fulfilled in their roles, thereby reducing labour turnover and retaining institutional knowledge.

Furthermore, a workplace that prioritises employee engagement and fulfilment often result in a congenial environment that fosters teamwork, camaraderie, and mutual support, resulting in a shared sense of purpose among employees. This positive work environment can reduce stress levels and absenteeism and improve overall health outcomes for employees. Thus, focusing on employee engagement is not only about individual satisfaction but also a strategic investment in the organisation's success. Engaged employees feel connected, find meaning in their work, and contribute to a thriving workplace, leading to improved performance for both employees and the organisation as a whole.

Overall, two categories of conceptualisations emerged from the review of OS literature, as can be gleaned from Table 3.1. The first set of definitions largely considered OS as a feeling about reality and transcendence and not necessarily as an attribute of organisational functioning (Maslow 1969; Stallwood & Stoll 1975; Watson 1985; Trice 1990; Ross 1995; Konz & Ryan 1999; Kolodinsky et al. 2008; Pawar 2014; Khari & Sinha 2018; Neng-Tang & Hui Lin 2019; Kokalan 2019). The conceptualisation of OS as a

sentiment pertaining to reality and transcendence may lead to a deeper sense of connection among employees, which may not necessarily be connected to the organisation. To obtain benefits from enhanced commitment and value alignment, it is crucial to expand this conceptualisation to encompass both individual and workplace spirituality.

A second set of definitions projects a more expanded view of OS, highlighting employees' spiritual values as well as an organisational framework of values that promotes a positive and warm organisational culture. A broader perspective on OS has significant implications for both employees and organisations. On the one hand, employees may experience enhanced well-being due to a deeper sense of purpose, meaning, and connection in the workplace. This heightened sense of engagement may lead to increased commitment and productivity. Moreover, a more holistic, purpose-driven, and supportive work environment could prove beneficial for individual employees, both personally and professionally, as well as for the organisation as a whole. Such an environment could then translate into practices for promoting transcendence through work by facilitating employees' sense of connectedness in a way that provides feelings of completeness, enjoyment of work, and fulfilment (Ashmos & Duchon 2000; Giacalone & Jurkiewicz 2003; Carole & Robert 2004; Kalin 2008; Van Der Walt & De Klerk 2014b; Salajegheh et al. 2016; Rocha & Pinheiro 2021). These practices, aimed at promoting transcendence, are evident in initiatives like mindfulness training, purpose-driven project assignments, or community engagement activities, all contributing to a more fulfilling and productive work environment.

In Table 3.1, a representative sample of definitions of OS is presented to emphasise the narrow and expanded conceptualisation discussed earlier.

Table 3.1: Representative Sample of Definitions of Organisational Spirituality

Author / Year	Definition
Maslow (1969)	A transcendental feeling, including extreme experiences, such as ecstatic states.
Stallwood & Stoll (1975)	The recognition of self-existence is valuable, and it reinforces inner harmony.
Watson (1985)	A kind of inner energy which results in individuals' self-transcendence.
Trice (1990)	The perception of self-transcendence and life meaning.
Ross (1995)	It is related to hope, will, and 'to live' and involves the relations among the inner self, the universe, and self-transcendence.
Ashmos & Duchon (2000)	The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community.
Giacalone & Jurkiewicz (2003)	A framework of organisational values that represent promoting the employees' culture, a process to create a superior experience, increasing communication with others, a sense of perfection, and enjoying the work.
Carole & Robert (2004)	A framework of organisational values is evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.
Kalin, (2008)	As a culture at work that acknowledges and develops soul and spirit in the individual and the organisation. It aims to align the 'soul and spirit' of the individual with the organisation's soul (purpose) and spirit (aims).
Rocha & Pinheiro (2021)	An organisational identity is the result of its values, practices, and discourse composed of the workplace and individual spirituality, including that of the leader and other members, and influenced by the environment, organisational culture, and knowledge management.

Source: adapted from Sheng (2012) and expanded by Author (2022)

To further deepen the OS conceptualisation debate, a representative sample of definitions was compiled from 1969 to 2021 to trace the ideas and sub-themes presented in Table 3.1. The main ideas in the definitions – inner life, meaningful work in the context of community, organisational identity and values, purpose, and its linkage to employees finding fulfilment through their work and, thereby, developing professionally for the benefit of their organisations. These definitions highlight elements that leadership can employ skillfully through knowledge management to spur employees towards high performance in generating desirable outcomes on a sustained basis. For this thesis, the definition of Rocha and Pinheiro (2021) on OS was adopted because of its comprehensive scope and relevance to the context of this research. They define OS as *an organisational*

identity that is the result of its values, practices, and discourse, composed of workplace and individual spirituality, including that of the leader and the members and influenced by the environment, organisational culture, and knowledge management (Rocha & Pinheiro 2021). This definition was adopted because, compared to the other definitions, it is expanded and holistic, covering the scope of all the components associated with this research: individual spirituality, workplace, and organisational spirituality.

3.3 Theoretical Dimensions of Organisational Spirituality

The preceding section focused on the conceptualisation of OS and its related sub-themes. In researching OS, a critical aspect is understanding the theoretical dimensions and perspectives to locate an appropriate theoretical position to enhance dialogue in the literature. Despite the documented achievements of OS in promoting organisational performance, Rocha and Pinheiro (2021) observed that there are no universally accepted theoretical dimensions and that these are usually determined based on the approach adopted for the research. In this section, I discuss three theoretical dimensions by Heaton et al. (2004), Karakas (2010), Mohammed and Abdullah (2012).

The first dimension argued by Heaton et al. (2004) contends that studies on spirituality in the workplace can be approached in one of two ways: a subjective approach or an objective approach. The subjective approach was explained to include research with personal reference to individual knowledge while participating in the organisation as a transformative change tool. The objective approach can include a variety of research on spirituality in organisations, which can be undertaken qualitatively or quantitatively (Heaton et al. 2004). This objective approach aligns with this action research inquiry, which was designed as a qualitative study. Second, three theoretical perspectives on OS were advocated. (a) The human resources perspective, which focuses on employee

engagement, motivation, performance, and other related employee matters; (b) the philosophical perspective, which seeks to align personal and organisational values; and (c) the interpersonal perspective, which examines the concept from a sense of community and interconnectedness within the workspace (Karakas 2010). All perspectives relate to this action research inquiry since individual and workplace spirituality are pivotal elements of OS. All the perspectives relate to this action research enquiry since individual and workplace spirituality are pivotal elements of OS.

Furthermore, Mohamed and Abdullah (2012) introduced three perspectives on understanding OS: the intrinsic-original view, religious view, and existentialist view. They explained that the intrinsic-original view refers to a connection with oneself, others, and the universe. The religious view refers to devotion to an identified religion or faith community, while the existentialist view seeks to understand what is being done in the workplace. This action research enquiry identifies religious and existentialist views since the study was designed from that perspective and identifies with the religious and existentialist views since the study is designed from that perspective. The three dimensions and perspectives argued by Heaton et al. (2004); Karakas (2010), and Mohammed and Abdullah (2012) reinforce plurality in the conceptualisation of OS and the approaches that can be taken in seeking to understand OS.

However, another perspective in the literature is that OS is beyond categorisation because it is an attempt to objectify and categorise an idea that is very subjective and beyond categorisation (Abdullah et al. 2009). Regardless of the approach or theoretical perspective, OS is about taking a more holistic approach to organisational life, focusing on the individual and the workplace. Regardless of the approach or theoretical perspective, OS is about taking a more holistic approach to organisational life, focusing on the individual and the workplace. The evolving dimensions demonstrate a vast field

with multiple pathways that coalesce into one of three perspectives: integration, differentiation, or multilevel perspectives. The integration perspective seeks to integrate spiritual values and practices into all aspects of the organisation. The differentiation perspective recognises diverse spiritual beliefs and practices within an organisation, while the multilevel perspective examines the concept at the individual, group, and organisational levels. The various dimensions and perspectives have strengths, weaknesses, and underlying ideologies. This research, as designed, has cross-cutting dimensions and perspectives, which ultimately enrich the debate. These dimensions and perspectives contribute to the expression of OS, which is discussed in the next section.

3.4 Expression of Organisational Spirituality

This section explores issues related to the expression of OS in this research context: organisational performance, spirituality, religion, and individual and workplace spirituality.

3.4.1 Workplace and Individual Spirituality

Spirituality in an organisation is an all-encompassing concept (Makgoba & Al Ariss 2014) and cannot be separated from its expression (Shabaz & Ghafoor 2015). The expression of OS has been shown to occur at two levels: — the individual and the organisation (Poole 2006; Poole 2009; Cissna 2020). At the individual level, expression is understood to focus, among others, on employee wellness, meaningful life in the context of community in the workplace, and a framework of personal values in alignment with organisational values and purpose. Furthermore, studies that examined OS in workplaces have highlighted the influence of individual spiritual life (Porrás & Toro-Jaramillo 2020; Rocha & Pinheiro 2021). Therefore, there is a need to enhance employee management for a competitive advantage. This imperative resulted in a rapid

transformation of the industry-based economy, reflected in reorganisation, restructuring, and downsizing (Granado 2018).

In addition, changes in the industry-based economy led to the emergence of the knowledge economy, with employees at the heart of the transformation. The changes are demonstrated by more demands being made on employees, loss of traditional career options (Jue & Wedemeyer 2002; Gockel 2004), work becoming a primary source of identity and community (Shrestha 2017; Shrestha et al. 2020), and employees seeking work-life balance (Shabaz & Ghafoor 2015). The link between individual and workplace spirituality in the context of an organisation has been established to promote employee engagement through which their inner life is nourished for meaningful work. What does the concept mean in the context of an organisation? The next section discusses organisational performance.

3.4.2 Organisational Performance

An important question to consider in this research is whether there is any positive impact on organisational performance, particularly increased profit or market share if an organisation focuses on promoting spirituality in the workplace. There is a consensus in the literature on the value of OS to the individual and the organisation (Poole 2006:2; Poole 2009:587; Jawahar 2011:35; Mohamed & Abdullah 2012:3; Granado 2018:58). In a study conducted by the Harvard Business School, a positive connection between a better environment created through OS was reflected in better organisational culture and higher corporate profitability (Jawahar 2011). Some management theorists are sceptical about the potential of OS in helping manage employees better, improving employee commitment to organisational goals, and promoting good organisational performance and profits (Afshari 2018).

Despite scepticism, others argue that spirituality is a central feature in organisations and is considered to be an indispensable theme among the vital changes in the workplace (Göçen & Ozgan 2018:75). Overall, empirical evidence from the literature points to a significant influence of OS on organisational performance (Eisler & Montuori 2003; Poole 2006; Poole 2009; Brooke & Parker 2009; Mohamed & Abdullah 2012; Shabaz & Ghafoor 2015; Jawahar 2011; Soleimani et al. 2017). Moreover, others have strongly advocated that there can be a value addition to an organisation through workplace spirituality if the connection between spirituality and religion is explored because ‘spirituality and religion play a central role in informing people’s worldview’ (Mohamed and Abdullah 2012:3). The next section discusses the connection between spirituality and religion in the OS context and the connection between spirituality and religion in the context of OS.

3.4.3 Spirituality and Religion

In studying OS, the concept of spirituality and its connection to religion has become a subject of interest because of its central role in individual spirituality. Organisational spirituality is not limited to a particular religious tradition or faith community, yet it is shaped and influenced by religion. Some have used the terms spirituality and religion interchangeably (Jain et al. 2020), and both religion and spirituality have developed purpose and fulfilment in life (Cissna 2020). Some have used the term spirituality and religion interchangeably (Jain et al. 2020), and both religion and spirituality have developed purpose and fulfilment in life (Cissna 2020). Spirituality was derived from the Latin word ‘Spiritus,’ meaning ‘breath of life’, associated with something larger than oneself in a quest for meaningful life while being subject to multiple interpretations (Jain et al. 2020; Singh 2020). Additionally, an aspect of conceptualisation is how spirituality

differs from religiosity (Shrestha et al. 2020). This difference between spirituality and religiosity in the literature can be described on a continuum to different degrees, from minimal to expanded perspectives, as discussed in the following section.

3.4.3.1 Minimal Religio-Spiritual Perspective

The minimal religio-spiritual end of the continuum refers to the close link between spirituality and religion. Some have asserted that religion could be the best way to approach spirituality by offering a context for its existence and giving it a structured meaning in words (Göçen & Özgan 2018; Cissna 2020). Moreover, Mohamed and Abdullah (2012) argued that spirituality based on religion upholds individual and organisational accountability to God as taught by all the major religions of the world. This is critical if OS is promoted to enhance individual and organisational performance. Furthermore, Di and Ecklund (2017) introduced the idea of lived religion in the workplace. They explained that lived religion comprises sacredness, secularity, and their different forms of coexistence at the workplace, with employees playing different roles as separators, defenders, integrators, producers, and acceptors. These categorisations could prove helpful in identifying facilitators that enhance spirituality in the workplace. The concept of lived religion is examined through Christian faith in the next section since it closely aligns with the design of this research.

3.4.3.2 The Christian Dimension

The debate about lived religion in the workplace is largely based on Western and Christian perspectives (Di & Ecklund 2017); however, there have been many enquiries into OS, with a limited focus on Christian OS (Porrás & Toro-Jaramillo 2020). This view is supported by Bendor-Samuel (2018), who affirms the importance of spirituality and acknowledges the slowness of Christians in bringing spirituality to business, even as the debate on OS by scholars evolved to bring business to spirituality. Bendor-Samuel (2018)

further argues that, at the heart of Christianity, OS is the connection to the source of spirituality, a communion with the Trinity (Father, Son, and Holy Spirit). As noted in the section on conceptualisation, the basis for OS is noted in a relationship that exemplifies the community. Similarly, a spiritual community is created in Christian OS through the ‘communal expression of intimacy with the Trinity; Father, Son and Spirit’ (Bendor-Samuel 2018:200). In understanding Christian OS, the issue of identity is paramount since it underpins the relationship with the community of the Trinity.

The gap in the literature is the need for more studies on OS examined as a lived religion from African and Christian contexts. It will be interesting to examine OS as a lived religion in a highly diverse cultural and religious environment, such as Ghana, where religious freedom is largely permitted. This research explored Christian OS and how it shapes the conceptualisation and application of OS in FBSEs.

3.4.3.3 Expanded Religio-Spiritual Perspective

The expanded religio-spiritual perspective refers to a much broader and looser connection between religion and spirituality. Several authors perceived religion as fixed based on customs and related to behaviour, while spirituality was perceived as flexible and based on personal beliefs (Poole, 2006; Rego & Cunha, 2008; Poole, 2009; Mousa & Alas, 2016; Shrestha, 2017; Göçen & Ozgan, 2018). The distinction between religion and spirituality is further illustrated by Sheng and Chen (2012), who explained that spirituality is about gaining insight into the purpose of existence and pursuing spiritual growth, while religion is about acquiring knowledge from God and comprehending his divine plan religion as learning from God and understanding his will, and spirituality as understanding the meaning of life and pursuing life support at the spiritual level (Sheng & Chen 2012). The

flexibility of spirituality implies that it can be applied to employees from homogeneous, heterogeneous, or mixed religious backgrounds.

Moreover, some scholars emphasised that OS was not limited to a particular religious tradition or faith community (Moore & Casper 2006; Rego & Cunha 2008; Sheng & Chen 2012; Soleimani et al. 2017). Arising from these developments, Latif & Aziz (2018) and Shrestha et al. (2020) described OS as a multi-dimensional and multi-faceted construct which, while not limited to a particular religious tradition or doctrine is mainly focused on individual and organisational values (Shrestha 2017; Sheng 2012). This connection with individual and organisational values has led to the introduction of the term ‘secular spirituality’ (Göçen & Ozgan 2018), which focuses on the ultimate meaning-giving values in a person. As stated in the previous section, the focus of this research is on Christian OS; therefore, secular OS is not discussed. Having clarified the focus, the next section addresses how the OS can be integrated into the workplace.

3.5 Integrating Organisational Spirituality in the Workplace

3.5.1 Factors Driving OS

In this section, the factors influencing the integration of OS in the workplace, possible barriers, and mitigation measures are discussed. The section concludes with an analysis of an emerging framework gleaned from the literature, later examined empirically in this study. In attempting to integrate OS into the workplace, it is important to promote programmes that align in terms of personal and organisational goals and values. In addition, organisations could explore opportunities that are respectful, dignifying, not manipulative (Rego & Cunha 2008), and more ethical, ecumenical, ecological, and inclusive (Göçen & Ozgan 2018). It is critical to guard against commoditising spirituality while prioritising spiritual capital in organisations to foster integrity and trust and create

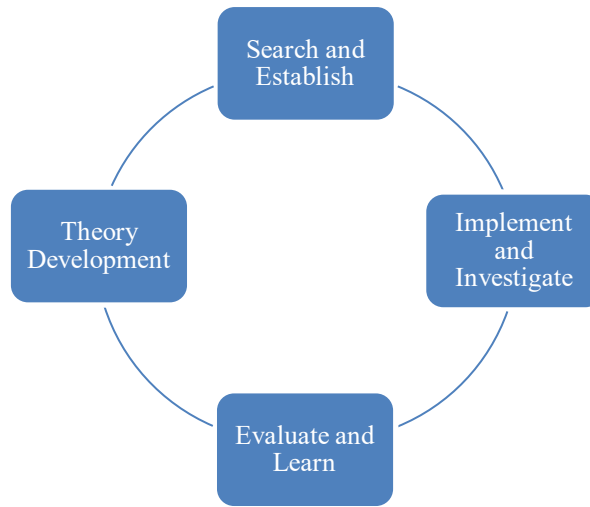
a superior work experience (Giacalone & Jurkiewicz 2003). Therefore, it is important to recognise the uniqueness of every employee and their belief system and not exert undue influence on them under the pretext of spiritual practices for the purposes of profit and performance. How can OS be integrated into the workplace to promote organisational performance in an ethical, respectful, and impactful way?

Benefiel et al. (2014) outlined a seven-point approach to guide the integration of OS in the workplace and provide a basis for formalising values. The approach is outlined below, and illustrated diagrammatically in Figure 3a, aiming to demonstrate how spirituality contributes to improved performance;

- a) outlines practical ways by which spirituality can be integrated;
- b) investigate manifestations of spirituality and its impact on performance;
- c) explores the rationale behind integrating spirituality into organisations;
- d) shows the importance of spirituality in organisational learning and how it can be enhanced;
- e) develop a theory to demonstrate how spirituality occurs and how it can be tested;
- f) investigate relevant questions in the field and develop them into a systematic approach.

The seven-point approach outlined above can be represented diagrammatically using a four-step process, as shown in Figure 3a. The seven-point approach outlined above can be represented diagrammatically in a four-step process, as shown in Figure 3a.

Figure 3a: A Process Model of Organisational Spirituality



Source: Author (2022)

Therefore, Benefiel et al.'s seven-point approach, which I have developed into a four-step circular process, offers a good starting point for the integration effort. In Figure 3a, the first starting point is where the entity must search and establish how OS contributes to improved performance and the practical ways spirituality can be integrated at the workplace. This step then leads to the next process of 'Implement and Investigate,' which involves examining manifestations of OS, its impact on organisational performance, and why OS should be promoted in the workplace. The third process, 'Evaluate and Learn,' highlights the importance of organisational learning in the integration process and explores the strategies for enhancing. The final stage in the process is theory development to demonstrate how spirituality happens in the workplace, how it can be assessed, and what systematic approach to adopt for the integration journey. The cycle or steps can be repeated, gaps can be plugged, and the cycle can continue to achieve the desired outcomes. The cycle or steps can be repeated, gaps can be plugged, and the cycle continues to achieve the desired outcomes. The circular process fits well with the stages

in the cycles of enquiry in action research adopted for this research, which involves reflection, planning, action, observation, and reflection (Thomas 2013; McNiff 2014).

In addition, several practical engagement activities have been suggested by which an entity can create an environment that promotes OS at individual and organisational levels, as shown in Table 3.2.

Table 3.2: Practical Approaches to Integrate OS

Individual Level	Organisational Level
employee wellness, reinforcing employees' contact with nature, and holding more outdoor activities	celebrating the organisation's achievements
encourage all employees to hold more outdoor activities such as oil painting, sculpture, or poetry in public.	establishing a revolutionary mission that employees would work with
encourage employee education and customer service orientation	encourage the development of a caring community at work

Source: Adapted from Sheng (2012) and Gockel (2004)

Employee engagement activities can be categorised as nature, outdoor, and educational activities undertaken in a group or as individuals. At the organisational level, aligning with personal and organisational mission, nurturing a supportive and caring community at work, and celebrating organisational achievements. When planned well and integrated through the four-stage process, these activities are expected to result in a congenial atmosphere in the organisation, promoting employee satisfaction and improving organisational performance. Despite the benefits of the OS discussed earlier, there are concerns about the potential challenges that could arise in the process of integration. The next section examines the potential challenges and mitigation measures.

3.5.2 Barriers and Mitigation Measures

Some management theorists are sceptical about the potential of OS in helping to manage employees better and improve their commitment to organisational goals, which, in turn, promotes good organisational performance, both financially and operationally. They have

alluded to possible challenges that could emerge in integrating spirituality in the workplace. In this section, potential barriers to integration and possible mitigation measures are discussed.

3.5.2.1 Gaps in Knowledge

Limited theoretical development and legitimacy have been highlighted as weaknesses of the OS (Karakas, 2010; Poole, 2006; Brooke & Parker, 2009). In response to the claim of limited theoretical development and the legitimacy of OS, Rego, and Cunha (2008) argue that, despite methodological limitations, spirituality is a human phenomenon and a reality that cannot be ignored by society and organisations. Moreover, the limited theoretical development is believed to have resulted in a narrow conceptualisation that has largely been influenced by a Western worldview which has created binaries and dichotomies (Vasconcelos 2010). Makgoba & Al Ariss (2014) recognise and then pose the question, ‘How can researchers within the bounds and limitations of empiricism operationalise a spirituality that is empowering and transformative?’ (pg. 45). They suggested that an African worldview may provide an expanded conceptualisation that could enrich the discussion on OS (Makgoba & Al Ariss 2014). Optimistically, the alternative views of conceptualising and defining spirituality may elucidate new ideas that will not obscure the quest to understand the concept better. This research contributes to expanding the frontiers of OS through its research paradigm and context.

3.5.2.2 Fear of Manipulation

Moreover, the risk of using OS to manipulate staff and OS as another ineffective management strategy, as well as the possibility of stifling openness and freedom of expression in the workplace, have all been highlighted as limitations of OS (Poole 2006; Brooke & Parker 2009; Karakas 2010). In contrast, Göçen and Özgan (2018) indicated

that spirituality would be a central feature in organisations and would be considered a central theme among the dynamic changes in the workplace. Furthermore, scholarly interest in the concept is evolving, and evidence points to an increasing number of publications in OS that prioritise all aspects of organisational development (Gockel 2004; Shabaz & Ghafoor 2015; Bendor-Samuel 2018; Jain et al. 2020; Rocha & Pinheiro 2021).

3.5.2.3 Measurability and Credibility

In addition, there need to be more measurement tools and the likelihood of bias in measuring the impact of OS on organisational performance. This gap has been acknowledged in the literature and may raise legal and ethical concerns in the workplace (Poole, 2006; Brooke & Parker, 2009; Karakas, 2010). The challenges related to the measurability and credibility of the results and findings may be addressed through the study's design, which can involve qualitative, quantitative, or mixed research approaches. Based on whichever approach may be adopted, recommended responses may include thick descriptions from in-depth interviews (Göçen & Özgan 2018) or use closely associated indicators of spirituality (Dent et al. 2005) or the application of the most significant change technique as a valuable data gathering tool in monitoring and evaluation (Davies 2015). Therefore, organisations must ensure programmes are well structured, inclusive, and aligned to organisational values and purpose to fully harness the benefits of promoting spirituality in the workplace. The next section explores an emerging framework for integrating OS.

3.6 Emerging Framework for Organisational Spirituality

A framework for researching OS is important to better comprehend and interpret the complexity of spirituality within organisations. The building blocks to healthy OS proposed by Bendor-Samuel (2018) and the components of OS outlined by Rocha and

Pinheiro (2021) have common themes and present a working framework that will be helpful for studying OS in any organisation.

Table 3.3: Emerging Framework for Organisational Spirituality

Bendor-Samuel (2018) Building Blocks to Healthy OS	Rocha & Pinheiro (2021) Components to OS	Emerging Framework for OS for FBSE Research
1. Founders, Leaders, and Followers	1. Leadership	1. Leadership
2. Renewed focus on Christ at the centre	2. OS visible in image, mission, vision, and values	2. The purpose and identity of the organisation through espoused values
3. Commitment to a spiritual community in a missional context	3. The Environment	3. The environmental and missional context
4. Prevailing Christian culture, servanthood, and suffering	4. The Organisational Culture	4. Prevailing Christian Culture
5. Ruthless practice of a Kingdom-first mindset	5. Knowledge Management	5. Knowledge management inspired by a Kingdom-first mindset

Source: Author (2022)

In reflecting on the question of what shapes OS in an organisation, Bendor-Samuel (2018) identified building blocks, while Rocha and Pinheiro (2021) developed what they referred to as components that are critical to developing an enduring and enabling environment in the workplace. The emerging framework adopted for researching OS constructed by the author is a synthesis of two publications on the building blocks or components of OS, as advocated by these authors (Bendor-Samuel, 2018; Rocha & Pinheiro, 2021). Five key themes emerged as crucial in conceptualising, integrating, and expressing OS: leadership, organisational-espoused values, environmental and missional context, prevailing Christian culture, and knowledge management.

3.6.1 Leadership

Leadership is considered to have a significant influence on OS. It is the founder's responsibility to define the purpose of the organisation and the values that will drive the purpose. The role of the founder and subsequent leaders in manifestly expressing values sets the stage and shapes how leaders and employees (community) develop practices that

enrich OS in the workplace. Bendor-Samuel (2018) noted that leaders do this through ‘modelling of their lives, what they choose to pay attention to and the kind of people they appoint to positions of influence’ (pg. 204). The task of leadership is to continue to build an organisation with enduring values.

3.6.2 Espoused Values

To a large extent, the espoused values of an organisation define its priorities and the importance of spirituality in the workplace. In a case study of 11 FBOs by Amalraj et al. (2018), the organisational values of the participating organisations were reflected in the acknowledgement of the Lordship of Christ in all aspects of organisational life, belief in the sustaining power of prayer, and the centrality of obedience to the word of God, leading to a life sacrifice, denial, and complete reliance on God. These enduring values, along with focused leadership, have created a prevailing Christian culture. In the context of this research, a prevailing Christian culture anchored in the espoused values of the FBSE is relevant.

3.6.3 Prevailing Christian Culture

Typically, people who work or serve in an organisation come from different ethnic, cultural, professional, and Christian backgrounds. The OS is, therefore, influenced by the local church, and the foundation of the Christian OS is a shared identity in Christ. That identity lives in a missional context, as the disciples of Christ are called missions to the world.

3.6.4 Missional Context

The context within which an organisation works influences its spirituality, and the context within which an organisation works influences the organisation’s spirituality. The context

may be defined by geography or ministry focus, which is an essential consideration in growing and sustaining healthy OS. In discussing how to grow OS, Bendor-Samuel (2018) affirmed that there is no single authentic OS. However, OS is enriched by the healthy diversity arising from Christian organisations that faithfully serve in their specific calling and contexts. Additionally, the four elements critical to the missional context are a renewed focus on Christ at the centre of the organisation and how to deepen personal relationships in the community, embracing service, and enduring sacrificial living, which can lead to a change in mindset reflected in humility, mutual submission, and service (Bendor-Samuel 2018).

3.6.5 Kingdom-Inspired Knowledge Management

Organisational spirituality reflected in Kingdom-inspired values, purpose, and mission of FBOs is expressed in God-centred individual and corporate identities. The emphasis on God as the creator and the human capacity to co-create with God (Amalraj et al. 2018) is integral to any entrepreneurial endeavour. The variables within the leadership framework, espoused values, missional context, and prevailing Christian culture create an entrepreneurial ecosystem that can be carefully nurtured and passed on to generations. An organised Kingdom-inspired knowledge management system can make this possible. Organisations that have embedded and integrated OS in a knowledge management system lean towards certain internal and external features, as summarised in Table 3.4.

Table 3.4: Internal and External Characteristics of Spirituality in the Workplace

External Characteristics	Internal Characteristics
A strong commitment to social responsibility.	The organisation is values-driven.
Actively involved in community and charitable activities.	Leaders and teams are compassionate and have a commitment to their spiritual values.
Spiritually nurturing environment and facilities.	A sense of community and even at times of family.
Emphasis on spiritual values in relationships and communication with customers and service providers.	An understanding of work as a vocation, an opportunity to grow and make a purposeful contribution to life.
Use of spiritual imagery and terms in marketing and public relations.	A commitment to self-accountability for its values and sustainability.

Active involvement in the workplace spirituality movement.	A willingness to make business decisions based on the organisational purpose rather than solely on profit.
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Source: Author (2022)

3.7 Conclusion

The primary objective of this chapter is to present a thorough yet concise and well-organised literature review on OS. The aim is to present a cohesive story that underscores the efficacy of OS as a mediating factor in addressing the challenges posed by hybridity within an FBSE framework. This chapter provides foundational knowledge in responding to research question 1 and also fulfils research objective one on how OS is understood and conceptualised in Ghana. This literature review also sets the stage for responding to research question one on how OS is understood and expressed in FBSEs. The data are presented in Chapter 6 and discussed in Chapter 9. The literature review on OS summarises insights from an extensive discussion on understanding OS, theoretical dimensions, expression, integration and emerging framework noting gaps in the literature and areas requiring further investigation.

This literature review has demonstrated the multifaceted and multilayered nature of OS and uncovered a wealth of insights into its potential to drive organisational performance, as well as its profound influence on workplace dynamics. Despite the extensive research on OS, several gaps have been identified that provide compelling opportunities for further research. One such gap is the need for context-specific application of OS to address the evolving landscape of organisational hybridity from a non-Western perspective (Poole, 2006, Brooke & Parker, 2009, Rocha & Pinheiro, 2021). Additionally, Mohamed and Abdullah (2012) asserted that further research was needed to examine the role of spirituality in the workplace, particularly in relation to organisational performance, ethical behaviour patterns, decision-making, and the personal spiritual health of the

employees. Furthermore, some scholars have proposed that further research on OS should be conducted at the individual, group, and organisational levels (Latif & Aziz 2018; Cissna 2020; Rocha & Pinheiro 2021).

This review has explored the understanding of OS through the background and conceptualisation of OS, theoretical dimensions, and the expression and integration of OS in the workplace. Empirical studies reveal the transformative potential of spirituality within organisations. The chapter concluded with an emerging framework developed by the author from Bendor-Samuel (2018) and Rocha and Pinheiro (2021). The framework was adopted and utilised in Action Cycle 1 in response to Research Question 1 on understanding OS in the Ghanaian context. Sheng and Chen (2012) advocated that further research on OS should concentrate on local actors, meanings, symbols, and values while continually constructing knowledge to break boundaries. Although prior research has investigated the influence of spirituality on organisational performance across different cultural settings, in-depth studies focusing specifically on the intricacies of OS in the African context reveals a gap worth investigating. With its rich cultural history and distinctive societal values, Africa offers an intriguing stage for exploring the interplay between spirituality, organisational structures, and performance. The concept of organisational hybridity, characterised by the merging of market-oriented and charitable approaches, is yet to be thoroughly examined in relation to the infusion of OS in resolving tensions arising from organisational hybridity. Therefore, this study, situated within the Ghanaian context, contributes to addressing these research gaps, particularly in situations where organisational hybridity in an FBSE is present. The next chapter discusses the research context by examining the global, national, and organisational factors influencing faith-based social entrepreneurship.

Chapter 4

Research Context: Global, National, and Organisational

4.1 Introduction

This research examines how faith-based social enterprises (FBSEs) apply their organisational spirituality (OS) to address the tensions from their social, financial and spiritual objectives for holistic sustainable enterprise outcomes. Having addressed the literature review on FBSEs and OS in Chapters 2 and 3 respectively, this chapter situates the study within the broader and inter-related domains of global, national and organisational contexts in order to establish the importance of exploring organisational hybridity in FBSEs in Ghana. First, at the global level, FBSEs operate within a complex environment characterised by globalisation, technological advancements and evolving socio-economic paradigms. Globalisation has promoted increased interconnectedness enabling FBSEs to access markets, resources and networks beyond national boundaries. However, such open borders prompted heightened competition, regulatory complexities, cultural diversity posing both opportunities and challenges for FBSEs seeking to maintain relevance and sustainability.

Moreover, within the national context, FBSEs are influenced by the historical, political, socio-economic, religious contexts characterised by a mix of traditional beliefs, cultural practices and the tendency to modernise. The regulatory environment, government policies and societal expectations shape the operating environment of FBSEs impacting their strategies, activities and outcomes. Additionally, at the organisational level, FBSEs contend with the tensions of organisational hybridity where they must reconcile divergent objectives related to social impact, financial sustainability and their spiritual mandate. These tensions necessitate innovative approaches to organisational management and

leadership. Organisational spirituality (OS) emerges as a potent tool through which FBSEs can foster cohesion, resilience and alignment with their spiritual ethos while navigating the complexities of hybridity. The next section briefly explores the dynamics within the global domain examining the regional blocs consistent with the previous chapters during the literature review. More specifically, the discussion will focus on FBOs / FBSEs within the context of North America, Europe, Asia and Sub-Saharan Africa.

4.2 Global Context

Faith-based organizations (FBOs) play a substantial role in addressing social, humanitarian, and developmental challenges worldwide. According to the United Nations, an FBO is defined as an organisation with a name, activities, mission statements, or adherence to religious traditions, values, and ideas. This definition encapsulates the diverse landscape of organisations driven by faith-based principles, forming a crucial part of the broader global effort to foster human flourishing and well-being. Additionally, the United Nations and other similar global bodies such as the Commonwealth, World Bank, International Monetary Fund (IMF), and others, have recognised FBOs globally at the highest levels. This acknowledgment stems from their distinctive roles in supporting development in key social sectors such as education, health, food security, climate change, and sustainable livelihoods, among others (Petersen 2010).

Furthermore, according to the Union of International Associations, there are over 33,500 international non-governmental organisations (NGOs) in the world, of which a little over 5,590 have consultative status with the Economic and Social Council (ECOSOC) in the United Nations. The process by which the UN engages with NGOs is through ECOSOC hence having consultative status enhances the influence of such organisations. Of this

total of 5,590, approximately 10 per cent can be classified as FBOs actively engaged in development and humanitarian aid (Petersen 2010). This number highlights the substantial presence and contribution of faith-based entities in the social sector. Moreover, as Petersen (2010) noted, the NGO concept was introduced in the 1940s, with almost 50 per cent of the faith-based NGOs established before 1950. The faith-based NGOs identified in the literature include Christian, Jewish and Muslim. The role of faith-based NGOs was important at the start of the United Nations in 1945 following the end of World War II and the economic recovery and rebuilding programmes in most countries (United Nations).

Having established the important role faith-based NGOs played post World War II, it is crucial to shift focus to the means by which financial resources are raised for prioritised interventions by FBOs in international development. Faith-based organisations ought to innovate to address the challenges of financial sustainability to fulfil their mandate and tackle some of the problematic societal challenges (Nalyanya et al. 2015). Social enterprises have been largely embraced as a potential means to address the challenge of financial sustainability faced by FBOs. Consequently, some FBOs are transforming or evolving into faith-based social enterprises (FBSEs) whilst others establish new entities in pursuit of their SE initiatives. Social enterprises are designed to pursue innovative ideas effectively combining elements from both the marketplace and non-profit sectors (Mirvis et al. 2010; Alderson 2012). The integration of faith-based principles with entrepreneurial endeavours forms a unique framework that influences the operational dynamics, objectives, and impact of such FBOs. The next section briefly discusses North America, Europe, Asia and Sub-Saharan contexts.

In North America, FBOs have historically played a pivotal role in the development and sustenance of SEs. For instance, in the United States, FBOs have been at the forefront of initiatives in areas such as healthcare, education, and community development (Alderson 2012). These organisations often utilise their extensive networks, volunteer bases, and fundraising capabilities to establish and scale SEs. Notable examples of FBOs in the United States include Catholic Charities, Salvation Army, and Habitat for Humanity. In Europe, FBSEs are characterised by a diverse array of organisations that represent various religious denominations and traditions. Countries such as the United Kingdom, Germany, and Italy have seen the emergence of FBOs that operate across sectors, such as healthcare, social services, and environmental sustainability (Defourny & Nyssens 2010). These organisations often navigate complex regulatory frameworks and cultural landscapes to achieve both social impact and financial sustainability.

In Asia, FBSEs are increasingly being recognised as important catalysts for social change and community development. Countries such as India, the Philippines, and South Korea have vibrant ecosystems of FBOs that engage in poverty alleviation, education, and disaster relief (Gnanakan 2019; Bretos et al. 2020). The influence of Eastern philosophies and religious traditions, such as Buddhism, Hinduism, and Confucianism, adds a unique dimension to the operational and strategic frameworks of these organisations. For instance, the concept of 'Dharma' often guides their activities, fostering a symbiotic relationship between spiritual values and social entrepreneurship (Lu 2022). The interventions from FBOs helped communities cope with the complex challenges related to the COVID-19 pandemic (Boro et al. 2022).

In sub-Saharan Africa, the proliferation of NGOs/FBOs in the 1990s, can be traced to a number of factors including (a) the continued importance of faith in public life, (b) the

critical support services provided by FBOs, (c) the challenges with the allocation of public goods in a free market system among the poor and vulnerable and (d) the new trend of practitioners and scholars studying FBOs/NGOs and their role in development (Mabwe et al. 2018). Despite regional variations in religious traditions, governance structures, and cultural norms, FBOs across these continents share a commitment to leveraging faith-based principles to foster sustainable solutions to pressing societal challenges. The next section explores the dynamics within the national context addressing the historical, political and the socio-economic contexts, including the role of FBOs and the SE landscape in Ghana.

4.3 National Context

Limited empirical research exists on SEs and FBSEs in Ghana. There is a pressing need to intensify research efforts for a deeper understanding of the country's ecosystem (Darko & Koranteng, 2015; Adomdza et al., 2017).

4.3.1 Historical and Political Context

Ghana, formerly known as the Gold Coast, became politically independent on 6th March 1957 after 55 years of British colonial rule. Ghana, meaning ‘warrior king’, was named after one of the three great ancient kingdoms in West Africa which were prominent trading centres before colonisation. In 2018, a referendum was held, and regional boundaries were redrawn, resulting in the addition of six new administrative regions. Prior to this addition, the country was divided into ten administrative regions. Following this referendum, the total number of regions in Ghana increased to 16. Accra remains the national capital. The country has a total land area of over 238,000 km² and is home to over 30.8 million people (Ghana Statistical Service, 2021b). Ghana is bordered to the east by Togo, to the west by Cote d’Ivoire, to the north by Burkina Faso. To the south is the

Gulf of Guinea, beyond which lies the vast Atlantic Ocean. A map of Ghana is shown in Figure 4a.



Figure 4a: The New Map of Ghana²

Since 1992, Ghana has adopted a new constitution which ushered in the fourth republic after decades of military dictatorship. As a result of the adoption of the new constitutional era, there have been eight successive presidential and parliamentary elections, an active legislature, a functioning judiciary and a vibrant media landscape. Among the many notable developments in the fourth republic is a constitution that guarantees fundamental human rights and freedoms. The right to freedom of religion, worship and association is one such right that is strongly promoted.

² <https://ghanamask.wordpress.com/2019/05/03/ghana-creates-new-administrative-regions/> (accessed 16th June 2019)

According to Section 12(2) of the 1992 constitution of Ghana, *‘every person in Ghana, whatever his race, place of origin, political opinion, colour, religion, creed or gender shall be entitled to fundamental human rights and freedoms of the individual contained in this chapter but subject to respect for the rights and freedoms of others and for the public interest’*. The freedom to practice one’s religion and express one’s faith without any political consequences has seen growth in religious activities. Particularly, the establishment of more churches and other FBOs since political independence in 1957. Christian engagements can be traced to the early missionary endeavours to the Gold Coast (as Ghana was then called). However, beyond establishing churches and spreading the gospel, missionaries played a pivotal role in founding schools, hospitals, clinics, farms, and various agricultural schemes (Awuah-Nyamekye & Appiah 2022).

4.3.2 Social and Economic Context

Additionally, Ghana is home to six main ethnic groups: Akans, Mole-Dagbons, Guans, Gurma, Ga-Dangmes and the Ewes with over 50 languages spoken. Ghana has lush landscapes of rainforests in the southwest, rivers and savannah plains in the north, and mountains in the eastern part of the country. Endowed with immense natural wealth, Ghana boasts resources such as gold, diamonds, bauxite, manganese, rubber, cocoa, timber, and salt among others. The country discovered crude oil in commercial quantities in 2007 and production started in 2010 (Mohammed et al. 2022).

In 2019, Ghana's GDP growth was projected to be the fastest in sub-Saharan Africa, reaching 8.8% (www.mofep.gov.gh). Concurrently, the inflation rate stood at 9.4% as of July 2019 (www.statsghana.gov.gh). The rapid economic growth in recent years is similar to earlier trends at the start of the country’s political independence, however these

promising statistics have not translated into sustained prosperity for the country. Table 4.1 shows a brief profile of Ghana’s economic and social structures.

Table 4.1: Facts About Ghana’s Fiscal and Social Structure

Population	30.8 million
Gender Ratio	50.7% (female) and 49.3% (male)
Population Density	134 per km ² (346 per miles ²)
Median Age	20.9 years
Major Ethnic Groups	Akan (47.5%), Mole-Dagbani (17%), Ewe (14%), Ga-Adangbe (7%), Gurma (6%), Guan (4%).
Life Expectancy	64.94 years
Infant Mortality	30.8 per 1000 live births
Literacy Levels	76.6%
International Reserves	\$9.9bn (equivalent to 4.4 months of import – January 2022)
Sector Contribution (GDP)	Agriculture (18.3%), Industry (24.5%), Services (57.2%).

Sources: Ghana Statistical Service, Bank of Ghana, World Bank, CIA World Factbook

Ghana, like many emerging economies in sub-Saharan Africa, has faced a multitude of challenges since it gained political independence from England. Upon achieving political independence in 1957, the government implemented policies aligned with the socialist political ideology. However, following the ousting of the first president in 1966 through a *coup d’etat*, there was a shift towards a capitalist economic system characterised by privately owned businesses aimed at generating profits for their owners (Hinton 2019). Despite the shift, the first, second, and third republics were repeatedly interrupted by military coups, leading the military to assume control of the country's political affairs for over half of its independent life as a republic. During this period, various actions and inactions resulted in unprecedented economic hardships, with severe consequences manifested in extreme poverty among the people.

As a result, several factors may have contributed to the precarious situation at the time. These include the deteriorating economic conditions brought about by substantial external loans and decline in prices of exported commodities that rendered loan repayment impossible (Freeman, n.d.). Therefore, the worsening terms of trade exacerbated the negative balance of payments. As challenges became more intricate and diverse, the plight of the disadvantaged, marginalised, and vulnerable populations worsened, demanding a comprehensive response. These challenges also led to limited financial resources being allocated for social services, which in turn necessitated increased involvement of private entities, including NGOs, FBOs, and corporations, in the financing and management of social services (Liu & Ko 2012).

During this era, non-governmental organisations and faith-based organisations-initiated relief and development endeavours in economically challenged, ecologically vulnerable, and impoverished communities that were globally connected. The social sector, heavily reliant on the support of faith-based organisations, played a crucial role in the government's economic recovery plan by providing financial contributions and grants from international donor agencies. Additionally, the unwavering commitment and perseverance of the citizens of Ghana played a substantial role in the country's reconstruction efforts.

The need for non-governmental organisations (NGOs) to serve as neutral development agencies, bringing fresh perspectives, energy, and resources to development efforts in Ghana, has been acknowledged for a long time. However, political and institutional mechanisms for regularising and facilitating participation must be established. Numerous faith-based organisations (FBOs) and NGOs have increasingly found justification for

their involvement in development initiatives. Additionally, political globalisation compels the state to relinquish its monopoly over political, economic, and social spaces, resulting in the emergence of FBOs and NGOs to fill the resulting gaps.

Furthermore, NGOs exhibit substantial variation in terms of their purpose, funding sources, and organisational structure. Nevertheless, many NGOs share common traits, including being voluntary, independent, not-for-profit, and aligned with their goals and values that are not self-serving. Their primary focus is on advancing the development of marginalised sections of society. Specifically, NGOs aim to improve the circumstances and prospects of disadvantaged individuals who are unable to realise their potential or achieve their full rights in society through direct or indirect forms of action. Their secondary aim is to address concerns and issues that negatively impact the well-being, circumstances, or prospects of individuals or society. For FBOs, prioritising the advancement teachings of faith remains crucial.

4.3.3 The Role of Faith-Based Organisations

Faith-based organisations gained greater prominence in Ghana from the mid-to the late 1980s and into the 1990s . These organisations primarily focused on providing relief work and humanitarian services, along with active engagement in development efforts. Upon closer examination of the annual national budget and development plans, such as Vision 2020, Ghana Growth and Poverty Reduction Strategy Paper (GPRS I and II), and Ghana's Shared Growth and Development Agenda (GSGDA), it becomes clear that the development needs of Ghana are substantial and daunting. Additionally, Ghana's social services and human development budgets are also substantial. Since independence, successive governments have made deliberate attempts to address the considerable socio-

economic challenges confronting the country, and FBOs have played, and continue to play, a critical role.

For instance, when presenting the government budget for the 2021 fiscal year to Parliament, the Minister of Finance, Hon. Ken Ofori-Atta, reiterated the expectation of the government to collaborate with FBOs. His statement is outlined below.

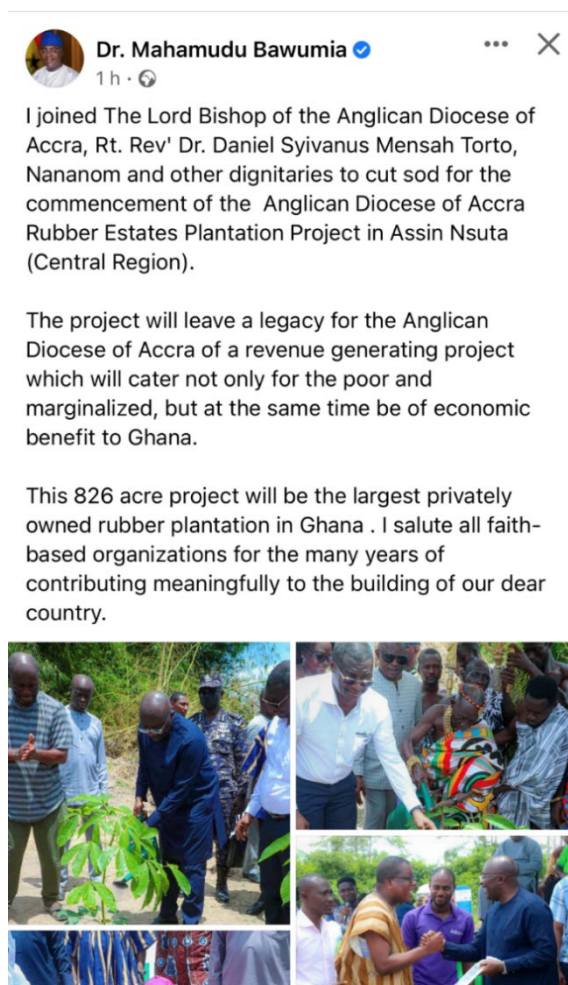
‘Mr. Speaker, under our social partnership model to broaden the dialogue for development, Government regularly engages FBOs on various national issues and they remain a key partner in revitalizing the economy under the GH¢ 100 billion Ghana CARES programme.... Mr. Speaker, in 2021 FBOs will continue to fulfil their vital roles within the Ghanaian society and Government affirms its support to the formal collaboration as a permanent component of our nation's governance’ (Ofori-Atta, 2021) ³.

Besides acknowledging the role of FBOs as partners in the governance of the country, the commitment to regular engagement, affirmation of government support, and the expectation that they will remain permanent players in national governance were reassuring to FBOs. Furthermore, FBOs have contributed to developing human potential by influencing political governance, investing in social services, shaping the moral conscience of the country, and nurturing the formation of people’s values and character. These contributions were acknowledged by Mr. Niyi Ojuolape, the UNFPA Country Representative to Ghana, who emphasized during a breakfast meeting with Christian and Muslim religious leaders the need to harness the powers of these religious and traditional leaders in communities to achieve national development and successes in critical interventions and programs. This acknowledgement was further reiterated by Ms. Otiko Afisah Djaba, a former Minister of Gender, Children, and Social Protection, who acknowledged the immense support of FBOs and expressed profound gratitude for their long-standing efforts to protect the vulnerable and people with low financial resources.

³ Paragraph 192 and 194, pg. 38, Budget Speech for the Government of Ghana 2021 Financial Year to Parliament, 12th March 2021

Hence, the contribution of FBOs to the development of Ghana cannot be underestimated having played this role with admiration. However, as already stated, FBOs utilise resources generated both internally and externally. Faith-based organisations that are affiliated with a specific church or denomination usually have access to a dedicated funding base. In contrast, FBOs not affiliated to any church or denomination need to raise funds through various sources sometimes externally for their planned interventions. However, the external sources for raising financial resources for FBOs are diminishing and the government's vision to promote 'a Ghana beyond aid' coupled with the country's lower-middle income status has tightened the funding landscape. Thus, FBOs must explore alternative funding sources to survive and thrive in the fast-changing environment, as demonstrated in Figure 4b.

Figure 4b: The Social Enterprise Initiative of an FBO in Ghana



Source: Author (2022)

According to Alderson (2012), FBSE can play an important role in helping FBOs address the myriad of socio-economic challenges. She noted that despite the critical role FBSEs play in societal development, there is inadequate attention in scholarly literature on FBSEs. This study addresses the identified research gap.

4.3.4 The Social Enterprise Landscape in Ghana

The SE sector in Ghana has been characterised as an emerging industry that is both youthful and fragile, as observed by Darko and Koranteng (2015) and Adomdza et al. (2017). A study conducted by Darko and Koranteng (2015), sponsored by the British Council, revealed the presence of a small number of SEs operating in Ghana, however none had reached the level of medium-sized operations, and they lacked adequate support within the SE ecosystem. Subsequently, with support from Social Enterprise Ghana, the Ministry of Trade and Industry drafted the Ghana Social Enterprise Policy (2017). According to Mr. Edwin Zu-Cudjoe, the Executive Director of Social Enterprise Ghana, the policy aims to strengthen small- and medium-scale enterprises (SMSEs). It positions SMSEs as the hub for a coordinated programme of economic and social development policies aligned with the sustainable development goals (Daily Graphic Online 2021). This development marks an important step towards establishing guidelines for building an SE ecosystem in Ghana.

The SE policy draft includes an introduction that delves into the background and rationale of the policy, the context and development objectives, the thematic areas and policy prescriptions, and the details of the implementation plan. In my review of the draft policy, I noted several observations relevant to this research. Firstly, there is recognition that social entrepreneurship existed in Ghana even before independence, with traditional associations formed around trade groups like fishing and farming. These groups, in

addition to supporting their member's business, undertook community development projects (Social Enterprise Ghana 2021). This recognition of the emergence of SEs prior to the term being popularised aligns with the literature on SEs and FBSEs as noted by Alderson (2012).

Furthermore, SE is defined in the policy as *'an organisation that applies business strategies to achieve social and environmental goals. The focus of the organisation should be social impact first, profits second'* (Social Enterprise Ghana 2021). My observation of the definition highlights two issues. The definition is narrow in conceptualisation, especially when considering the plethora of definitions in the scholarly literature on SEs that emphasise double-layered (people and profits) and triple-layered goals (people, profits, and planet). In addition, there is an omission of faith as an important goal for FBSEs. Moreover, the definition seems to imply an approach to address tensions in SEs as hybrid organisations. That represents a unique approach compared with other jurisdictions that have not explicitly outlined how to address tensions linked with hybridity. However, this approach is insufficient to address the challenges of hybridity, considering the intricacies associated with FBSEs.

Additionally, the prioritisation of strategic sectors to achieve the vision, goal and objectives of promoting a thriving SE that is making an impact and contributing to the Sustainable Development Goals (SDG). These sectors and their corresponding SDGs are mapped in Table 4.2.

Table 4.2: Mapping of Key Sectors in the Ghanaian Economy to the SDG

Key Sectors in the Ghanaian Economy	Sustainable Development Goals (SDGs)
Economic Empowerment and Financial Inclusion	Goal 1 – No Poverty Goal 5 – Gender Equality Goal 8 – Decent Work and Economic Growth Goal 10 – Reduced Inequalities
Agriculture and Fishing	Goal 2 – Zero Hunger Goal 14 – Life Below Water Goal 15 – Life on Land
Sustainable Energy	Goal 7 – Affordable and Clean Energy Goal 13 – Climate Action
Education	Goal 4 – Quality Education
Health	Goal 3 – Good Health and Wellbeing
Water and Sanitation	Goal 6 – Clean Water and Sanitation
Sustainable Communities	Goal 11 – Sustainable Cities and Communities

Source: Ghana SE Policy Draft 2021

The policy highlighted that the prioritised sectors were pinpointed through studies conducted by Social Enterprise Ghana in 2015 and are considered important because they directly impact the lives of citizens and are part of the government’s current priorities (Social Enterprise Ghana, 2021). Consequently, the prioritised sectors are targeted for government support, primarily aimed at promoting entrepreneurship and enhancing the contribution of the SMSE sector to the gross domestic product (GDP). Using the mapping in Table 4.2, the FBSE involved in this action research is strategically positioned to contribute to both the country’s and global development goals particularly indicators on education, health, and economic empowerment.

Given that the SE industry is in its formative stages (Adomdza et al., 2017; Darko & Koranteng, 2015), it is worth comparing the characteristics of SEs in Ghana with those in other jurisdictions, particularly those with an advanced SE ecosystem. The comparison will help identify points of similarities and differences as scholarly interest in the SE sector deepens in Ghana. Table 4.3 offers a comparative analysis of the Organisation for Economic Cooperation and Development’s (OECD) recommendations on SEs and the Ghana SE policy.

Figure 4c: Ghana as a member of the OECD

Ghana becomes the 50th member of the OECD Development Centre

OECD Development Centre – Paris, 6 October 2015. [Ghana's](#) entry into the OECD Development Centre marks a significant stride in support of the country's inclusive growth and development strategy. It also deepens the Centre's global representativeness and institutional cooperation with pan-African arenas as it welcomes its 9th African member country.

The second largest economy in West Africa, Ghana has experienced solid growth over the last three decades. Its strong productive base and dynamic population are key assets in the wake of reforms aimed at tackling the challenges of macroeconomic stability, energy supply and economic diversification. Growth prospects remain positive, with a gross domestic product projected to increase by 3.9% in 2015, according to the latest [African Economic Outlook](#).

Source: Author (2022)

Ghana's membership in the OECD is beneficial for benchmarking global policies and indicators. Consequently, it serves as a valuable guide in comparing a promising sector like SEs in Ghana. The aim is to discover gaps and areas requiring improvement.

Table 4.3: Comparison of Characteristics of SEs in Ghana and OECD Conceptual Framework

Descriptor	Ghana SE Policy	OECD Conceptual Framework
Purpose	To deliver social value to the underserved and vulnerable, acting entrepreneurially through a combination of business models.	Primarily, social objectives, as opposed to profit objectives, produce social benefits often with a strong element of social innovation.
Nature	Focused priority areas in support of selected SDGs to support economic empowerment, efficient provision of services and environmental sustainability.	Primarily, not-for-profit with surpluses principally re-invested and not distributed to private shareholders.
Legal Form	SEs can be registered as sole proprietors, cooperatives, mutual organisations, charity organisations, limited liability companies or companies limited by guarantee.	A variety of legal forms and models, e.g. cooperatives, mutuals, voluntary associations, foundations, and profit or non-profit companies, often combine different legal forms.
Governance and Management	Entities are to operate and be governed as prescribed in the applicable provisions listed in the guidance on the various legal forms.	Operating as independent entities with a strong element of participation and co-decision (staff, users, members) governance and democracy (either representative or open).
Networks	Open to trade associations and networks that support the building of a strong SE ecosystem.	Often stemming from, or being associated with, a civil society organisation.

Source: Author (2022)

The SE policy acknowledges that a thriving sector requires a healthy ecosystem. According to Gregory-Jones (2018), the sustainability of FBOs relies on a healthy ecosystem of organisations. However, the intricacies of long-term sustainability are often interconnected and multi-faceted. Within the organisational framework, this might entail a deliberate effort to reimagine current operating models, ultimately giving rise to the emergence of a new entity that is more entrepreneurial, market-driven, and business-oriented (Liu & Ko 2012). Institutional entrepreneurship brings forth a wave of changes in new organisational practices, which necessitates both individual and organisational learning. The next section discussed the organisational context and its implication for FBSEs.

4.4 Organisational Context

In response to the risk of financial sustainability and the pursuit of commercial revenue strategies, FBOs adopt different forms of organisation in the marketplace. The transformation of FBOs into FBSEs may involve existing FBOs developing FBSEs within their entities (Fitzgerald & Shepherd 2018). The organisational context of this research resonates with the illustration of a parent FBO with its FBSE child. This parent-child relationship creates complexities because of the dynamic nature of organisations (Taute & Taute 2012) and these complexities can sometimes be disruptive (Fitzgerald & Shepherd 2018). The complexity within hybrid organisations is reflected in the SE literature as ‘hybridity’, or ‘institutional complexity’, or ‘logic multiplicity’ (Skelcher & Smith 2013; Skelcher & Smith 2015; Laasch 2018). The focus of this research is exploring OS as a holistic and sustainable response to hybridity in FBSEs.

For the FBSE to perform at an optimum level and to realise its financial, social and spiritual objectives, it is vital to manage the change or transition in a planned and

responsive way since resistance to change often takes place at three levels – the individual, managerial and organisational levels (Taute & Taute 2012). The individual, therefore, is key to organisational learning and ‘effective learning is an important cause of effective action by individuals, groups, inter-groups and organisations’ (Argyris 2004:507). It is the thinking and acting of individual practitioners that produce the learning (Argyris 1995:6). If actors within an organisation are key stakeholders in developing organisational learning, then it is essential that an intervention to promote organisational learning in the transition process must be aimed at understanding the governing values that underpin the theories in the action of individuals.

Theories in action, Argyris explained, ‘are guided by a set of values that provide the framework for the action strategies chosen’ (Argyris 1995:1). It is the governing values that influence the theory in action, which create the gap between the discourse and behaviour. Bridging the gap can happen in two ways, – ‘changing the operational procedures [single-loop learning] or changing the values and beliefs that in practice govern the strategies [double-loop learning]’ (Argyris 1976; Argyris 1982; Argyris 1995:1; Bloch & Borges 2002:462). The transition of FBOs to FBSEs or the creation of new FBSEs will involve organisational learning at different levels. How can learning be facilitated and effectively integrated in an organisational context such that it leads to positive change?

Expert knowledge may be the domain of trained professionals; however, the personal experiences of non-experts may be crucial in developing new or improved knowledge (Greenhalgh et al. 2005, Langdon & Larweh 2015, Gustavsson & Andersson 2017). Since no individual, group, or organisation is ‘*wholly consistent*’ (Bloch & Borges 2002:464), there is always a difference between the stated values and the actual behaviour of an

organisation or the actors within the organisation, a situation Argyris refers to ‘*incongruence*’ (Bloch & Borges 2002:464). Argyris asserts that when incongruence is not addressed, it results in ‘dysfunctional patterns of behaviour which may be difficult to deal with and that result in skilled incompetence’ (Bloch & Borges 2002:465). How, then, should the gap between rhetoric and actual behaviour at both individual and organisational levels be tackled with respect to promoting OS to address the tensions of hybridity?

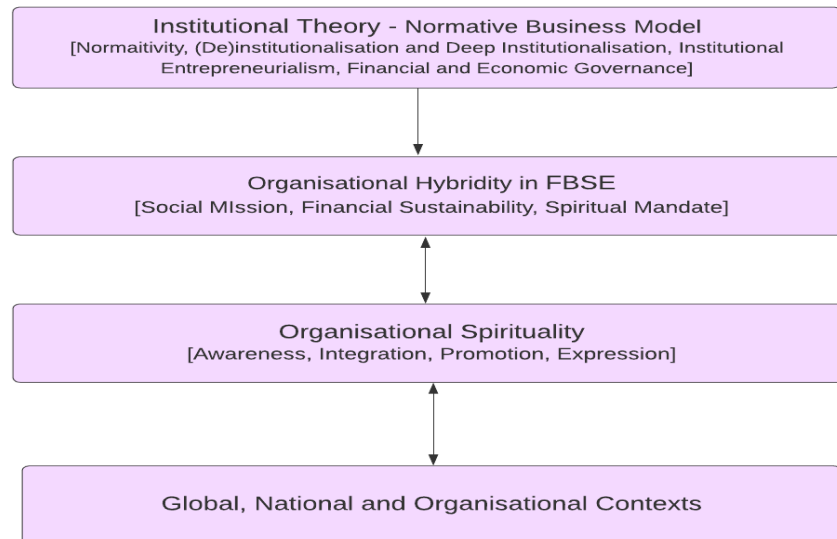
4.5 Conceptual Framework

A conceptual map is defined as a visual representation of the key factors, concepts or variables and the presumed relationship among them. Among other things, the purpose of the conceptual framework is to inform the research design and assess research goals (Shikalepo 2020). The sources for modules to construct a conceptual framework include experiential knowledge, existing theory and literature (Mensah et al. 2020). The primary aim of this action research is to investigate how FBSEs in Ghana apply their organisational spirituality (OS) in responding to the tensions of organisational hybridity to promote holistic and sustainable enterprise outcomes. In addressing the research objectives stated in Section 1.4 and the research questions in Section 1.5, the conceptual framework developed in Figure 4d guided this research.

To achieve the research aims and answer the research questions, the conceptual framework developed in Figure 4d guided the research process through three cycles of enquiry. This chapter examined the research context from a global, national, and organisational perspective. Specifically, within the organisational context, this research explores how FBSEs assimilate learning at both the individual and organisational levels. However, the conceptual framework for this research is a limited representation of the

more complex reality being researched. I acknowledge organisational hybridity in all its dimensions can be complex just as the response to the tensions within an FBSE context. Therefore, the framework in Figure 4d may not adequately depict every possible detail. Nevertheless, an all-inclusive attempt to represent the key elements in this study was made.

Figure 4d: Conceptual Framework for FBSE Research



Source: Author (2022)

In Figure 4d, the conceptual framework for the theoretical component of the study is presented. The Normative Business Model (NBM) offers a framework for understanding how FBSEs manage the inherent tensions between social impact, financial sustainability, and spiritual objectives using their OS. As previously stated NBM was chosen as the theoretical framework because of its suitability to the topic under investigation. NBM has four pillars normativity, (de)institutionalisation and deep institutionalisation, institutional entrepreneurialism and economic and financial governance that guide anchors the framework. The theoretical framework is discussed in the methodology, data presentation and discussion chapters from Chapter 5 through to 9.

In this study, organisational hybridity in FBSEs is identified to include the social mission, financial sustainability and spiritual mandate objectives. The literature review is

presented in Chapter 2 highlighting the existing knowledge and research gaps that this study will attempt to respond to. The empirical findings are presented in Chapter 7 and discussed in Chapter 9.

Organisational spirituality (OS) can play a crucial role in shaping the strategic orientation and operational practices entities. It influences organisational values, decision-making processes, stakeholder engagement strategies, performance assessments, and operational models. Additionally, OS fosters a sense of community, belonging, and shared purposes among employees, thereby enhancing organisational cohesion and effectiveness. The study offers an opportunity to examine the awareness, integration, promotion and expression of OS in responding to the tensions from organisational hybridity. The literature review highlighted existing knowledge and research gaps in Chapter 3. The empirical findings are presented in Chapter 7 and discussed in Chapter 9.

The next component in the conceptual framework is contextual analysis, which covers global, national, and organisational contexts. This analysis delves into the evolution of FBOs and their transformation into FBSEs, examining the political and socioeconomic dimensions, and the SE ecosystem. The research gaps that have emerged include the need for empirical studies on FBSEs in sub-Saharan Africa, particularly in Ghana. The contextual analysis lays the groundwork for the discussion of the empirical findings in Chapter 9, and the conclusion in Chapter 10.

The conceptual framework presented in Figure 4d illustrates how the NBM can be employed to study complex, multifaceted, and interrelated phenomena, such as FBSEs, organisational hybridity, OS, employing action research approach. By adopting a holistic approach that integrates these factors, FBSEs can navigate the inherent tensions they face

and achieve sustainable outcomes. Future research should aim to empirically validate this framework through case studies, surveys, and longitudinal studies to enhance our understanding of the unique challenges and opportunities faced by FBSEs in Ghana's evolving social enterprise sector.

4.6 Conclusion

The analysis of contextual influences on FBSEs reveals a multilayered and intricate landscape that significantly impacts their operations, strategies, and objectives. This chapter has explored three distinct and interrelated domains of influence: the global, national, and organisational contexts, providing a comprehensive understanding of the complexities that FBSEs navigate in their pursuit of social, financial, and spiritual sustainability. In the global domain, this study highlighted the diverse environments in North America, Europe, Asia, and Sub-Saharan Africa, each presenting unique challenges and opportunities for FBSEs. The North American and European contexts are characterised by mature SE ecosystems, where FBSEs benefit from established networks and resources. By contrast, the Asian context is marked by a strong cultural emphasis on communal welfare and philanthropy which FBSEs leverage to advance their missions. Sub-Saharan Africa presents a distinct landscape that is similar to the national context, where FBSEs grapple with infrastructural challenges, political instability, and socioeconomic disparities, requiring innovative strategies to achieve sustainability.

Additionally, within the national domain, the historical, political, and socioeconomic contexts, role of FBOs, and SE landscape in Ghana were examined as critical determinants shaping the operational environments of FBSEs. Historical factors, including colonial legacies and religious pluralism, profoundly influence the development and diversity of FBSEs across regions. Political dynamics such as government policies and regulations play a pivotal role in facilitating or constraining the activities of FBSEs.

Social factors such as cultural norms, religious beliefs, and societal values influence FBSEs' legitimacy and acceptance of FBSEs. Finally, economic conditions, including market dynamics and funding opportunities, significantly impact FBSEs' financial sustainability and operational capabilities. Within the organisational domain, the focus turned to the concept of organisational hybridity, highlighting the complex blend of financial, social, and spiritual objectives that characterise FBSEs and the need to develop capacity through organisational learning to respond to the challenges of hybridity. Having considered an analysis of the contextual factors, the gaps that emerged from the discussion include undertaking empirical studies on FBSEs in Sub-Saharan Africa in general, and Ghana in particular. Furthermore, from a policy perspective, the SE ecosystem in Ghana is evolving, and the draft policy has gaps that this study can address.

Drawing insights from various sources, including the global, national, and organisational domains, a conceptual framework is proposed to aid in the exploration of the tensions that exist in the pursuit of social, financial, and spiritual objectives by FBSEs. This framework considers various contextual influences and organisational responses, emphasising the dynamic relationship between external environments and internal organisational dynamics. The proposed framework serves as a useful tool for gaining a nuanced understanding of the challenges faced by FBSEs. In addition, the framework underscores the significance of contextual sensitivity, strategic adaptability, and organisational resilience in navigating the inherent tensions of FBSEs and achieving holistic sustainability. This study addresses the identified research gaps discussed in this chapter including;

- a) inadequate attention in scholarly literature on FBSEs.
- b) limited SE policy in Ghana to address the challenges of hybridity in FBSEs.

- c) equipping practitioners with knowledge to eliminate incongruence and close the gap between rhetoric and actual behaviour at both individual and organisational levels.

In summary, this chapter makes a valuable contribution to the literature by providing a thorough examination of the contextual influences that shape the operational landscapes of FBSEs. The ongoing scholarship and dialogue in this field will be further enhanced by the inclusion of empirical findings from the complex interplay between global trends, national dynamics, and organisational imperatives. In the following chapter, the research design and methodology are explored.

Chapter 5

Methodology

5.1 Introduction

As a practitioner-researcher, my journey towards selecting Action Research (AR) was influenced by my desire to bridge the gap between practical applicability in my work context and the academic rigor for scholarly inquiry. This pursuit was not merely academic; it was necessitated by the pressing need to effectively address the multifaceted goals (social, financial, and spiritual) of a private-community school operated as an FBSE. A detailed account of the organisational context is summarised in Story 2: From FBO to FBSE – Context, Approach, and Tensions. Moreover, action research stands out as an innovative approach, actively engaging participants to promote reflection and gather data within the research process, as highlighted by (Lê & Schmid 2022:308). This method proves particularly valuable 'within complex and changeable settings' (Bennett & Brunner 2022:74). The citation not only supports the chosen methodology but also emphasizes the significance of action research in facilitating collaborative, reflective, and data-generating processes. Somekh and Zeichner contend that action research '...erodes the boundaries between action and knowledge-generation that are uniquely suited to generating and sustaining social transformation' (Somekh & Zeichner 2009:6). This transformative potential aligns with the core of my research ambitions and substantiates my choice of methodology as particularly apt for the objectives of this study. Having briefly outlined the reason for selecting AR, the next step will detail how the study was designed.

In any research project, it is good practice to clearly indicate the basis of claiming to know what we know since there is no single and right way to plan and undertake research (Bryman & Bell 2007; MacIntosh & O’Gorman 2015). Creswell (2014) defined *research design* as a plan for a study, which comprises three important elements: '(a) philosophical

assumptions of inquiry; (b) procedures of inquiry; and (c) specific methods of data collection, analysis, and interpretation'. In alignment with this perspective, the subsequent sections in this chapter will be focused on these three elements with a clear research framework, from inception to completion to achieve the research objectives.

5.2 Philosophical Assumptions of Inquiry

My main research question is an inquiry into how FBSEs can apply OS to respond holistically to the tensions arising from their multiple (social, financial, and spiritual) objectives for sustainable enterprise outcomes. While considering an inquiry into the question, I was confronted with making choices regarding my research approach and strategy. Concerning the nature of my research, I can either assume that the world before me is divisible into quantifiable elements that I can measure and manipulate, or I can challenge the legitimacy of the assumptions upon which such division is based. Alternatively, I can see the social world in which I am interested as fluid, as constructed by individuals in numerous ways that are not amenable to quantification. The goals determined for a research guide how the research is structured, the approach through which evidence is sought, and eventually, what is found (Helskog 2013). This research is an interpretation of how OS influenced the participants' lived experiences and, subsequently, helped address organisational hybridity tensions in an FBSE school context. I applied an interpretive paradigm while using constructivist approaches in a socially constructed world. I addressed my research questions using the action research approach believed to have been developed by Kurt Lewin, who expressed his first ideas in 1944 (Lewin 1946) and, subsequently, through a series of practical experiences (Adelman 1993). There have been numerous iterations of AR stemming from Lewin's original model, resulting in various applications. Debates within the community persist regarding the most suitable ways to apply the principles in different contexts (Dick 2009;

Popplewell & Hayman 2012; Sharp 2016; McGrath & O'Toole 2016). This acknowledgment highlights the researcher's awareness of the ongoing evolution and complexities within the field of action research. Action research approaches have been applied in several situations, including organisational contexts, with successful reported outcomes in relation to the respective research objective (Coghlan & Brannick 2005; Roth et al. 2007; Swinglehurst et al. 2008; Gustavsson & Andersson 2017; Hilli & Melender 2015a; Hilli & Melender 2015b).

Coghlan (2007) contends that practising managers engaging in action research in their own organisations have 'become frequent in the last couple of years' (Coghlan 2007:49). However, as Stringer (2014) noted, 'AR is not a panacea for all ills and does not solve all problems but provides a means for people to understand their situations clearly and to formulate effective solutions to problems they face' (Stringer 2014:8). Among the instances where AR has been used in an organisational context includes the management of change, systems improvement, empower practitioners, organisational action and learning (Herr & Anderson 2005; Coghlan 2007). Given that this research aims to generate knowledge that is both practical for my work context and also grounded in academic rigor, this research can be done using an AR approach because it seeks to improve practice and empower practitioners (Herr & Anderson 2005). This research is trying to address the long-term financial sustainability of FBOs which is a significant risk to them. My adopted definition of action research has relevance because of the context in which it was developed, i.e., for non-profit organisations within an organisational development setting, and its similarity with this research. Action research has been defined as:

'.....a participatory, democratic process concerned with developing practical knowing in pursuit of worthwhile human purposes... It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people and more generally the

I will briefly discuss three key themes from this definition which provide foundational principles that further deepen the philosophical assumptions of inquiry.

5.2.1 Participatory Process

My observation of AR publications demonstrated the importance of working with the research participants and gaining their trust to achieve the intended research objectives.

The involvement of participants in research projects can be addressed through greater inclusion in the project design, data collection, and dissemination (Ramsey 2005; Ozanne & Anderson 2010; van der Meulen 2011; Waddell 2012; Dillon 2014; Kane & Chimwayange 2014; Snoeren et al. 2015; Wang & Bloodworth 2016). For instance, incorporating participatory workshops during the project design phase allows participants to share valuable insights. Collaborative data collection methods, such as interviews or focus groups, involve participants actively in the research process, fostering a sense of ownership. In the dissemination phase, establishing partnerships with participants through co-authorship, joint presentations, or community events ensures that findings are shared in a collaborative and inclusive manner. Implementing feedback loops at key project milestones and offering capacity-building opportunities, such as training sessions, further empower participants to contribute meaningfully throughout the research journey. These examples aim to enhance readers' understanding of the practical implementation of recommendations for participant involvement.

As a practitioner-researcher, I collaborated with my colleagues within an FBO/FBSE to design and plan the action cycles. This collaboration raised issues of positionality and ethical considerations. I acknowledge my multiple positionalities in relation to this research, starting as an insider collaborating with other insiders and transitioning into a different role in the global organisation and resultantly no longer being limited to the

country level. This transition made me an outsider, still collaborating with insiders (Herr & Anderson 2005). The implications of my multiple positionalities bring into focus ethical considerations that have been mitigated internally with the Board of the FBO I work with and externally with the Ethics Committee of OCMS. A detailed discussion of the ethical considerations and approval process is found in Section 5.6.

5.2.2 Positionality

Knowledge generation is a complex phenomenon, and much has been written on the subject. The work of Trullen and Torbert (2016) is instructive, considering my adoption of AR and my positionality as a practitioner-researcher. In considering my position within the context of this research, new ideas were generated that redefined the FBO/FBSE and how people interacted and worked together (Trullen & Torbert 2016). In total, there were four stakeholder meetings involving the leadership of the main FBO/FBSE. An initial stakeholder's meeting outlined the scope of the study and the research objectives. The subsequent sessions reflected on the action cycles and agreed on subsequent actions. The outcomes from the stakeholder meetings informed the planned activities. The feedback from the reflections alluded to new insights gained by participants, which (Jarvis 1999) described as practical knowledge that shapes how work is organised and undertaken. These novel ideas encompassed an improved appreciation of FBSEs and the potential of organisational spirituality, providing a clearer understanding of the transformative impact resulting from my unique perspective and position in this research.

5.2.3 Theory and Practice

The AR approach has been applied in several situations as previously stated, the interface of theory and practice enabled practitioners and researchers to reflect on their practices to improve them. Action research adopts a combination of action and reflection in an iterative cycle, although in practice, it operates in a non-linear process that thrives very much on flexibility to adjust and respond to changing situations. Within the FBO/FBSE,

the study was designed as an organisational learning programme that assures the quality and trustworthiness of the findings from the action cycles (Grant 2007; Bennett & Brunner 2022). The executed interventions are presented and discussed in the planned action cycles in Section 5.3. The reflections from the stakeholder meetings were instrumental in developing practical knowledge about the local context and what was needed to sustain the organisational learning programme to develop institutional capability. The organisational capacity and competence is crucial in holistically managing the tensions in an FBSE (Trullen & Torbert 2016).

5.3 Context and Background

Knowing the context within which the study was designed and undertaken is a critical factor in understanding the inquiry procedures. As such, what follows is a brief background on the how the study was conceived. I currently serve in a senior leadership role of an FBO with a global network of 34 partner organisations in many countries. Prior to that, I was the Executive Director (ED) of one of the partner organisations within the global network in Sub-Saharan Africa from October 2014 to September 2019. One of my key responsibilities as ED was to ensure the financial sustainability of the FBO in a time of dwindling revenues for FBOs in the region. After considerable reflection, consultations, and prayer with the Board and management, the decision was made to pursue opportunities within the SE space. Having previously experimented with income-generating projects that were not successful, the management team was determined to succeed and, more importantly, to know how to use limited resources to develop a sustainable FBSE. That is what brought me to research the complexities and nuances of FBOs operating FBSEs, explore the interface between theory and practice, and seek answers to the peculiar challenge of managing tensions from multiple goals. To gain a

deeper understanding of the context, a more detailed account of the background story is shared in Story 2.

Story 2: From FBO to FBSE – Context, Approach and Tensions

Introduction

XYZ is the premier school set up by FBO 1 in 1993. It is located in a community that, at the time was very deprived, there was no tarred roads to the community and no potable drinking water. The community had a pond that served as a source of drinking water. The local economy was mainly subsistence dominated by peasant farmers and many of them worked in the stone quarry close to the community. Also, a large number of children of school-going age were all in the quarry together with their parents or on their own trying to earn a living. There were limited economic opportunities in the community and illiteracy was also remarkably high. There was a mission school which did not have teachers and infrastructure and the children had to carry their own tables and chairs to school every morning. XYZ started as an intervention to the then prevailing situation at the time with 73 pupils at the kindergarten level. The purpose for setting up the school was to provide free holistic education to the many deprived children in the community and its environs as well as to win the community for Christ. XYZ is a single-stream school with an enrolment of 453 pupils, 34 staff made up of 28 teaching and 6 non-teaching positions (as of April 2021).

Twenty-six years on, the local economy has changed into a vibrant commercial environment. Also, the demography has changed and the community has become peri-urban with many middle-income families moving from the city to live in the community. Real estate developers and individuals have constructed houses in the community and in other surrounding communities, a university has been established in the community and another university in the neighbouring community. At the end of 2015, FBO 1 discovered in a survey it conducted that the changing demographic profile of the community demand quality education for their children and were willing to financially support the education of their wards. The study pointed to a significant market size of about 900,000 residents in the municipality. The advent of private schools with modern facilities in the community and its environs have become a challenge to the school with a not too impressive infrastructure. It became clear that with the improvement in the local economy and changes in the demographic profile, XYZ needs to reinvent itself to remain relevant and to achieve its purpose.

The Birth of the FBSE

Management of FBO 1 identified XYZ as one of the avenues for a social enterprise initiative. An investment in education has been proven to be a worthwhile investment with potential for positive net returns. The business plan of XYZ indicated that it will begin to generate positive cash flows within two years if it is provided the requisite capital injection, all things being equal. In August 2016, the FBO 1 Board approved the establishment of FBO 2 as a social enterprise wholly owned by FBO 1 but focusing solely on managing investments in education. As part of fulfilling the objectives of an FBSE, FBO 2 needed to be socially, spiritually, and financially sustainable and relevant. The vision was aimed at providing holistic education for children with Christian values permeating all school activities. Another objective of incorporating FBO 2 is so that it can be in line with the strategic direction of creating a financially sustainable school and also capable of financially supporting FBO 1 as an institution in the future. A gap in the Ghanaian educational landscape provided an opportunity to develop a niche in the market.

In Ghana, religious freedom based on Article 21 of the 1992 Constitution of Ghana is allowed at first and second cycle schools. This means everybody has the right to practice any religion of his or her choice and to manifest such practice. It has led to a situation of ‘no religion’ in most schools except for a few schools owned by religious bodies, private organisations, and individuals. According to the Education Sector Performance Report (ESPR 2015) of Ghana, at the kindergarten level 66%, at Primary 68% and at the Junior High School level 68% of schools in Ghana are public schools, this implies that many schools in Ghana are ‘no religion’ schools. The only religious subject taught at the basic level is ‘Religious and Moral Education’ (RME); this subject is a collection of topics on Christianity, Islam, and traditional religion. The subject is only treated as an academic exercise and does not lead to discipleship. Teaching and learning in

the schools are not based on biblical applications. God is not revealed as the creator and Christian values are not taught in classrooms. All subject areas need to be taught from that faith-based perspective, in this way children will grow in faith and live for God. The school curriculum does not have a foundation based on biblical application and the teacher has also not been trained to use biblical applications in teaching.

Shaping the Heart, Mind and Hands

It is to close the gap, create a niche in the market, and become a thought leader for Christ-Centred Education (CCE) that FBO 1 adopted a policy in pursuit of that. The CCE concept involves introducing the students to God's story so the students would appreciate that all that they do in life including their education, family life and careers are part of God's story which is about the creation, fall, redemption and restoration. The concept is anchored on biblical through lines (these are themes which arise from God's story) such as **Creation Enjoying, Earth-Keeping, God Worshipping, Beauty Creating, Image Reflecting, Order Discovering, Servant Worker, Justice Seeking, Community Building, and Idolatry Discerning**. These through lines help to embed a Christian worldview into every unit of the subject taught in class. A Christ-Centred curriculum identifies the God story in each topic as well as the competing stories and reinforces the God Story using the through lines in the topic. Through CCE, God is not limited to only morning prayer and worship but revealed through the lessons that take place both in the classroom and on the field.

And So, What?

The next steps, among others, are to build capacity in retraining teachers, develop a CCE-based curriculum by adapting the national curriculum for basic education, refurbishing, and expanding school infrastructure. An important goal of FBO 2 is to promote financial and organisational sustainability. These have partly informed the planned action cycles of understanding OS, applying OS, and sustaining OS in the context of a FBSE. My motivation for this research is to document the experiences and the learning for FBO 1 and FBO 2 for the benefit of other FBSEs.

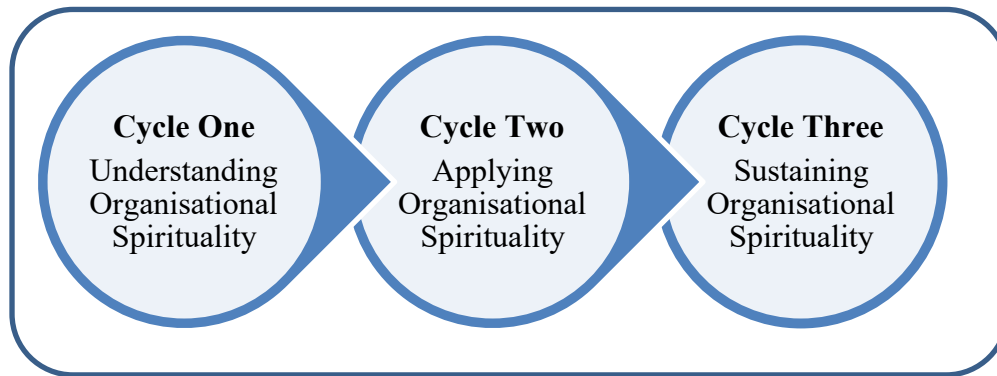
Source: Author (2022)

The context described in Story 2 and the gap in the literature on SEs as hybrids shaped the focus of the research and the question(s) for this inquiry. As already alluded, an AR approach was best suited in answering the research questions and thereby achieving the research aims.

In this research, I used cycles of inquiry which is central to AR methodologies. Action research, originally developed by Kurt Lewin in the mid-1940s (Leitch & Day 2000; Zeichner & Noffke 2001), involves planning action, taking action, and evaluating action, which is repeated throughout the research process. Even though the method is illustrated in a cycle and undertaken iteratively, the actions planned and executed, the evaluation thereof, and the knowledge generated is written linearly (Poppellwell & Hayman 2012; McNiff 2013; Dick & Greenwood 2015). This research was planned in three cycles in

response to the research questions aimed at developing an understanding of OS. Additionally, the types, nature, and context of hybridity, and how OS can be applied to address the tension(s) arising from the multiplicity of objectives of FBSEs. The ACs are presented in Figure 5a.

Figure 5a: Planned and Executed Action Cycles (AC)



Source: Author (2022)

For the respective ACs, the aim was to gain insights into the participant’s understanding of OS, applying the understanding of OS gained to address the tensions of hybridity in an FBSE in meeting its financial, social, and spiritual objectives and to ascertain how to sustain OS in an FBSE context. To ensure the research objectives were achieved, the research questions were mapped to the planned ACs to ensure the interventions were targeted and executed.

Table 5.1: Mapping of Research Questions to Planned Action Cycles

Research Questions	Planned Action Cycles
a. How is OS understood and expressed in FBSEs?	Cycle One: Understanding OS in an FBSE context?
b. How can FBSEs apply their OS to address the tensions from multiple goals?	Cycle Two: Applying OS in an FBSE context?
c. How can FBSEs sustain OS to promote holistic, sustainable enterprise outcomes?	Cycle Three: Sustaining OS in an FBSE context?

Source: Author (2022)

According to the established circle of steps in an AR inquiry (Thomas 2013), the problem is defined, after which the problem is carefully examined and information gathered. The intended action(s) are planned, executed and thereafter reflected upon, and the lessons learned noted. I followed this process in all ACs. The steps followed and actions taken are discussed in the subsequent chapters for each AC and research question.

5.4 Methods of Data Collection, Analysis and Interpretation

Having planned and executed actions, summarised in Table 5.1, it is pertinent to consider how the data was collected and analysed. Standardised methods for data collection and analysis provided the basis for credible research. Data were collected from document reviews, individual and group interviews (Dick 2009) over five years from 2017 to 2021. All the interviews were conducted in English, the official working language of the FBOs/FBSEs. The interviews were conducted using a guide developed per the conceptual framework. The interviews were recorded and transcribed. The audio files and transcripts have been stored electronically on the researcher's personal computer with password protection. The transcripts were coded using a two-level coding protocol. For the first-level analysis, structural coding was adopted to map the data to the research questions. After this, in the second-level analysis, the data was analysed thematically and explored for the emerging themes (Saldaña 2009; Onwuegbuzie et al. 2016). The two-level coding structure was electronically completed using a computer-assisted qualitative data analysis software, NVivo 12 (Bryman & Bell 2007). Data analysis is discussed extensively in Section 5.5.

5.4.1 Sampling and Sample Size

The sample size was determined based on the consultations with my supervisory team, the scope of the study, and the time available to start and complete the research. The study

involved 40 participants (refer to Appendix Two). As an AR project, the planned interventions were executed and monitored in FBO 1 and 2. The other participating FBOs provided a critical reference group (McNiff 2014) to gain a broader perspective of how OS was understood and conceptualised. Being an AR inquiry meant that as a practitioner-researcher, I needed to collaborate with the participants to design the interventions that were executed to enable achievement of the research objectives. The main criteria were:

- a. The legal framework (which may be registered as a non-governmental organisation).
- b. The purpose of the entity, areas of operation, and the size of its staff.
- c. The location of the FBO is either in rural or non-rural locations.
- d. The FBOs targeted for the research should have had a current social enterprise and / or been previously involved with an SE. Furthermore, organisations that did not currently have but were in the process of starting or considering an investment in a social enterprise were considered.

The participants involved in the study were selected based on their scope of responsibility, knowledge of the research topic, and most importantly, willingness to be mindful of gender participation. The FBOs included in the sample were selected with similar characteristics in terms of their mission focus, organisational purpose, a small to medium-sized FBO with a focus on Christian evangelistic ministry, and employees of up to 100. All the FBOs should have explored ways of diversifying their revenue streams through earned income from social enterprise initiatives. Table 5.2 provides an overview of the FBOs that participated in this research.

In selecting the critical reference group, I approached a total of eight FBOs who met the criteria and belonged to the Ghana Evangelical Mission Association (GEMA), an umbrella organisation of Christian NGOs in Ghana and the global network of

International Needs. Two of the eight declined participation because they did not consider their revenue generation initiatives as a social enterprise. Therefore, six partner FBOs served as the critical reference group, and the two target FBOs constituted the sample's total population.

Table 5.2 Overview of Participating FBOs / FBSEs

FBOs / FBSEs	Ministry/Business Description
FBO 1	Holistic mission expressed in five ministry areas
FBO 2	Faith-Based Social Enterprise of FBO 1
FBO 3	Medical Evangelism and Financial Services Social Enterprise
FBO 4	Church ministry with active SE in education and agriculture
FBO 5	Holistic mission through evangelism, community development, and education.
FBO 6	Education, environment, and social enterprises
FBO 7	Christian ministry with SE shops and outlets
FBO 8	Christian ministry, community development, education

Source: Author (2022)

5.4.2 Pre-Testing of Study Tools

To ensure that the interviews were easily understood by participants, the tools were pre-tested in four participating FBOs, involving twelve participants. This process helped to modify the instruments where necessary prior to the start of the planned action cycles. The progression of questions, amount of clarification needed and time needed to complete the interview were evaluated and found to be satisfactory. For instance, the progression of the questions was altered to ensure a logical flow of OS practice awareness, integration, promotion, and expression of OS. However not all participants answered the questions in the order they were presented.

5.4.3 Document Reviews

Through the three ACs, reports and official documents were reviewed as part of the data-collection process. Among the reports and documents reviewed were annual operational reports, strategic plans, audited financial statements, constitution, regulations and incorporation documents, organisational policies, baseline, impact assessment, and performance evaluation reports, minutes of meetings, and activity reports from training workshops. My objective for the document reviews was to determine the legitimacy of the actions and decisions taken by the leadership of the FBOs/FBSEs and to corroborate experiences gathered from the interviews. A summary of the data obtained from the document reviews can be found in Table 5.3.

Table 5.3: Summary of Data Obtained from Document Reviews

Document Description	Data Obtained
Strategic Plans, Operational Reports	Record of documented strategic direction in response to the threat of financial sustainability, planned, executed, tracked, and monitored strategies, challenges encountered, and lessons learnt.
Audited Financial Statements	Record of financial flows of FBSE to verify the sources of revenue and whether the financial objective is being met.
Board Meeting Minutes	Record of authorisations and approval of decisions relating to the incorporation of the FBSE, clarity on organisational purpose and values, the role of leadership in shaping OS, pursuing SE initiatives.
Training, Activity, and Performance Evaluation Reports	Evidence of OS conceptualised, implemented, and evaluated.
Organisational Policy Manual	Evidence of organisational policies integrated, promoted, and expressed at the workplace in support of OS as well as the space for individual expression of spirituality.
Incorporation Documents, Regulation and Constitution	Evidence of the legal status of the entity, its espoused values, stated purpose, missional identity, leadership, accountability, and governance processes. In addition, it is important to ascertain compliance with regulatory requirements.

Source: Author (2022)

5.4.4 Semi-Structured Interviews

According to Sahoo (2022), interviews are acceptable ways of gathering data using an action research approach. To facilitate a guided interaction with participants, I prepared

an interview guide (refer to Appendix 3) for all ACs. The interview guide included questions for all categories of participants and was designed to achieve the research objective. The questions I asked were based on a semi-structured interview containing a range of sub-questions. The choice of questions was dependent on the participants I interviewed; follow-up questions were asked when clarification was necessary. Participants for the interviews were purposefully selected based on availability, experience, and personal knowledge of the area of focus for the research, willingness, and ability to articulate views. To ensure the reliability of interview data, all interviews were recorded and transcribed. A total of 40 participants, made up of 22 individual interviews, and 18 participants in group interviews were sampled. The total included Board Members, CEOs, senior management members, and non-management members of the participating FBOs/FBSEs. Since the participants were purposively selected, the objective was not to have an equal number for each participating FBO/FBSE.

5.4.4.1 Group Interviews

There were three group interviews (n=2 in AC1, n=1 in AC 2) involving a total of 18 participants. For effectiveness, each group was made up of six participants. The group interviews explored the objectives of the research via discussion among non-management staff to gain insights from an operational perspective. The group interviews also provided an avenue to corroborate facts obtained during the individual interviews. The participants were purposively selected to ensure fair representation from all units and departments within FBO 1, apart from senior management. In addition to the three group interviews, there were sessions for reflections with participants in the respective ACs. The interview guide referenced in the Appendix informed my interactions with the participants.

5.4.4.2 Individual Interviews

A total of 22 individual interviews were conducted, comprising participants from eight FBOs. The interviews were conducted via Zoom video conferencing and in-person, which depended on restrictions related to the COVID-19 pandemic. The interviews from the pilot study were subsequently included in the interviews undertaken in AC1. All interviews were conducted at scheduled times and in locations proposed by the participants, except for the interviews conducted during the COVID-19 pandemic. Due to the pandemic, there were restrictions on the movement of people and in-person meetings, which meant that the only available option was to conduct the interviews through an online public video conferencing platform (Singh & Awasthi 2020; Mobo 2021; Nadire & Daniel 2021). On average, interviews lasted approximately 90 minutes; see Appendix 2 for a schedule of individual interviews. Participants were informed that the sessions would be recorded, that their contributions would be confidential and identities would not be disclosed. Informed consent was obtained from all participants. In addition, all participants were informed that participation in the study was voluntary and that they may withdraw at any time without any problem; participants were not coerced into participating in the study. A copy of the guide for the individual and group interviews is included in Appendix 1, and the schedule of the participants interviewed is included in Appendix 2.

5.5 Data Analysis and Interpretation

The transcripts were coded using a two-level coding protocol, and the data analysed thematically, exploring the emerging themes (Saldaña 2009; Onwuegbuzie et al. 2016). This structured approach emphasises a scholarly basis for the method. Saldaña (2009) discussed comprehensive options for coding data from a qualitative inquiry. My choice

of data analysis method was based on considering of the general criteria for coding decisions by Elick (2002), as cited in Saldaña (2009), among which are its appropriateness for addressing the research questions and its alignment with my epistemological position. As already indicated, I adopted a two-level coding strategy. Among the array of options, I settled on structural coding and thematic analysis as the first and second-level coding order, respectively. These two were considered suitable pairs for analysing qualitative data involving a study with multiple participants and the use of semi-structured data gathering instruments (Saldaña 2009). In addition, the choice of the data analysis methods was also influenced by the nature of the study–action research with two principal stakeholders, the academic and organisational communities, and the need to share the findings with audiences in both communities. The methods selected provided an opportunity to report with clarity, linking the research aims and questions to the action cycles and how the data gathered was analysed.

5.5.1 Structural Coding

Structural coding is defined as a question-based code that acts as a labelling and indexing tool. It relates to a specific research question used to frame the interview. Therefore, the researcher’s questions, probes, and follow-ups, together with the participants’ responses, are included in the coded portions of the data (Saldaña 2009:67). Based on this understanding, the structural codes developed from the planned ACs are summarised below in Table 5.6.

Table 5.4: Structural Code for Data Analysis and Interpretation

Research Question 1	How is organisational spirituality understood and expressed in FBSEs?
Structural Code 1.1	Awareness of organisational spirituality
Structural Code 1.2	Integration of organisational spirituality
Structural Code 1.3	Promotion of organisational spirituality
Structural Code 1.4	Expression of organisational spirituality
Research Question 2	How can FBSEs apply their organisational spirituality to address the tensions in their social, financial, and spiritual objectives?
Structural Code 2.1	Conceptualising Christ-Centred Education
Structural Code 2.2	Practicing Christ-Centred Education
Structural Code 2.3	Monitoring Christ-Centred Education Practice

Research Question 3	How can FBSEs sustain organisational spirituality to promote holistic, sustainable enterprise outcomes?
Structural Code 3.1	Reflections from Implementation
Structural Code 3.2	Learning and Adaptation

Source: Author (2022)

As Saldaña (2009) noted, structural codes are '*generally foundation work for further detailed coding*' (pg. 66), and some of the recommended ways to further analyse structural codes include thematic analysis. The initial coded segments allow a thorough analysis within and across topics. The next section briefly discusses thematic analysis and how it was applied in this study.

5.5.2 Thematic Analysis

The term thematic analysis has different meanings and is considered an umbrella term that evolved from content analysis. Since the early 1990s, it has been recognised as a method in its own right (Saldaña 2009; Clarke & Braun 2014). Thematic analysis is a method for identifying, analysing, and reporting patterns of themes within data (Clarke & Braun 2014). In understanding what the different themes represent, it is important to note that they can sometimes be described as outputs or inputs. For some, thematic analysis is an analytic input often reflected as data collection questions that end up as domain summaries. When they are seen as outputs, they come after coding, and this is more of a storybook idea of a theme. Themes can be directly observable at the surface level or discovered from an underlying phenomenon (Saldaña 2009).

According to the seminal work of Clarke & Braun (2014), there are three main schools of thought with respect to thematic analysis that share an underlying philosophy, common characteristics, and a broad approach to procedure. They identified code reliability, reflexive thematic analysis, and code book. The distinctions and similarities are summarised in Table 5.5:

Table 5.5: Types of Thematic Analysis

Type	Description
Coding reliability	is partially qualitative, and the underlying logic is positivist, ensuring reliable and accurate coding. The themes are developed before exploring the data.
Reflexive thematic analysis	is a qualitative process which is very fluid and not fixed. It is an open process to reflect how the researcher is engaging and interpreting the data. It is not about accuracy and reliability. It is about immersion into the data. It has an explicit social justice orientation with the researcher at the centre stage.
Codebook	the underlying philosophy is qualitative; however, it sits somewhere between code reliability and reflexive thematic analysis. It has advantages for applied researchers and has some flexibility that is missing in code reliability. Themes tend to be determined before analysing the data but can change and can be developed further through the coding process.

Source: Clarke & Braun 2014

I adopted the codebook approach for the second stage of the analysis because it aligns with the structural coding adopted at the initial stage and better fits with the nature of the research in an organisational context. The codebook, as a form of thematic analysis, has been described variously, and for the purpose of this research, I identify with the work of (King 2017), who is a key proponent and has published extensively on this approach, which he describes as template analysis. In continuing the analysis in the second stage, I arranged to have all the audio files transcribed through research assistants, and two transcripts in each action cycle were coded to the previously determined structural codes (what Nigel King refers to as template). Where a piece of text does not fit suitably in an existing code, I made changes to the initial code to accommodate the emerging ideas from the data, which led to generating themes.

To ensure that the analysis was not distorted by my own predeterminations and expectations, samples of coded data were validated with the monitoring, evaluation, and learning unit of FBO 1 before the template was finalised. The process was further enhanced with the definition of the codes, categories, and themes generated. This process is discussed in Chapters 6, 7, and 8 in the presentation of the findings from ACs 1, 2, and

3, respectively. Once the process was reviewed and completed, the final template was applied to all the transcripts and that helped me interpret and present the findings discussed in the next three chapters.

5.6 Ethical Considerations

As a practitioner-researcher undertaking participatory action research (Vitell et al. 2016) in an academic context, I acknowledge full responsibility for all study aspects (Zeichner & Noffke 2001; Drake & Heath 2011). However, being aware of my previous and current roles, which held executive power and influence, there was potential for participants to provide responses to meet my expectations, or there was the possibility of exercising undue influence due to executive power. I mitigated the risk through collaborative research partners - the Monitoring, Evaluation, and Learning Unit of the FBO as the research involved more than minimal risk (defined by 'Research Ethics at OCMS'), specifically, individuals in a dependent or unequal relationship.

Among the mitigation measures adopted for the research was obtaining clearance and approval from two levels – externally from the Ethics Committee of OCMS and internally from the Board of the FBO (Zeichner & Noffke 2001; LeVeness & Primeaux 2004; Drake & Heath 2011; Levin 2012). As per the engagement contract as ED, I was accountable to the Board and responsible for the staff under my management and direction. The involvement of the Board and senior management team with respective accountabilities moderated any perceived misuse of executive power (Cassell & Symon 2004; Symon & Cassell 2012; Cassell et al. 2021). The senior management team and staff have access to a corporate intranet system enabled with a whistleblower reporting feature to report breaches and possible abuse of executive power directly to the Board Chair (see Appendix 1 for a screenshot). In addition, the participant information sheet in Appendix 2 provided

contact details of the supervisory team so that participants could contact them directly if they had any concerns. The perceived risk was sufficiently managed to protect the research participants from possible harm.

Informed consent was obtained from all participants who, after reading the participant information sheet, asked questions, and when satisfied, signed the consent form. Participants were informed about the study's purpose, procedures, and benefits. The participants did not include anyone who could not read or write, so there was no need for the consent form to be read and explained to them in the presence of an independent witness. Only participants who agreed to be part of the study were recruited (Nielsen 2016; Enderle 2014). Data collected for the study has been kept confidential and is used solely for this study. The digital and hard copy versions of the data have been securely stored and are only accessible to the researcher and, upon demand, to the supervisory team and examining Board. Participants were informed that participation in the study was voluntary and that they could withdraw from the study at any time without any consequences. Participants were not coerced to take part in the study.

5.7 Quality and Trustworthiness

Jarvis (1999) contends that action research has 'two different emphases: action (practice orientation) and research (research orientation)' (Jarvis 1999:90). Since the process is largely collaborative and not individualistic and because it involves a series of actions, evaluations, and reflections, it was essential to establish integrity throughout the process. The integrity of the action researcher must be guided by 'ethical, moral and professional principles' (Levin 2012:140) that are integral to the research. A cardinal point in ensuring the trustworthiness of findings from research is that the researcher's interpretation of data is credible to those who provided the data and to the wider community of academics and

practitioners. I adopted the holistic quality and reliability criteria established by Herr & Anderson (2005), who argued that their criteria enhanced the definition of rigour and consolidated the principles of action research (see Table 5.6).

Table 5.6: Reliability and Validity Criteria

Criteria	Description of Criteria
Outcome Validity	The achievement of action-oriented outcomes;
Process Validity	The generation of new knowledge through sound and appropriate methodology;
Democratic Validity	Results that are relevant to the local context;
Catalytic Validity	The education of both the researcher and participants;
Dialogic Validity	The generation of new knowledge.

Source: Herr and Anderson (2005:55)

5.7.1 Outcome Validity

Action research is considered an approach to qualitative research in the social sciences. It is a collaborative process by which new knowledge about a particular situation is discovered through the active engagement of participants, working towards a solution or learning promoted within an organisational context. ‘It is about research in action rather than action itself’ (Hilli & Melender 2015:471). The research aims were achieved following an accepted approach to undertaking action research through action cycles, using a standardised data collection, analysis and interpretation process.

5.7.2 Process Validity

It is important that the researcher be transparent with their data in order to support the findings and conclusions reached in the research (Dillon 2014; Ripamonti et al. 2016). The findings from this study were informed by a sound and appropriate research approach, AR, with an established record of acceptance as a significant form of research. The procedure for engaging the participants was also assessed and approved by the Ethics Review Committee of OCMS, which determined that this study applied the appropriate criteria for this kind of research. The data collection and analysis methods adopted and described in this chapter are aligned to the philosophical position of the interpretive

paradigm. The reliability was enhanced through the rigorous application of standardised methods and approaches for the execution of the research, data collection and analysis (informed consent, participant information sheet, stakeholder engagement) and communication of research-based findings.

5.7.3 Democratic Validity

Levin (2012) asserts that ‘being able to combine empathic involvement, engagement, local problem solving, and critical analytical capacity could create a social science that would balance rigour with relevance’ (pg.136). The study was designed to respond to organisational development issues. The ACs were planned with the FBO/FBSE 1 and 2 participants. The organisation adopted the research as a learning initiative, hence the adoption of an action research approach (International Needs Ghana 2014). The personal experiences of non-experts may be crucial for developing new or improved knowledge (Greenhalgh et al. 2005; Langdon & Larweh 2015; Gustavsson & Andersson 2017). The findings from the inquiry are, therefore, very relevant.

5.7.4 Catalytic Validity

Scholars who have contributed to the debate on action research unanimously agree that, in order to maintain academic integrity, it is important for the researcher to be able to multitask. That means that the researcher should be deeply involved in the field engagement and, at the same time, be able to step out and critically reflect on the entire process in order to communicate, in a reasoned scientific manner, the new knowledge generated (McGrath & O’Toole 2016; McManners 2016). The reflections by participants and the practitioner-researcher pointed to a well-informed and empowered team through the interactions in the action cycles. The detailed accounts of the reflections are found in Chapters 6 and 8.

5.7.5 Dialogic Validity

‘Action research is by nature holistic and therefore it cannot easily be used to study a phenomenon independent of the various layers of social context within which it is situated’ (Herr & Anderson 2005:65). In terms of originality and value, the study contributed empirically to (a) the literature on documented responses to managing hybridity in SEs/FBSEs, (b) using an action research approach to investigate how OS helped manage the tensions the topic and (c) the growing literature on FBSEs and OS in an African context.

5.8 Reflections of a Practitioner/Researcher

5.8.1 Topic and Research Questions

The initial research topic and questions went through a series of iterations until its current and final form. This process was the result of reflection arising from interactions with secondary sources, the participating FBOs, my supervisory team, and the scholarly community at OCMS. The research moved from a broad focus to a narrow one that is realistic and achievable. Overall, the process engaged through the completion of the planned action cycles sharpened my research skills as a practitioner-researcher.

5.8.2 Research Design

The initial design focused on engaging with Board members, the management team, and non-management staff to explore the topic from the perspective of governance and operations. However, during the pilot study, I discovered upon further reflection that it seemed more realistic to focus on leadership, a key component of OS. This discovery required a redesign of the research, and as Grant (Grant 2007:266) posits, ‘the strength of action research is in its elastic quality able to be adapted, changed and redesigned as the

research proceeds'. After my second seminar presentation and further interaction with my supervisory team, I decided to proceed with the focus group discussion. However, I limited this only to FBO 1 since this is an action research inquiry seeking to improve practice within FBO 1.

5.8.3 Data Collection – Primary Sources

Given the research design, the main data collection tools were interviews (individual and group) and document reviews, used in all ACs. My discovery as a practitioner-researcher was revealing, and every interview was different. The exact wording of the questions was different since the responses sometimes required follow-up questions to clarify submissions earlier made by the participants. The important point, though, was to guide the conversation to cover all aspects of the interview guide. As a researcher, I got better at asking questions as the interviews progressed. I did not ask some questions because the respondent had answered them earlier. The lessons learned from the pilot study informed how I approached the subsequent interviews, and the document reviews were helpful. Overall, the data collection tools served me well and were best suited for engaging with my primary sources.

5.8.4 Data Analysis

I developed my research skills in data analysis by extensively reading books and journal articles on the topic, attending two research workshops, participating in seminars related to research methods, and watching recorded lectures on video resources . After reading the coding manual for qualitative research by Saldana (2009), I discovered structural coding as a 'labelling and indexing device allowed quick access to relevant data from a larger data set (Saldana 2009:67), and this, I found, aligned better with my thinking about how to approach data analysis. Subsequently, I adopted thematic analysis, which helped

me generate themes that informed the presentation of my findings. I also developed a working knowledge of NVivo 11 and later upgraded to NVivo 12 for qualitative data analysis. The skills in navigating NVivo 12 helped with the data analysis and my experience of renaming, consolidating, and introducing new codes after re-reading several of the transcripts. This iterative process was consistent with my reading of the literature on research methodology.

5.8.5 Theoretical Framework

The decision about which theoretical framework to adopt was an interesting experience. A very helpful guidance was found in the recommendations from most journals ‘for further reading section’. I also noticed that much of the research on organisational studies consistently used institutional theory. I began reading up on it, and as a result, I found numerous ways that institutional theory can be applied and its various strands, one of which is the Normative Business Model (NBM). I decided to adopt the Normative Business Model (NBM) found within the sub-literature on organisational institutionalism of institutional theory as the theoretical framework. I found NBM to be a good fit for this research for several reasons. Among the factors considered was the recognition of how values become normalised into the essence of the organisation as well as the authenticity of a socially constructed world. Moreover, NBM provided a helpful framework that I found useful for embedding OS in an FBSE context. Another important consideration was its applicability to the ‘full sweep of constituted organisations covering charitable foundations, social enterprises trusts, or companies limited by guarantee’ (p. 56). The factors enumerated provided the best fit for the nature of the research and the type of organisation involved. A discussion of how the theoretical framework was applied is presented in Chapters 6, 7, 8 and 9.

5.8.6 Limitations

This action research study was successfully undertaken and completed, however there were limitations at various stages during the research process. This section discusses the methodological limitations and mitigation measures, which cover (a) power dynamics and stakeholder engagement, (b) contextual challenges, and (c) the change in professional and family circumstances, (d) research approach and (e) scope limitation.

(a) Power Dynamics and Stakeholder Engagement

There are various stakeholders with divergent interests, priorities, and levels of influence, which can complicate the research process and potentially bias the findings. In this study, there were many stakeholders whose support and commitment are critical to a sustainable FBSE. Notable stakeholders include the board, management, FBO 1 and 2 staff, the learners and their parents, the community that donated land for the school, and the government as regulator. The transition from FBO to FBSE witnessed cautious optimism from the board and management; there was uncertainty and inertia from the staff. The challenges required considerable time to manage and overcome. Additionally, there was suspicion from the community and parents resisted the increased school fees, resulting in reduced enrolment, which translated to lower revenue. Moreover, the power differentials between the researcher and the participants, though critical, were mitigated due to the change in positionality and informed consent obtained prior to conducting the interviews.

(b) Contextual Challenges

As previously stated, the transition from FBO to FBSE presented enormous challenges, which added layers of complexity to the tensions associated with organisational hybridity. Besides the resistance to change and the suspicions, a change by the government resulted in a change in the school curriculum after investing in training staff on the old curriculum.

The change resulted in a phased approach to the implementation due to inherent and systemic challenges with the procurement of textbooks based on the new curriculum. Additionally, there are systemic challenges and institutional barriers that impeded the smooth rollout of the intervention as described in Chapter 7. Though the time and financial resources invested in the training were lost, the phased approach to the implementation is consistent with change management principles.

(c) Change in Professional and Family Circumstances

My role as Executive Director changed mid-way through the research, even though I continued to work in the same organisation, although with a different focus. I assumed the General Secretary role which meant my primary responsibility was no longer country-specific. I was responsible for the global operations of my organisation, with footprints in over 30 countries around the world. The change of role slightly changed my positionality since I was not directly in charge of the daily operations of the FBO1. There was minimal impact since the research was approved by the board as an organisational learning process. This approval by the Board was to develop organisational capacity transitioning from an FBO to an FBSE. In consultation with my supervisory team, I decided to proceed with the research. The new executive director and the management have since been very supportive and willing to incorporate the findings in the FBSE.

After the change of role and 48 months into the research, my mother passed on, and as the eldest child, I assumed greater family responsibilities. The change in my professional and family circumstances resulted in taking time off to cope with the changes and adjustments needed to remain focused. Though adjusting particularly with the family loss, I am stable and committed to completing this research based on the original design in order to disseminate the findings to improve management practices in FBSEs.

(d) Research Approach

Action research is location-specific and has limitations regarding the universal applicability of its findings. The consequence of these limitations is that the findings are limited to Ghana, however, the lessons can be explored in other similar contexts in Africa and other emerging economies. The study may also be limited by the research approach, the sample size selected, and the location within Accra (one out of 16 politically determined boundaries for local governance and entrepreneurial development in Ghana). Therefore, I do not claim the general applicability of my findings.

(e) Scope Limitation

The debate on organisational hybridity highlights six interesting and inter-related dimensions worth exploring: nature, types, contexts, drivers, impact, and response. This study focuses on the response to organisational hybridity. For instance, what could be the outcome of investigating the drivers of and responses to organisational hybridity? The outcome may challenge or confirm the findings of this study and expand the scope of applicability in implementing the findings.

5.9 Conclusion

The research topic under inquiry is to investigate how Faith-Based Social Enterprises (FBSEs) addressed the tensions of organisational hybridity using their organisational spirituality to promote holistic and sustainable enterprise outcomes.

5.9.1 Justification and Research Gap

The justification for this study stems from geographical conceptual and theoretical gaps in the literature. Despite extensive research on SEs in developed regions, there is

inadequate coverage of this subject in the literature in relation to developing countries. Scholars highlighted the need for further examination of institutional frameworks and contexts that support SE models and hybrid organisations in lower and middle-income countries, as there is limited reliable data on this topic in emerging economies. Moreover, investigating the potential of OS to address tensions with organisational hybridity in FBSEs in a resource-constrained context such as Ghana is under-researched. The research gaps from the literature reviews presented in Chapters 2 and 3 and the contextual analysis presented in Chapter 4 are summarised in Table 5.7.

Table 5.7 Research Gaps from Literature Review

Reference	Research Gaps Identified
Zainon et al (2014); Tan and Yoo (2015); Khieng & Dahles, (2015a); Maier et al., (2016); Hailey & Salway, 2016; Calvo and Morales (2016); Claeys (2016); Starnawska and Brzozowska (2018); Lusiani et al. (2019)	(a) there is a dearth of reliable data on SEs; (b) the institutional frameworks and contexts that support the SE model and the growth of hybrid organisations in lower- and middle-income countries (c) the current discussion around non-profit organisations (NPOs) and SEs occurs with examples from Western countries (d) the SE concept in organisational contexts where the SE phenomenon is not common (e) the experiences of institutional social entrepreneurship in NPOs
Lusiani et al. (2019); Doherty et al. (2014, 2020)	The literature on documented responses to organisational hybridity in SEs focuses on emphasising the social and commercial goals. This focus highlights a gap worth investigating for FBSEs in addressing and managing organisational hybridity in terms of a social goal, a financial sustainability objective, and a spiritual mandate.
Darko and Koranteng (2015); Social Enterprise Ghana (2021);	(a) the conceptualisation of SE in the Ghana SE Policy is limited in scope and understanding. (b) did not capture the work and role of FBSEs and, therefore, the omission of faith, an important element for FBSEs; (c) the conceptualisation indirectly suggests a way to address tensions in SEs as hybrid organisations by first addressing social impacts before achieving profits. However, the definition is inadequate and reflects a gap in the literature, given the understanding of the SE concept and the complexities associated with FBSEs.
Nalyanya et al. (2015); Oham (2015); Borquist (2022)	(a) faith-based SEs are under-studied and under-researched; (b) limited empirical research on the connection between spirituality as a critical factor in promoting strong links to legitimacy and other resources to spur social entrepreneurship; (c) further research on how religious faith functions as a meta-logic and cognitive frame that helps SEs manage tensions between social and commercial logics.
Rocha and Pinheiro (2021)	a call for further research on OS at the organisational level to establish the interconnection and complementarity with other themes

Author (2022)

5.9.2 Research Objectives and Questions

Consequently, the main aim of this action research inquiry is to investigate how FBSEs in Ghana apply their OS in responding to the tensions of organisational hybridity to

promote holistic and sustainable enterprise outcomes. Having established the research aim, objectives and questions, the next step was to determine the best approach to answering the RQs and the theoretical lens to situate the findings and contributions to knowledge. This next step is critical if the findings and contributions would be considered credible and trustworthy. The methodology was discussed in this chapter; however, the theoretical lens is the context of the research approach and is the focus of the next section.

5.9.3 The Normative Business Model in the Context of Action Research

The normative business model (NBM) describes how an organisation embeds its values and norms into its activities, processes, and relationships. It goes beyond the economic and strategic aspects of a business model and focuses on the social dimensions of value creation and capture (Athanasopoulou & De Reuver 2020). The NBM is anchored on four inter-related tenets that interact to deliver the intended benefits in the application of the model and is a tool that can help action researchers to explore and evaluate how an organisation creates value for itself and the society at large (Athanasopoulou & De Reuver 2020). Incorporating a suitable business model in an entity is an iterative process involving various stages. Similarly, action research is an iterative process that involves identifying and defining an issue for investigation, exploring a solution, implementing the solution, evaluating the solution, and improving practice based on the findings from the evaluation (McNiff 2016). The similarity in approach between NBM and action research makes the theoretical framework and research approach most appropriate for this study (Randles & Laasch 2016; Athanasopoulou & De Reuver 2020).

In the context of this action research, the NBM offered a useful framework for exploring and evaluating how the values got normalised in organisational design, identity, and purpose. Furthermore, the NBM helped identify the tensions in (de)institutionalisation

and deep institutionalisation of the espoused values that enhanced organisational performance (Athanasopoulou & De Reuver 2020). The NBM also helped engage stakeholders in a dialogue about their normative orientations and how they influence perceptions and behaviours (Athanasopoulou & De Reuver 2020).

(a) Normativity

The primary focus of NBM studies is the examination of normative lives within organisations and how they shaped the identity, purpose, and strategic priorities of FBSEs (Randles & Laasch 2016). This focus was reflected in a normative analysis of the perceptions of OS, the application OS, and how to sustain OS in FBSEs through the planned action cycles in AC1, AC2 and AC3. The data analysis and presentation are presented in Chapters 6, 7, 8, and discussed in Chapter 9.

(b) (De)institutionalisation and Deep Institutionalisation

Deep institutionalisation is characterised by unique features that distinguish it from other forms of institutionalisation, such as the transformation of normative goals into articulated objectives, the embedding of values into practices and processes, and the orientation of action towards those goals. In this study, the process of (de)institutionalisation and deep institutionalisation involved engaging with the literature on FBSE and OS to observe the ongoing dialogue and opportunities for further research.

(c) Institutional Entrepreneurialism

The notion of collective, reflexive, and institutional entrepreneurialism comprises a blend of rational entrepreneurial viewpoints and acquired critical self-awareness. These two aspects work together to create a set of features that are jointly established and formalised within an institutional context (Randles & Laasch 2016). As a practitioner-researcher,

implementing NBM involves demonstrating flexibility and adaptability, as action research permits adjustments based on specific contexts and goals. Institutional entrepreneurialism reflected through caring agents defined the research problem based on the research gaps identified. Consequently, the research aims and questions were determined.

(d) Economic and Financial Governance

In this research, the economic and financial governance process, among others, enhanced organisational learning through reflections on the application of OS to address hybridity within FBSEs for sustainable holistic enterprise outcomes. The conclusion presented in Chapter 10 captures the findings, contribution to knowledge, and recommendations for further research.

Chapters 6, 7, and 8 discusses the analysis and presentation after engaging with primary sources. Chapter 9 brings into focus the key themes from the literature reviews and engagement with the primary sources, setting the stage for the conclusion in Chapter 10, which summarises the findings and contribution to knowledge. Table 5.8 presents a mapping of the ROs, RQs, and ACs.

Table 5.8: Mapping of Research Objectives, Research Questions to Action Cycles

Research Objectives	Research Questions	Action Cycles
RO 1: Understand how OS is conceptualised and expressed in FBSEs in Ghana.	RQ 1: How is OS understood and expressed in FBSEs?	AC 1: Understanding OS (Chapter 6)
RO 2a: Investigate how FBSEs apply OS to address organisational hybridity in Ghana.	RQ 2: How can FBSEs apply their OS to address the tensions from their social, financial, and spiritual goals?	AC 2: Applying OS (Chapter 7)
RO 2b: Verify the process of how FBSEs implement OS.		
RO 3: Explore how FBSEs can sustain OS to promote holistic enterprise outcomes.	RQ 3: In what ways can FBSEs sustain OS to promote holistic and sustainable enterprise outcomes?	AC 3: Sustaining OS (Chapter 8)

Author (2022)

Chapter 6

Organisational Spirituality – A Ghanaian and Christian Perspective

6.1 Introduction

This chapter discusses the findings from Action Cycle 1 (AC1) and directly responds to research question 1 – How is OS understood and expressed in FBSEs? The findings presented in this chapter focus on the AC1 – understanding Organisational Spirituality (OS). Insights into OS were sought from the participants, and a review of the literature on OS (discussed in Chapter 3), was conducted prior to engagement with practitioners to enhance understanding of their experiences. An understanding of participant's perceptions and conceptualisation of the concept was then compared with definitions from the literature to determine gaps in knowledge for which competencies could be developed.

Purposive sampling was applied based on the context of the study. As such, the organisations selected were faith-based, private, voluntary organisations with similar characteristics in mission focus and organisational purpose. The sample included organisations exploring and those currently engaged in ways of diversifying their revenue streams through earned income from social enterprise (SE) initiatives. To expand the study's understanding of OS, individuals were selected based on their scope of responsibility and willingness to participate, ensuring a balanced gender mix. Table 6.1 summarises the steps taken in AC1. This chapter presents the findings from AC1 to determine similarities, differences, and gaps in the conceptualisation of OS. The chapter concludes with the reflections of the participants.

Table 6.1: Summary of Steps in Action Cycle One

Step Taken	Description of Action(s) – Understanding OS in a FBSE Context	
Research Question	How is OS understood and expressed in Faith-Based Social Enterprises (FBSEs)?	
Plan Action(s)	Obtained an insight into participants’ understanding and conceptualisation of the concepts and compared it with information gathered from secondary sources. This comparison aimed to determine gaps in knowledge for which competencies must be developed.	
Action(s) Executed	<ol style="list-style-type: none"> 1. A literature review of FBOs, OS, and SEs was conducted. 2. Participant’s understanding and experiences of OS and SE were gathered through interviews and FGDs. 3. Relevant documents from participating FBSEs were examined. 	
Participants Interviewed (33)	Individual Interviews (21)	Group Interviews (12)
	FBO 1- P1 FBO 1- P2 FBO 1- P3 FBO 1- P4 FBO 1- P5 FBO 1- P6 FBO 2- P1 FBO 2- P2 FBO 2- P3 FBO 3- P1 FBO 3- P2 FBO 3- P3 FBO 3- P4 FBO 4- P1 FBO 4- P2 FBO 4- P3 FBO 4- P4 FBO 5- P1 FBO 6- P1 FBO 6- P2 FBO 7- P1	FGD-01 FGD-02 FGD-03 FGD-04 FGD-05 FGD-06 FGD-07 FGD-08 FGD-09 FGD-10 FGD-11 FGD-12

Source: Author (2022)

6.2 First and Second Iteration

Action cycle 1 consisted of individual and group interviews with 33 participants. The interviews were conducted using the guide developed by the author (refer to copy in Appendix 1). The guide had 10 questions grouped into two sections. The first section explored the awareness and expression of OS, and the second section focused on its promotion and integration. The other FBOs, comprising of 12 participants, were considered as ‘critical friends and a validation group’ (McNiff 2014:81) for the research. As already stated in the methodology chapter, all of the interviews were recorded and

transcribed, and the transcripts were analysed using NVivo 12. Guidance was taken from ‘Coding Manual for Qualitative Researchers’ (Saldana 2016), which offers a range of options for analysing qualitative data. Among the options, structural coding and thematic analysis were selected. A two-step process was adopted to ensure rigor and trustworthiness in the analysis and interpretation of the data. Care was taken to remain objective and reduce any element of bias.

Structural codes are suitable for analysing interview transcripts, and they have the ability to code and categorise the selected data for more in-depth analysis at a second stage. Structural coding facilitated sorting data into categories, which were developed from the guide used in the individual and group interviews (Saldana 2009). According to Saldana (2016), coding is a cyclical act, that is not perfect at the first attempt, however, it is increasingly refined through a series of iterations. This cyclical and iterative process ‘fits well with action research methodology’ (Moseley 2018). The choice of structural coding and thematic analysis for analysing data from the action cycles, as justified in Chapter 5, is based on the nature and context of the research, as well as its philosophical position. The structural codes developed for AC1 are awareness of OS, integrating OS, promoting OS and expressing OS. In the second stage, the structured data are analysed thematically.

Table 6.2 illustrates the coding process adopted to generate the themes discussed in this chapter. An entry is a section of text selected from the transcript of an individual or group interview logged in the relevant structural code. The selected text is then initially coded into categories, with counts in brackets. The counts in brackets for the initial coded categories, when added up, equal the total number of entries for each structural code. This is illustrated in Table 6.3. Some of the initial coded categories are common to all four structural codes for AC1. To follow through with the analysis, the initial coded categories

were mapped to the four structural codes, and the counts were added across to determine the overall count. Based on the total obtained for each initial coded category and the similarity in the ideas expressed, I grouped the coded categories to determine a broader theme that reflected the submissions of the participants. This process is demonstrated in Table 6.4. Before presenting the data described in Tables 6.3 and 6.4, I present an illustration of data extracted from the transcript of an individual interview through the coding process in Table 6.2.

Table 6.2: Illustration of the Coding Process

Extracted Text from Transcript (FBO1-P1)			
Structural Code:	Number of Words	Number of Entries	Initial Coded Category (Count)
Promoting OS	147	4	
<p>Q: What has been your experience in promoting organisational spirituality?</p> <p>A: Well, we have done a mix of activities we have used policies to strengthen organisational spirituality, so we have put in place some policies that help us to continue to be guided within a framework and then we've also used our meetings to develop each other and to build each other up¹. We do hold our morning devotions every working day and that has also been helpful in building a godly value driven life in the staff which translates to the workplace values that staff exhibits². We also have built in a work culture of accountability through quarterly review sessions, annual review sessions accounting to ourselves to see how well we are doing or how well we have done in the utilization of resources, how well we've done in achieving what we set out to achieve in our annual plan. All these things pull together informs what we do³.</p>			<p>¹Organisational policies (1)</p> <p>²Devotions (1)</p> <p>²Values (1)</p> <p>³Performance reviews (1)</p>

Source: Author (2022)

In Table 6.2, the extracted text from the transcript was initially assigned to the structural code 'promoting OS,' totalling 147 words. The text was analysed and initially coded to three categories; with four entries because a section of the text was coded to two categories. This process described and illustrated in Table 6.2 was repeated for all transcripts and the summary is shown in Table 6.3.

Table 6.3: Structural Codes Mapped to Initial Coded Categories

Structural Code	Number of Words	Number of Entries	Initial Coded Categories (counts)
Awareness of OS	26,751	671	Values (248) Identity (133) Purpose (79) Devotions (24) Prayer times (3) Retreats (2) Organisational Policies (1) Community Engagements (46) Leadership (16) Communications (12) Internal Environment (18) External Environment (10) Performance reviews (7) Staff Engagements (57)
Integrating OS	16,479	435	Values (170) Identity (54) Purpose (22) Devotions (21) Prayer times (10) Retreats (3) Organisational Policies (4) Community Engagements (14) Leadership (46) Internal Environment (5) External Environment (6) Performance reviews (3) Staff Engagements (60) Alignment of values (14)
Promoting OS	17,866	530	Values (153) Identity (58) Purpose (35) Devotions (15) Prayer times (4) Retreats (3) Organisational Policies (3) Community Engagements (22) Leadership (74) Internal Environment (15) External Environment (11) Performance reviews (13) Staff Engagements (87) Alignment of values (21) Communication (6)
Expression of OS	17,545	492	Values (184) Identity (62) Purpose (22) Staff Engagements (67) Alignment of values (28) Communication (3) Performance reviews (2) Community Engagements (34) Internal Environment (14) External Environment (18) Leadership (19) Devotions (12) Prayer times (7) Organisational Policies (4)

Source: Author (2022)

6.3 Presentation of Findings

The evidence presented originates from the data gathered through individual and group interviews in AC1. The findings were reported after multiple re-reads of the transcripts and analysis using the two-stage coding method described earlier. The first stage of analysis was structural coding which allowed for labelling and indexing of the data. This involved the creation of four structural codes presented in Table 6.3. The second stage involved clustering the initial codes and categories through two iterations, to derive the themes presented in the final column in Table 6.4.

Table 6.4: Themes Generated from Action Cycle One

Codes and Categories	Awareness	Integrating	Promoting	Expression	Total	Cluster	Final Themes Generated
Values	248	170	153	184	755	A	A. Purpose and Values
Alignment of values	0	14	21	28	63	A	
Purpose	79	22	35	22	158	A	
Identity	133	54	58	62	307	B	B. Christian Identity
Staff Engagements	57	60	87	67	271	C	C. Workplace Engagements and Interactions
Internal Environment	18	5	15	14	52	C	
Leadership	16	46	74	19	155	E	E. The Role of Leadership
Performance reviews	7	3	13	2	25	E	
Communications	12	0	6	3	21	E	
Community Engagements	46	14	22	34	116	D	D. Community Engagements
External Environment	10	6	11	18	45	D	
Devotions	24	21	15	12	72	E	E. Lived Practices and Experiences
Prayer times	3	10	4	7	24	E	
Retreats	2	3	3	0	8	E	
Learning	10	1	7	5	23	F	F. Organizational Culture and Learning
Culture	5	2	3	11	21	F	
Policies	1	4	3	4	12	F	
Total	671	435	530	492	2128		

Source: Author (2022)

The findings, elaborated from the analysis of the data from AC1, align with the framework of the operationally synthesised definition of OS. Interesting patterns were discovered from the analysed data, which are worth exploring in future research. For instance, the participants placed emphasis more on the place of purpose and values in OS than on Christian identity. The findings from AC1 have been presented using the final themes generated in Table 6.4. These themes include (a) personal and organisational values, (b) Christian identity (c) workplace engagements and interactions (d) purpose (e)

the role of leadership, (f) community engagements (g) lived practices and experiences and (h) organisational culture and learning.

6.3.1 Purpose and Values

In response to a question on the experience of participants in promoting organisational values and purpose as an FBSE, participants shared broadly how their personal faith has encouraged them in their choices. It was evident from the individual and group interviews with participants across the participating FBOs that there was a general awareness of the purpose of the organisation. This awareness highlighted how the purpose had inspired organisational values. The purpose has been promoted internally among staff and board members. Additionally, it has been promoted externally among other stakeholders (regulators, collaborators, and suppliers) and the communities where the FBOs have a presence. As one participant noted; *'our organisational values and purpose of the organisation drive what we do, every staff member knows the values and purpose of the organisation and have assimilated them. Our purpose and values inform our projects and therefore our activities in the communities.'* (FBO 1-P5).

Another participant noted that *'we support and sustain our purpose with a set of kingdom inspired values - quality, excellence, hard work, commitment and integrity'* (FBO 4-P1). Among these values, FBO 4 prioritises integrity with the explanation that *'the gospel we carry is crucial, so if our integrity is broken, then whatever issues out of it, is deformed'*. Moreover, the records from FBO 4, these values are lived out within three different scenarios of the organisation's operations. These scenarios include frontline missions in various communities, school operations, and the operation of a farm as an SE. FBO 5 has proclaimed its purpose as *'to proclaim the Gospel of Jesus Christ to the unreached in partnership with local churches'* (FBO 5-P1), and this purpose drives the organisation.

This purpose is supported and sustained with a set of values encompassing passion for God; focus on the unreached people all around the world; servant leadership; the ethos of grace — entailing accommodating human frailties and faults among one another; team centeredness; and innovation — creating space for ventures such as social enterprise(s) that will sustain outreach to the unreached. All segments of staff demonstrated knowledge of the purpose and values of the organisation. Participants could articulate the espoused values and indicate that they related to these values on a daily basis. It was evident that the different FBOs and FBSEs placed varying emphasis on the values they ascribed to, their worldview, and the context of their engagements. The common denominator is the faith element and a focus on gospel proclamation.

The responses indicated motivation inspired by purpose, which drives both organisational and personal values. The accounts of participants showed consistency in thought with respect to purpose-driven values across the participating FBSEs. The observation is also consistent with the published studies on OS on how purpose influences values, both at the organisational and individual levels. Although participants were aware of the espoused values of the organisation and could discuss them, they also highlighted values in action. They believed these values were evident in their experience as far as promoting the SE initiatives.

The following three quotes from participants are representative of the views and thoughts shared with respect to organisational purpose and values.

Knowing the value of children from God's perspective, the purpose of the school is to raise children, who will become responsible adults. So, we are aiming at reaching the whole totality of the children, their mind their spiritual and their physical upbringing and then the social aspect of the children. So, we know that when the child has a relationship with God it would affect the way he relates with his friends and also when he grows up it would affect even the way he looks at things and get involved in the work that he is supposed to do and everything, so from the very onset, that is the purpose for reaching the totality of the children (FBO 4-P2).

Oh obviously, a Christian organisation has some core values. We believed there was the need for us to be very honest, truthful as reflected in what we believe, you also had to be hard working and our relationship with each other should be loving and let also be reflected in the people we actually served on the field. Well, specifically we made sure our finances were kept in order and there was no corruption because we believed that a Christian organisation should be credible and above board (FBO 1-P3).

Even though these values are not explicitly stated, I see them present in the organisation - accountability, transparency in communications, respect for humanity (FGD-06).

From the participants' comments, the purpose and values of the organisation shaped both individual and organisational level outcomes.

6.3.2 Christian Identity

Consultations with participants in all participating FBOs revealed an understanding of OS that emphasised the paramount importance of its Christian identity. In the words of a member of the leadership team, *'We are a Christian organisation, this identity we do not hide, we declare it everywhere, and those partners we work with, we do not hide the fact that we are a Christian organisation'* (FBO 1-P1). This quote reveals an identity consciousness even in the interactions and relations with its partners.

During the interviews, many participants explained that even external individuals, such as consultants, suppliers, and interns, recognises the organisation's spirituality. They have much to say about how officers of the organisation conduct themselves in alignment with its workplace spirituality. Participants shared several instances, one involving a supplier who visited the office for a transaction. The participant recounted the supplier's remark *'I like the way your office has been set up; did you say you are a Christian organisation?'* to which the participant replied, *'yes'. 'I notice there are no visible images, signs, or symbols to indicate you are a Christian organisation. When I look at the public address system in your conference room, all the cables are neatly concealed, and the environment is very welcoming'* (FGD-09) the supplier observed.

There was a unanimous acknowledgement of how organisational values have been actively promoted through formal communication in letters, emails, impact stories, reports, other publications, and representation on social media. The respect for humanity, transparency in communications, and accountability were particularly highlighted. As a number of the participants in FBO 1 noted, '*our values are reflected wherever we go to work*', particularly the commitment to non-discrimination reflected in respect for humanity. It is noteworthy to mention that both sessions of the focus group discussions (FGDs) consistently mentioned organisational values of non-discrimination as an important value in the project interventions in communities. How do respect for humanity and commitment to non-discrimination become valuable tools in the context of a faith-based social enterprise? In response to this question, a participant described how respect for humanity and commitment to non-discrimination is akin to 'effective customer service' in a for-profit organisation. The following quotes from two participants highlight the paramountcy of Christian identity.

Yes, I think, I think so because we will not offer you bribes or would not take bribes from you to execute your projects. When you come in people are very friendly. People were not arrogant to you. People were welcoming. It was quite glaring, and in the execution of our projects, I think the international organisation that we worked with accorded us very high respect because they felt that our interventions were well errmm, carried out because of our belief...even though they might not ascribe it to our values, in a sense our values actually reflected in what we did and in our interactions with the outside world (FBO 1-P3).

So, so deep down, in our heart as an organisation, those three words we truly value...work, worship, witness, but in the last 5 years, there are 3 other words that we have included.... So, the 3 words are compassion, commitment, competence. So, we are here, because we want to be used by God to bring about change, to bring about transformation. We want to demonstrate God's compassion (FBO 6-P1).

It was encouraging to see that there was a clear understanding that Christian identity shaped OS in very practical ways.

6.3.3 Workplace Engagements and Interactions

Participants recounted that the organisation was explained to them during their orientation and onboarding following their recruitment. According to them, staff is presented with the purpose and values of the organisation. They are generally admonished to endeavour to promote these values in their interpersonal relations when representing the organisation in any official assignment. Among the notable touch points for workplace engagements and interactions are staff devotions, retreats, and accountability sessions during quarterly and annual operational performance review meetings. Participants also mentioned that organisational values are deepened during informal engagements among staff, such as during lunch breaks.

From the interactions with participants in FBO3, employees persevere, are prayerful, committed, and willing to do more. They go the extra mile to live, learn the local language, adapt to the local culture, serve in remote locations they feel called to, and share the gospel in the learned tongue despite encountering challenges. This expression resonates with the notion of obedience to the Word of God, leading to a life of sacrifice, self-denial, and complete reliance on God. These enduring values and focused leadership contribute to creating a prevailing Christian culture, enabling faithful service in a specific calling and context. A prevailing Christian culture, reflected in a deeper level of engagement with staff, has been observed to be empowering and motivating with, less interpersonal conflicts.

A participant shared an interaction with a service provider who noted, *'I can see you people have a cordial working environment. Is that how you people work, or you are faking it'* quizzed the service provider? The participant acknowledged that the observation of a cordial working environment is true and not fake. To which the service

provider then said, '*actually I have witnessed over a period of time after repeated visits to your office for more than 12 months and can confirm what you said*' (FGD-12).

Overall, the shared experiences broadly covered the effective organisation of the office, maintenance of a cordial working environment, transparency, and integrity in operations. This observation was evident in interactions with the staff and leadership teams in all the participating organisations. The passion with which participants discussed workplace interactions and engagements is evident. It permeates all levels of the organisation, from board members to senior management and staff, attesting to the awareness, integration, promotion, and expression of OS. Below are representative quotes from participants:

With the staff, these values are translated through our work culture, the values with which we work and that takes us to go to usually the most remote communities where most people will not go to. Our staff are motivated to go, and you know our end value that we want to see is to see lives transformed and that motivates us to keep going and keep going wherever there is a life that needs to be transformed and we can help we do and work till we see the transformation (FBO 1-P1).

Staff are more peaceful, more or at ease in executing their responsibilities. There are very little conflicts in the organisation. In some other organisations that I have known, literally you have conflicts on daily basis because people do not know how to resolve their conflicts but with our values expounded here, conflicts are well addressed even through our interactions with each other and then people plainly know that they have to be honest so there isn't the pressure on people in any way to feign to be what they are not. I think that that's what it's meant to be (FBO 1-P3).

These quotes demonstrate a commitment from staff to align organisational values with their values and to demonstrate the same in their interactions both within and outside the organisation.

6.3.4 The Role of Leadership

Discussions with the participants during the individual and group interviews indicated the importance of leadership in setting the tone and shaping the direction of OS. The recognition of the roles played by the founders and subsequent leaders in leading by

example, demonstrating empathy, and fostering a culture of accountability and integrity, among other qualities. The message conveyed to the staff was that they should operate within the boundaries set by the leaders.

Leaders applied a variety of interlinked, value-driven secular and spiritual tools. These tools encompass church activities, regular meetings, annual staff retreats, quarterly and mid-year reviews, and interpersonal interactions to challenge and encourage staff to live their faith actively. The critical role of the Board in providing oversight and strategic direction to the organisation was acknowledged. Considering the immense role of leadership, as discussed in the literature and evident in the accounts of participants, it was interesting to observe the efforts of participating FBOs in preparing leaders to lead effectively and, thereby, deepen OS.

Participants alluded to the role of leadership in influencing discourse and practice in all facets of organisational life. Indeed, there was a consensus that the integration of spirituality in the workplace occurs daily through formal institutionalised sessions, such as morning devotions, and informal sessions, such as having lunch together. The level and extent of integration, even though it was organisation-wide, aimed to create an atmosphere that allowed employees to experience a state of mind conducive to excellent work. The accounts of the participants indicated that all levels of the organisational hierarchy were involved in the integration process.

There was unanimity among the participants in their accounts that leadership played a deep role in institutionalising the values within the organisation's fabric, as noted in the quotes from participants. With the integration of values within an FBSE comes the challenge of achieving multiple objectives (social, financial, and spiritual) with the attendant tensions of realising them all and not sacrificing one for the other. The role of

leadership in navigating these tensions is paramount, and it can be inferred that this is a process and not, singular event. As the participants noted, if integrations are happening daily, then navigating these tensions will be a daily challenge. Because of this, the clarity of thought from leaders in providing direction is critical. As one participant remarked, *'We are not only training them for the academics. Their values system must be based on scriptures. I let them know that we are not running just for profits. We are aiming at transforming lives'* (FBO 4-P1).

Considering the immense role of leadership, as discussed in the literature and as evident in the adopted framework, it was interesting to observe the efforts of participating FBOs in preparing leaders to lead effectively and, in turn, deepen OS. The role of leadership in integrating OS was emphasised by selected participants in the following quotes.

And the leadership flowing from governance to operations understand these values. The board members sign up to these values, they review themselves along those lines annually. Management carries these values, translates it to the staff and by and large we all do adhere to these values and that has been very helpful to us as an organisation (FBO 1-P1).

This is who we are as leaders. This is where we want to be.... And as he spoke with the people and was drawing out from our leaders, ...so almost ended up like a counseling session, in fact where he was just helping them overcome some of their challenges and obstacles that they have in their lives. So, the d-i-s-c approach, the D stands for dominance, I- is for influence, S- is for steady or steadiness, C- is for compliance. So, all of us in our leadership approach we emphasise different things based on our personality, so it was very eye opening because everyone realised, oh okay, so this is who I am and you read more about yourself and you understand, okay, that's why I, I react to certain problems (FBO 6-P1).

I try to make sure they are all actively living the faith; our staff themselves must remain strong in the Lord personally; it is only when you live it actively as part of the body of Christ that your work in the organisation can be meaningful. You are trying to share Christ with people, is it, in you yourself? The gospel we are trying to send to people must shine from our own lives, wherever we are (FBO3-P1).

The above quotes show the crucial role of leadership in actively engaging all segments of the organisation, and the external stakeholders in the integration, promotion and expression of spirituality in the workplace.

6.3.5 Community Engagements

Community engagements, as used in this context, refers to missiological beliefs, societal, church, and cultural values and traditions in the awareness, integration, promotion, and expression of spirituality in an organisational context. Among the cultural issues highlighted were the role and place of children and women among some ethnic groups in the country. In some communities, children are seen without heard, and women cannot participate in decision-making at the community level. Inspired by the values and purpose of their organisation, participants recounted the efforts of FBO 1 in advocating for the rights of women held in servitude. This cultural practice, known as *trokosi*, involves girls as young as eight years old being separated from their family and taken to a shrine as a sacrificial offering to atone for the offences committed by a family member. The young girls are expected to serve time until they pass on, and the family is supposed to replace a departed '*trokosi*' with another girl who must be a virgin. This cultural practice was perpetuated for hundreds of years, and from the strategic plans and operational reports, FBO 1 strongly advocated for the modernisation of the cultural practice and worked with other state agencies to produce legislation that made the practice a crime.

We have worked with trokosi, we have worked with women's rights; advocating for the rights of women and communities that are paternalistic have come on board and they took the step. We have worked on promoting the rights of the child. Communities that ordinarily will oppose these initiatives or in the context of the Ghanaian you are spoiling our child. They come on board and took leadership. So, I will say these groups have also bought into what we sell to them because as individuals within the workspace we have internalised it and we are able to sell it to others (FBO 1-P1).

The term *trokosi* is variously defined as a traditional cultural practice that involves the giving away of mainly young virgin girls to certain shrines as reparations for the misdeeds of their relatives. This is a customary practice among the Ewes in South-Eastern Ghana. Responding to these socio-cultural challenges, FBO 1 crafted appropriate organisational policies informed by the values of the organisation to guide its operations. Most importantly, these policies were designed to institutionalise its values, which included

child protection policies, complaints management policies, employee management policies, financial management policies, and governing regulations, among others. The policies mentioned were developed with inspiration from the values and purpose of the FBOs. These policies must be continuously updated and harnessed for the collective benefit of the organisations and their employees through an effective organisational learning system.

6.3.6 Lived Practices and Experiences

The observations on practices, norms, and experiences revealed a common thread in all participating FBOs. What emerged from the data collection highlighted the spiritual tools of steadfastness in missions; devotions and prayers, retreats, accountability sessions, studying and discussing passages in the Bible are ways by which OS has been practiced and experienced.

The experiences recounted engagements around organisational purpose and values that revealed a deeper level of engagement worth exploring. Participants in the group and individual interviews all alluded to the impact that the daily staff devotion has had on them in shaping their spiritual formation and discipleship. This is noted in the following quote: *'The daily morning devotion is one thing you cannot miss. It has become a source of daily spiritual nourishment for the individual. At the organisational level, we acknowledge the power of Christ, this consciousness is there ...'* (FGD-06). From the group interviews, it was apparent there was an understanding of why the organisation existed and how, as officers of the organisation, they needed to exemplify the values personally. Indeed, as one participant stated, *'we walk in the consciousness of these values, it is something you can see, it is evident in our environment'* (FGD-06). There was this consensus across all participating FBOs. The values have guided decision making in

the face of difficult choices, some participants remarked; *'we are motivated by the values and purpose of the organisation in taking the challenge personal and owning it, you see people walking with the core values, being deeply involved and participating actively in official engagements'* (FGD-07 and FGD-06).

Here are additional representative samples of comments in response to how organisational values have been aligned with personal values.

Well...we are very small organisation and so, I am very intentional in making sure that daily the staff remain focused on why we exist as an organisation and what we are supposed to do. So, we hold regular briefings on what is going on, so everybody is aware of things to pray about and things to do. We are going to have our annual staff retreat just for those of us in the office. We hold a mid-year review, quarterly reviews, so I am always trying to find out ways to let them know that we are not a secular organisation (FBO 3-P1).

So, I believe that what we, our daily interventions and what we did robbed off the lives of our staff and that influenced a lot of their lives. People try to be honest in their private lives. People try to walk according to the values that the organisation espoused because it became natural to them (FBO 1-P3).

They have taken a very personal approach. It is not just a job they are doing; it's a ministry, it is a lifelong thing, it is a passion, it is within them, and they cannot forget about it. (FBO 1-P2)

However, there were some contrasting views regarding the lived practices and experiences of staff in expressing OS. For instance, a participant noted that *'there are times when some of our staff would let us down...when they react, respond, and speak very humanly and without compassion'* (FBO 6-P1). It was encouraging to see an admission of behaviours that are not in keeping with the organisational values and a recognition of the imperfect nature of humanity.

6.3.7 Organisational Culture and Learning

One cardinal feature of OS is how it is expressed, whether in faith-based or secular organisations. In the context of this research, the FBOs and FBSEs demonstrated a unique and consistent way of expressing OS through morning devotions, special prayer times,

retreats, formal and informal engagements with staff among others. These expressions have been guided by policies and, sometimes, by norms and practices. The following comment attest to this observation.

Well, we have done a mix of activities we have used policies to strengthen organisational spirituality, so we have put in place some policies that help us to continue to be guided within a framework and then we have also used our meetings to develop each other and to build each other up..... At the personal level, my duty is to ensure that staff within the organisation exhibit these values or these values are seen in our work and so one of the things I look out for is how well we are participating in our value-driven meetings like the morning devotions, the review meetings, quarterly review meetings, annual planning meetings, prayer meetings that we periodically organise and then our relations with each other within the framework of a human resource manual to ensure that staff continue to be motivated within these values and continue to be apply these values (FBO 1-P1).

In response to a question about the values that most fully express their organisation's espoused values and the behaviours that reflect these values, participants in FBO 1 shared what they considered to be the most important. I observed an interesting pattern from the individual and group interviews summarised in Table 6.5.

Table 6.5: Collated Summary of Participants’ Choice of Behaviours that Represent OS.

Description (concept)	No. of Counts by FGD Group 1	No. of Counts by FGD Group 2	No. of Counts by Interviews
Integrity	3	0	0
Transparency	3	0	0
Accountability	3	0	0
Tolerance	2	0	0
Diligence and Hard work	2	0	0
Respect for Humanity	1	0	0
Empathy	1	0	0
Equal Opportunity	1	3	1
Non- Discrimination	1	4	2
Sense of Belonging	1	0	0
Christian Values	0	6	6
Holistic Development	0	4	2
Collaboration	0	0	1

Source: Author (2022)

The table highlights behaviours that participants believe reflect what FBO 1 does through its programming, its people, and its financial management, all of which reinforce its spirituality projected through its values. The collated summary from the group and individual interviews shows how the values of the organisation are perceived by the senior leadership team and the middle-level management team. The senior leadership team related the choice of behaviours to the espoused values, while the participants in the group interviews related the choice of behaviours they encountered daily. As one of the participants noted, the organisation has become a '*melting pot for value formation because of the things we do*' (FBO 1- P1). In analysing the data from Group 1, it can be inferred that the behaviours mentioned (*integrity, transparency, accountability, tolerance, diligence and hard work respect for humanity and empathy*) all dovetail into Christian values. A critical observation during the focus group discussions and the interviews is that both managers and staff repeatedly highlighted their commitment to Christian values and non-discrimination as manifestations of OS. These observations have been enhanced through the effective documentation of the values, norms, and practices through organisational policies, which are passed on over time within the organisations. The process of documentation, continuous reviews, and updates clearly highlight a knowledge management process that is underpinned and sustained by faith.

The espoused values of FBO 1, as noted by participants, are a commitment to Christian values, non-discrimination, holistic development and equal opportunities. The core values align with the purpose of FBO 1, which is to work in partnership with other Christian organisations to fulfil the commission of Jesus Christ and support each other to realise transformed lives and changed communities. Participant reflections are part of the cyclical process of AR discussed in the next section.

6.4 Reflections of Participants

Postscripts were shared by participants after their reflection on AC1. Participant comments and reflections were collated and organised according to themes, as seen in Table 6.4. Many of the participants shared similar views regarding the timing, the overall participatory process, and the insightful nature of the interviews. The discussions offered valuable views on the conceptualisation of OS in relation to the pursuit of sustainable SE initiatives.

The interactions among participants were candid devoid of intimidation, as indicated in their written reflections. The process also highlighted the various dimensions of OS in the local context. All participants were willing to share their experiences and difficulties, and every contribution was well-received and respected. As one participant noted, *'it was a revealing process for me on the values of the organisation that reflect in our work'*.

The conducive atmosphere also contributed to the success of the engagement process. Overall, comments from all the participants spoke to a very engaging, elaborate, and interactive session with helpful insights. One participant concluded, *'The engagement was empowering. It was an opportunity to learn. I think the group discussion was good and different from the usual questionnaire method that I know of'* one participant concluded.

An important observation made by the participants was the integral role of spirituality as the core component of the successful implementation of social enterprise strategies. It was refreshing to understand how staff internalise and express the core values as part of their day-to-day activities as stated by a participant, *'I felt moved positively to act on the need to pursue social enterprise initiatives as the way forward for NGOs'*. The focus group discussions revealed gaps in connecting organisational values with SE initiatives

and enhanced understanding of the key concepts, thereby allowing participants to reflect deeply and share feedback after the sessions.

As part of the reflections, participants shared thoughts on their recommendations for the next steps of the research. Eight participants indicated that given the scope of the topic, more time should be spent on the reflections, whilst others recommended that *'such engagements should be held periodically and extended to all staff to enable them to see the bigger picture of how their behaviour patterns contribute to the organisation's core values'*. The consensus was that it would be good to have a follow-up engagement as the research progresses. One key recommendation from the summary of participants' comments was that the research should not end with the findings. There should be continuous engagement during the review sessions to reflect, strategise and act with a strong connection to the organisation's core values. Participants believed that through this process, all staff would be brought on board. This expectation of participants aligned with the practice of action research and a desire to have contextually relevant interventions to address the research problem.

Overall, participants freely expressed their views and appreciated an engagement process that was active, participatory, and insightful. Participants shared lessons during the reflections are presented in Table 6.6.

Table 6.6: Summary of Quotes on Learnt Lesson from Participants in Action Cycle One

'The multidimensional scope of organisational spirituality' (FBO1-P1).

'Social enterprise is the way to go for us as an organisation considering dwindling support for the work of NGOs. Our organisation will thrive if we embrace social enterprise fully and run with it' (FBO1-P2).

'The session got me to think deeply about organisational spirituality and social enterprises and to find out if INGH was really ready for the journey it was embarking upon. I also enriched my knowledge on the various types of social enterprises' (FBO1-P5).

'The allusion to the African/Ghanaian perspective to the subject matter' (FBO1-P6).

'Many NGOs are turning to new ways to become more financially self-reliant and social enterprise is the new way to enable them fulfill their missions' (FBO1-P7).

'One lesson learnt was the core values of INGH becomes part of you if consciously adhered to it even outside the premises of the organisation' (FGD-01).

'It is important I understand what my organisation does and why it does them. I would not have been useful to this process if I had little or no knowledge about what INGH does because the focus was on our work as an organisation. I admired the facilitation skills of the facilitator. I can work towards that when I also need to engage others in a focus group discussion' (FGD-02).

'Our values as an organisation go a long way to impact staff. For organisational values to be upheld, individual staff must internalize them. These values can be applied to give the organisation an advantage in social enterprise efforts' (FGD-03).

'I learned that group discussions help build on one's confidence level. Because I was able to share my opinions and experiences on the topic, seeing other participants share theirs' (FGD-04).

'The lesson is that one must endeavour to understand the operations of his/her organisation inside-out' (FGD-05).

'Spirituality of INGH is core to its programme implementation' (FGD-06).

'INGH's core values heavily inform staff, communities and third parties. This unique connection is not same with other organisations. An easier way of making meaning of social enterprises with FBOs is to connect with the core values of the organisation' (FGD-07).

'The process resonated so well how the core values of the organisation consistently is demonstrated in our work by staff consciously and unconsciously' (FGD-08).

'I never really connected my organisation's core values with the work I do even though it was invisibly embedded in it. The process made me realized that I have to make conscious effort to have the core values at the back of my mind whilst working' (FGD-09).

'I have gained in-depth knowledge of the need for my organisation to strengthen its efforts in establishing more social enterprise initiatives. Additionally, as staff working in a Faith Based Organisation, I have been encouraged to continue to have faith in God and trust in His directions as the organisation expands its social enterprise initiatives in Ghana' (FGD-10).

'I never really connected my organisation's core values with the work I do even though it was invisibly embedded in it. The process made me realized that I have to make conscious effort to have the core values at the back of my mind whilst working' (FGD-11).

'Social enterprise for INGH is possible if all employees are made to understand it' (FGD-12).

Source: Author (2022)

6.5 Through the Lens of the Normative Business Model

The Normative Business Model (NBM) is the theoretical lens adopted for this research. After a brief introduction in Chapter 1 and a detailed discussion in Chapter 3, the evidence gathered through AC1 is discussed in this section. The NBM has four pillars, namely normativity, (de)institutionalisation and deep institutionalisation, institutional entrepreneurialism, and economic and financial governance.

Normativity

Based on the data, it can be inferred that OS is generally understood among the FBOs from a Christian religious perspective, which forms the foundation for organisational activities. The understanding deepened the normative orientations, strengthening the normativity pillar within the model. Organisational values have been individually embraced to enhance interpersonal relationships and serve as a guiding principle for navigating the complexity of an FBSE. Additionally, the participants' indicated that their faith in most instances influenced their decisions, thereby impacting the organisational culture.

(De)institutionalisation and Deep Institutionalisation

The promotion, integration, and expression of OS align with the (de)institutionalisation and deep institutionalisation pillars. This pillar plays a dual role in establishing and deepening values within the design, practices, and identity of FBSEs. The integration of OS was a deliberate process that involved both structured and informal engagements at both individual and organisational levels. Through this process, organisational values have been internally promoted to stakeholders, as some participants observed the idea of embedding values and living in the consciousness of these values, which has become an

avenue for spiritual formation and discipleship. These embedded values serve as evidence of deep institutionalisation.

Institutional Entrepreneurialism

The processes initiated by FBO 1 prior to the decision to establish an FBSE (FBO 2) and the structured steps presented through the case stories (Story 1 and Story 2) promoted reflexivity among all levels of staff within the organisation. This reflexivity is especially evident among leaders, demonstrating institutional entrepreneurialism.

Economic and Financial Governance

The economic and governance pillars were demonstrated through the incorporation of a separate entity with a defined purpose, values, roles, and accountabilities for governance and management. This was done using the data from AC1 as well as the case stories (Story 1 and Story 2). These pillars collectively enhanced the operational efficiency of the FBSE and contributed to addressing the challenges of organisational hybridity, which will be further discussed in Chapter 9.

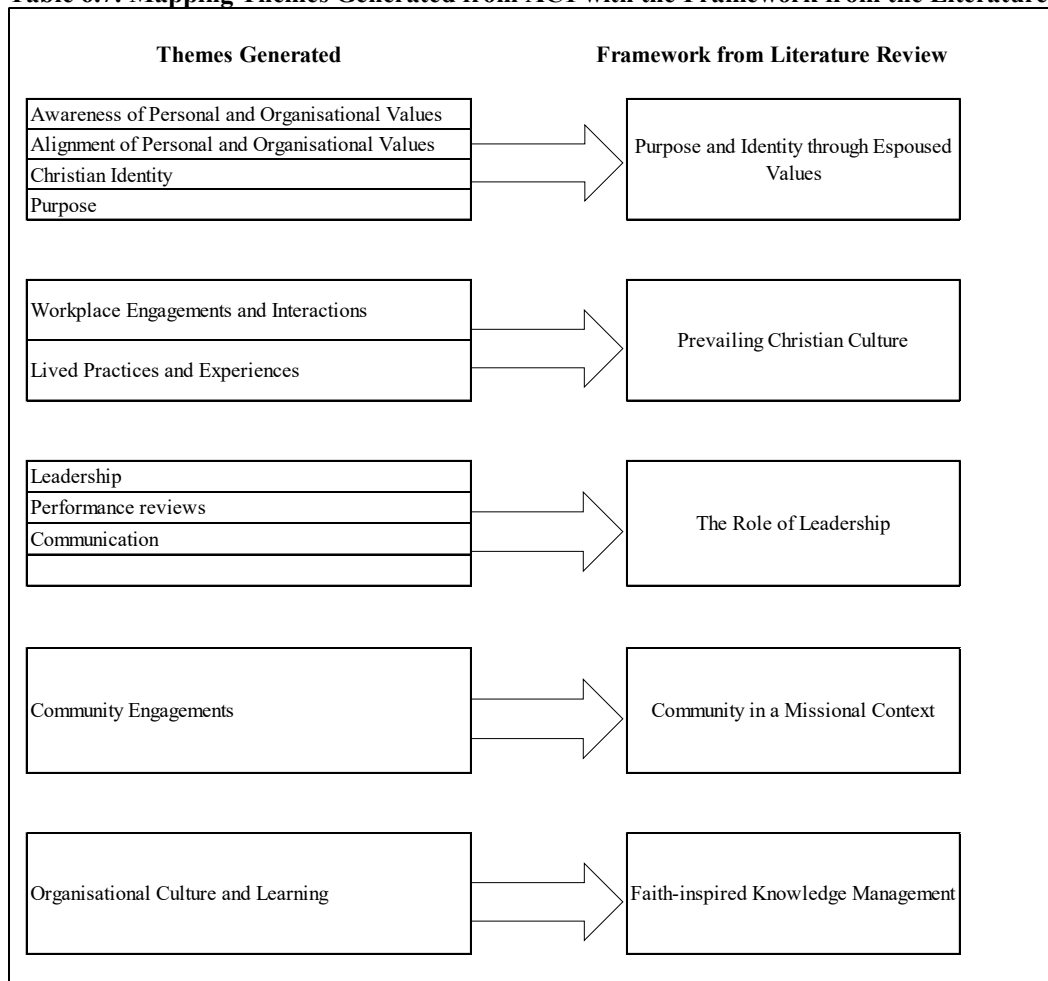
6.6 Conclusion

In summary, this chapter addressed research question one and achieved research objective one on how OS is understood and expressed in FBSEs in pursuit of holistic sustainable enterprise outcomes. For this study, I chose to approach OS from a Christian religious perspective. Based on the evidence gathered from the data, various aspects of understanding OS at both the individual and organisational levels were present when compared to secondary sources. The comparison was aimed at discovering nuances and gaps in the conceptualisation for which competencies must be developed. The data from AC1 analysed and presented in Table 6.4 suggests that the conceptualisation of OS among

practitioners in FBSE in Ghana compares uniquely to the OS literature. Additionally, this unique Ghanaian perspective on OS is evident through the integration of Christian values and practices such as the use of the Holy Bible, regular morning devotions and prayer, and periodic staff retreats. Furthermore, the use of the Holy Bible was coupled with obedience to the Word of God, regularly reinforced through structured fellowships, including devotions. This practice reflects the sustaining power of prayer, leading to a life of sacrifice, self-denial, and reliance on God, characterised by enduring values and focused leadership, and the creation of a prevailing Christian culture in the workplace.

Moreover, the data analysed through the NBM theoretical framework enhanced the credibility of the findings in addressing the challenges of organisational hybridity in FBSEs. This chapter contributes to the literature in two ways. First, the adopted definition enhances conceptual clarity by affirming the distinction between individual and workplace spirituality in understanding OS. This affirmation is important given the context of the study in Ghana, enriching the debate on OS with an African flavour. Second, from the literature review on OS in Chapter 3, I developed an emerging OS framework (see Table 3.3), drawing insights from both religious and non-religious perspectives in Europe (Global North). In addition, the religious and non-religious perspectives ensured a balanced OS framework examined within a Christian FBSE in Ghana. Table 6.7 shows the mapping of the themes generated in AC1, with the framework generated during the literature review in Table 3.3. These findings were measured using a balanced OS framework. Consequently, discussions with participants highlighted key lessons, including the integration of a more purposeful and conscious approach in connecting organisational values in the pursuit of sustainable social enterprises. This will involve further engagements and consultations to develop a contextually relevant African framework.

Table 6.7: Mapping Themes Generated from AC1 with the Framework from the Literature Review



Source: Author (2022)

In Table 6.7, the conceptualisation of OS by the practitioners is, in many respects, similar to the framework proposed by Bendor-Samuel (2018) and Rocha and Pinheiro (2021). The scholars proposed five building blocks for promoting and integrating spirituality in an organisational context: *leadership, purpose, identity and espoused values, missional and environmental context, prevailing Christian culture and knowledge management.*

This chapter contributes to knowledge through an OS framework developed in Chapter 3 that was empirically tested drawing on the work of Bendor-Samuel (2018) and Rocha and Pinheiro (2021), as shown in Table 3.3. The developed OS framework is significant as Bendor-Samuel established the building blocks of OS from a Christian religious perspective, while Rocha and Pinheiro created the components of OS from a non-

religious standpoint. Thus, the framework for OS integration offers a balanced perspective that incorporates both religious and non-religious viewpoints. Additionally, both perspectives were adapted from the Global North and applied within the Christian religious context in Ghana (the Global South). The adopted OS framework not only contributes to knowledge but also offers a practical pathway for implementing spirituality in an organisational setting. Furthermore, having completed this study within the Ghanaian context, bringing together theoretical and empirical elements, contributes to scholarship in management and organisational studies. Moreover, this study contributes methodologically since action research approach has not been previously used to investigate the tensions arising from hybridity in FBSEs in Ghana. Specifically, by engaging with practitioners, and following an iterative process, leaders gained a deeper understanding of OS, fostering co-learning, and addressing real-world challenges. In AC2, the framework developed in AC1 (Table 6.7) was applied to comprehensively address social, financial, and spiritual goals in an FBSE context.

Chapter 7

Applying Organisational Spirituality – The CCE Perspective

7.1 Introduction

This chapter presents findings in Action Cycle 2 (AC2) and responds directly to research question 2, research objectives 2a and 2b. In AC 2, OS was applied as Christ-Centred Education (CCE) within a school context, a wholly owned FBSE of FBO 1. In 2016, the Board of FBO 1 approved the establishment of FBO 2, as an FBSE focused solely on managing investments in education. FBO 1 adopted CCE in 2017 in its new FBSE (FBO 2) in order to create a unique and distinctive educational centre that is learner-focused with a strong Christian identity and underpinned by biblical values (International Needs Ghana 2016a). This was done to create a niche that was intended to translate into increased enrolment and, consequently, a financially healthy organisation.

The strategic objective of this new FBSE was to produce learners who are academically sound and firmly grounded in biblically-inspired values and who care about the flourishing of their community and society at large. Besides being operationally and financially viable, FBO 2 was considered an important intervention capable of cross-subsidising FBO 1 as an organisation in the future. The business plan of FBO 2 indicated that it would begin to generate positive cash flows within two years if it was provided with the requisite capital injection (Oxford Research Group 2015). The challenge, however, was its ability to fulfil its core mandate and to realise holistically its social, financial, and spiritual objectives. To understand how the findings have been structured and presented, the next section will focus on the analysis of the data. Table 7.1 provides a summary of the steps taken in AC2.

Table 7.1: Summary of Steps in Action Cycle Two

Step Taken	Description of Action(s) – Applying OS in a FBSE Context	
Research Question	How can FBSEs apply OS to promote holistic enterprise outcomes?	
Planned Action(s)	Adapted the school curriculum with the through lines from the Christ-Centred Education (CCE) concept in an FBSE context.	
Action(s) Executed	<ol style="list-style-type: none"> 1. Introduced the CCE concept (God’s story, through lines and Formational Learning Experiences - FLEx) to administrators and teachers in a series of workshops. 2. Deepened the engagement with teachers and team leaders through workshops and structured learning outcomes. 3. Adapted the national curriculum in four core subject areas (English Language, Science, Mathematics and Social Studies) through the practical application of the throughlines. 4. Gathered participants’ experiences through five individual interviews and one group interview. 5. Examined relevant documents (reports, teaching and learning materials). 	
Participants Interviewed (11)	Individual Interviews (5)	Group Interviews (6)
	FBO 1- P5 FBO 2- P1 FBO 2- P2 FBO 2- P3 FBO 8- P1	FGD-13 FGD-14 FGD-15 FGD-16 FGD-17 FGD-18

Source: Author (2022)

7.2 First and Second Iteration

Action Cycle 2 involved individual and group interviews with 11 participants. The interviews were conducted using a guide included in Appendix 1. The guide had 17 questions grouped into three sections. In addition, I relied on evidence from documentary reviews to understand the steps followed in implementing CCE in the FBSE. The first section explored OS conceptualising CCE, CCE in practise, and monitoring CCE. All participants were fully engaged for a total time of 669 minutes. The transcripts were analysed using structural coding, which allowed the data to be sorted based on categories developed. Again, drawing from the Methodology chapter, the structural codes developed for AC2 are conceptualising CCE, practising CCE, and monitoring CCE. The second

stage analysed the structured data thematically. Table 7.2 provides a mapping of the structural codes to the coded categories after the first stage of the data analysis process.

Table 7.2 outlines the procedure utilised to identify the key themes in this chapter. As previously discussed in Chapter 6, each entry is a selected piece of text from an individual or group interview that has then been assigned a structural code. This selected text is then categorised and counted (as seen in brackets). The sum of these counts for the initial categorisations equals the total number of entries for each structural code, as demonstrated in Table 7.3. To simplify the data further, I grouped the coded categories based on their similarities and total count, resulting in broader themes that encapsulate the participants' responses; this process is shown in Table 7.4. Before presenting the data in Tables 7.3 and 7.4, I provide an illustration of the coding process through an example in Table 7.2, extracted from a single individual interview transcript.

Table 7.2: Illustration of the Coding Process

Extracted Text from Transcript (FBO1-P5)			
Structural Code:	Number of Words	Number of Entries	Initial Coded Category (Count)
Conceptualisation of CCE	180	1	
Q: What are the components of CCE? A: So, if I should start this way, we have the God story which every participant of CCE should know. The teacher, the learner should know the God story and understand it and know their role in there. Then we have the throughlines. The throughlines are supposed to help us live as children of God and the Formational Learning Experiences (FLEx) is intended to help us live the throughlines beyond the immediate future. And so, we have the God story, the throughlines and FLEx, those are the three broad areas that for us in Ghana, we say are the phases of CCE ¹ .			¹ Components (1)

Source: Author (2022)

In Table 7.2, the extracted text from the transcript was first logged to structural code 'conceptualisation of CCE' with the number of words at 180. The text was analysed and initially coded to one category as one entry. This process was repeated for all the transcripts, and the summary presented in Table 7.3, maps the structural codes to the initial coded categories.

Table 7.3: Structural Codes Mapped to Initial Coded Categories

Structural Code	Number of Words	Number of Entries	Initial Coded Categories (counts)
Conceptualisation of CCE	5,390	28	Description (5) Components (9) Outcomes (10) Knowledge (4)
Practising CCE	39,189	166	Implementation (38) Monitoring (95) Lessons Learnt (33)
Monitoring CCE	7,853	17	Implementation (1) Post Implementation Review (9) Lessons Learnt (7)

Source: Author (2022)

In Table 7.3, a total of 52,432 words were transcribed from individual and group interviews, from which a total of 211 entries were recorded in the three structural codes. In the thematic analysis that followed, the categories were further analysed, and themes were generated. After many re-reads of the transcripts, the 10 coded categories initially developed were clustered into four coded categories; the final themes were generated based on this. Table 7.4 summarises the second stage of the data analysis along with the final coded categories.

Table 7.4: Summary of Initial and Final Coded Categories and Themes

Initial Coded Categories (Number of counts)	Clustering	Final Coded Categories / Themes (Number of counts)
Description (5)	A	A. Conceptualisation (18) - description - adaptation of CCE as OS - source and knowledge - components of CCE
Knowledge (4)	A	
Components (9)	A	
Outcomes (10)	B	B. Implementation (58) - the preparation phase - the pilot and progression phase - post-progression phase
Implementation (38)	B	
Implementation (1)	B	
Post Implementation Review (9)	B	
Monitoring (95)	C	C. The Change Stories (95) - facilitators, team leaders and administrators - learners - schools - community
Lessons Learnt (33)	D	D. Learnt Lessons (40) - the human factor - the impact of the external environment - re-engage, re-energise, re-start - going deeper and forward - balancing marks-driven and values-driven curriculum
Lessons Learnt (7)	D	
Total – 10 coded categories (211)		Total – 4 coded categories (211 counts)

Source: Author (2022)

7.3 Presentation of Findings

7.3.1 Conceptualisation of Christ-Centred Education (CCE)

Based on the context and purpose of this research, the operational definition adopted for OS was stated in Chapter 3 and expanded in Chapter 6. Organisational spirituality was defined as the *‘organisational identity that is the result of its values, practices and discourse, composed of the workplace and individual spirituality’* (Rocha and Pinheiro 2021). Thus the identity of FBO 2 as an FBSE was found to be paramount for it to be successful in the competitive market with its niche product offering of CCE. As already explained, CCE was aimed at developing enduring values in learners that would inform and influence the choices and practices of individuals living in communities. The definition highlighted the broad elements of organisational identity, values, practices, and discourse as pivotal to OS. In particular, the discourse element of the definition generates the scope for studying each element and how they dovetail into OS. As revealed in the understanding of the concept, a participant remarked:

As human beings created in the image of God whatever we learn is linked to the source of knowledge which is God. So, it is like our source, our whole being is from God and the knowledge we are learning is also from God. He didn't create us and someone else created knowledge. So, the knowledge, the skills, the values are linked to the source and the source is Christ. Everything emanates from Christ and that is the whole concept of CCE (FBO 2 – P1).

The strategic priorities and outcomes have four cardinal pillars namely, educational development outcomes, health and physical development outcomes, social development outcomes, and spiritual development outcomes (values formation). These cardinal pillars are expressed in modern terminologies; however, they are drawn from the scripture passage in Luke 2:52 *‘And Jesus grew in wisdom and stature, and in favour with God and men’*. The four areas represented by the scripture are mapped out to the four cardinal pillars as presented in Table 7.4.

Table 7.5: Mapping Luke 2:52 to the Outcome-based model of FBO 1

Luke 2:52	Outcome-based model
growth in wisdom	educational development outcomes
growth in stature	health and physical development outcomes
favour with God	spiritual development outcomes (values formation)
favour with men	social development outcomes

Source: Author (2022)

The outcome-based model has been expanded into strategic priorities and outcomes in a developmental context with the objective of holistic nurturing of children into maturity and adulthood. Specifically, the four outcome-based areas are explained as follows.

Educational development outcomes — focus on the education of the child, the educational outcomes, and the initial changes that child’s education induces. The range of activities under this outcome area encompasses all efforts of educating the child from pre-school through to senior high school (grade 12).

Health and physical development outcomes — seek to promote a range of development issues, which together with education, result in human capital formation. It includes nutrition, health and water, sanitation, and hygiene (WASH).

Spiritual development outcomes — concentrate on promoting positive behaviour, character building, and value formation among children in the program.

Life skills and social development outcomes — create an environment that strengthens and sustains the systems that support the welfare and protection of children and their families within their communities. Such an environment will empower communities to play their roles in reducing social exclusion, poverty, and vulnerability and help the children to build and sustain their confidence.

The outcome-based model adopted by FBO 2 was instrumental in establishing its social and spiritual objectives. The pursuit of CCE was considered a niche offering in a competitive market, the uptake of which will lead to the fulfilment of the financial

objective. The practical outworking of implementing CCE within the outcome-based model is explored in the next section. A detailed description of CCE and its related components is discussed, and the affinity with OS is established.

7.3.1.1 Components of Christ-Centred Education (CCE)

In addition to the holistic approach of the outcomes-based model, a competitive FBSE in the marketplace needs to be financially sustainable; maintain the participation of the community in the school; provide an opportunity for the education of children from financially-challenged backgrounds; and espouse the centrality of Christian values in all aspects of the enterprise.

The Christ-centred philosophy of education involves introducing the learners to God's story so that they would appreciate that all they do in life, including their education, family life, and careers, are part of God's story. God's story is explained as the creation, fall, redemption, and restoration of humankind. The CCE concept is anchored in biblical throughlines (these are themes that arise from God's story) such as Creation Enjoying, Earth-Keeping, God Worshipping, Beauty Creating, Image Reflecting, Order Discovering, Servant Working, Justice Seeking, Community Building, and Idolatry Discerning. These throughlines help to embed a Christian worldview into every unit of the subject taught in class. A Christ-centred curriculum identifies the God story in each topic as well as the competing story and reinforces the God Story using the throughlines in the topic. Through CCE, God 's presence extends beyond morning prayer and worship, manifesting throughout the lessons in both the classroom and school's extra-curricular activities (International Needs Ghana 2016b; Quarcoo 2016). The components of CCE start with God's story, which is summarised in the Bible from Genesis through to Revelation as involving creation, the fall, redemption, and restoration.

A subset of God's story is competing stories that challenge God's story. The second component of CCE is throughlines, which are considered value-promoting behaviours that will help with the task of maintaining learners in a redemptive circle unto restoration. There are ten throughlines under the CCE concept, summarised in Table 7.6. The final component of CCE is the Formational Learning Experiences (FLEx). Formational Learning Experiences are aimed at promoting experiential learning and creating opportunities for hands-on practical experiences of embedding the values in character formation beyond the classroom. This component is further enhanced through the 60-60-60 principle. It involves creating learning experiences from the curriculum in 60 minutes, 60 days, and 60 years resulting in what the participants described as deep hope. This deep hope is an aspiration whereby the values introduced and learnt through FLEx will be remembered by the learners 60 years later, and the lessons will be carried to the next generation. Formational Learning Experiences are, thus, an important piece in sustaining the values learners imbibe inter-generationally. As one participant explained:

In FLEx we perform activities to reinforce the through lines. For instance, if you have taught the learners how to keep the environment clean in the subject 'Our World, Our People' at the end of the lesson, the learners go to the compound to pick any pieces of paper or something they have dropped (FBO 2 – P2).

The throughlines are presented in Table 7.6 with scriptural references and are contextualised in the local Ewe language. School B is in a rural community that speaks the language.

Table 7.6: Throughlines (translated in Ewe) Explained

<p>God-worshipper: (<i>Mawusubɔla</i>) Learners will understand that worshipping God is about celebrating who God is, what God has done and is doing, and what God has created. It is literally about standing in awe and wonder of God and His promises. Learners will see this worship as a way of life (Colossians. 1:10-14; Romans 12:1).</p>
<p>Idolatry-discerner: (<i>Dzesidela trɔ subɔsubɔ wɔnawo</i>) Learners need to understand a worldview by asking questions about what is being portrayed regarding culture, values, and belief systems. Through the curriculum learners will be challenged to identify, understand, and lay bare the idols of our time (and times past) including the need to test these ideas against the transformational worldview (Deuteronomy 5:7-8; Romans 12:2; Philippians 1:9-10).</p>
<p>Earth-keeper: (<i>Anyigbadzikipɔla</i>) Learners will respond to God’s call to be stewards of all of creation. Caretaking can so easily succumb to exploiting. This is a matter of respecting God, and it is our responsibility to be earth-keepers by relearning how to respectfully treat the universe and all things contained in it (Genesis 1:26-28; I Corinthians. 10:26).</p>
<p>Beauty-creator: (<i>Nunyuiwɔla /Nudzeaniwɔla</i>) Learners will explore beauty that praises God and enriches our world. That which reflects the diversity, creativity, and complexity in creation (Genesis 1:31; Romans 8:19-21).</p>
<p>Justice-seeker: (<i>Nutefewɔla /Nudzɔdzɔwɔwɔdila</i>) Learners will act as agents of restoration. The world is not as God intended it to be. Facilitators lead our learners to see the injustices in this world - but seeing these things can’t be where we should stop. We need to enable students to act as agents of restoration by BOTH identifying and responding to injustices. What a responsibility and privilege (Psalm 9:16; Micah 6:8; James 1:27).</p>
<p>Creation-enjoyer: (<i>Gomekpɔla le Mawu fe nuwɔwɔwo me</i>) Learners will celebrate God’s beautiful creation and give testimony to the presence of God in creation. Creation enjoying is looking at, talking about, studying creation. Ordinary things become extraordinary when seen in a new way (I Tim 4:4-5; Psalm 65:8).</p>
<p>Servant-worker: (<i>Subɔla</i>) Learners will work actively to heal brokenness and bring joy to individuals and to culture. Being an image bearer means having the ability and responsibility to discover, respond to, develop, use, and improve the world that God has placed us in. Facilitators need to cultivate in learners the desire and ability to offer hope, healing, and restoration to this world and its people (James 3:13; John 13:12-17).</p>
<p>Community-builder: (<i>Dutula- le nutifafa wɔwɔ kple amewo kata me</i>) Learners will be active pursuers and builders of community, in their classrooms, their neighbourhoods, and in the global village they are part of. Learners need to learn to pursue peace - to be active and eager examples of peaceful and shalom-filled communities. The classrooms will be communities of grace where learners will learn to walk and work together in peace. (I Cor. 12:12; Psalm 133:1).</p>
<p>Image-reflector: (<i>Mawuɖila / Mawu fe nɔnɔme fia la</i>) Learners bear the image of God in their daily lives. Being an image bearer isn’t something we DO. It is deeper than that. Image bearer is what we ARE. We reflect God’s image. And we learn to see God’s image in others. The more Christ-like our actions are the more clearly Christ’s light shines in a dark world (Galatians 2:20; Colossians. 3:17).</p>
<p>Order-discoverer: (<i>Nuwɔla ɖe ɖoɖo nu/ dzesidela Mawu fe ɖoɖowo</i>) Learners see God’s fingerprints all over creation. When we read the creation account, we read a story of God creating order out of chaos. There is purpose in God’s creation, and we can discover this amazing order within creation. One of the inescapable conclusions for our learners must be, God really had an amazing plan for all of this didn’t He? (Romans 1:19-20; Psalm 19:1-3).</p>

Source: FBO 2 (2017)

Figure 7a: A Photo of the Throughlines (Values) in the Classroom



Source: Author (2022)

Participants were unanimous in their description of CCE, i.e., applying biblical principles to all forms of teaching and learning in the school to promote behavioural change, resulting in transformation. A fact acknowledged by participants and summed up by one participant is, *'we do know that behavioural change or changes are gradual and sometimes they tend to be very slow'* (FBO 1 – P5). Christ-centred Education is a concept of promoting values through every subject taught in the school using the 'throughlines' as entry points. The main components are God's story, the through lines, and FLEx. As another participant noted, *'CCE is making Christ the centre in all our education in our school'* (FBO 2 – P2). In a school setting, every activity done in and outside the classroom is done intentionally, with God permeating every aspect of school life. Hence, in simple terms, CCE was described by one participant as *'learning how to practice and embed the*

ideas into the curriculum in schools for learners to love God and learn how to love God's creation, our neighbour and everything about it in a much better and deeper way' (FBO 8 – P1). It is important to understand how CCE is introduced and implemented; the next section addresses this question.

7.3.2 Implementation of Christ-Centred Education (CCE)

The data presented in this section was obtained from both individual and group interviews as well as document reviews. This process was necessary to understand the implementation that occurred before the action cycle. As a practitioner-researcher, I gained deeper insights reflexively through the individual and group interviews.

7.3.2.1 The Preparation Phase

The trajectory of the CCE journey for FBO 2 started with preparation, which involved a series of training conferences to prepare for the change. The preparation phase involved four learning conferences organised for teachers (also referred to as facilitators by FBO 1 and FBO 2) and administrators. The training sessions were designed with several specific objectives. Firstly, they aimed to deepen the professional learning of Christian educators within the Ghanaian context. Second, the sessions focused on building the foundational context for four curriculum units through the use of throughlines and FLEx. Third, there was an emphasis on creating an implementation plan. This plan is intended to incorporate the learning gained from the training back into the classrooms, aligning with living God's story revealed through the Ghanaian educational curriculum. Finally, the sessions sought to establish professional learning communities that foster effective and collaborative teamwork (Eerkes & Stieva 2019).

In the first year, the vision conference sought to provide attendees with an understanding of Christian education; the CCE concept was introduced after this. The introduction covered the components of CCE as already described as the God story, the throughlines, and the FLEx. The policy decision to implement CCE triggered a change management process, and as one participant noted, *'we were thinking through how to manage the change in the school, community and organisational level'* (FBO 1-P5).

In year two, the training conference focused on the role of leadership in promoting CCE and how to manage and ensure the success of the new initiative. To deepen understanding of the concept, the components of CCE were further expanded to include lesson preparation in the national curriculum. How did you adapt the lesson preparation to the national curriculum? How do they work in the curriculum? The adaptation is a critical next step if CCE would succeed as a behavioural change tool, particularly the practical application of the throughlines using FLEx. One of the achievements, as reported by three participants after the series of learning conferences, was the four curriculum units that were developed based on the national curriculum that reflected CCE principles. Asked why they considered it a major achievement; one participant explained that:

.... a lot of effort was invested in the process as the teachers worked in teams to develop these contexts for units..... This is a new experience for all of them; being courageous, taking risks, listening to feedback, and engaging in critical thinking really developed this professional learning community (FBO 8 – P1).

From the individual interviews with leadership, the third year continued with expounding the through lines, FLEx, and what the participants described as an 'instructional walk-through'. One participant explained instructional walk-through.

As a walk through the various classrooms where teachers were delivering their lessons and after a brief observation by a team including the trainers, team leader and colleague facilitators. The team made notes and observations and after the lessons, had a discussion with the facilitator who delivered the lesson. It was more of a peer review exercise, and I can say that that was a great success and a motivation for the facilitators because

they got feedback from their own colleagues as to how they did during their lesson (FBO 1-P5).

Upon further probing, the feedback was about how facilitators would improve upon their delivery and teaching methodologies. Participants learned that the through lines are seen or used in our everyday lives and can be used in various ways to help the learner internalise them and apply them in their everyday life.

In the fourth year, the in-person training sessions could not proceed as planned because of the COVID-19 global pandemic. As one participant observed, *'nothing has been unusual, except COVID-19. It has been a distraction even though I tried to think of it as also an opportunity'* (FBO 8 – P1). Because of this, the participants engaged in virtual training sessions via Zoom, which they described as great though not the same as the in-person training sessions. The major challenge reported was the difficulties with internet connection, particularly for the rural community. A total of three virtual learning sessions were held by the time data collection took place, with more sessions being planned.

Even though the implementation is presented in phases, it is important to note that not all activities in the preparation phase were completed before starting the pilot phase. The process followed the typical action research cycle of plan-act-monitor and review. A detailed timeline of activities undertaken through the preparation phase is summarised in Table 7.7.

Table 7.7: Timeline of Activities Undertaken for Christ-Centred Education (2017 – 2020)

Period	Activity	Goals/Objectives/Outputs
Year 1 2017	Visioning and learning conference	<ol style="list-style-type: none"> 1. Review current methods of providing Christian education in an FBSE context. 2. Introduce participants to God’s story and the importance of Christian Education. 3. Introduce a new worldview of Christian education. 4. Prepare leaders to manage the change in their schools. 5. Develop through lines in the curriculum to illustrate God’s story during lessons. 6. Review the vision for the schools and to determine if they still hold for CCE.
Year 2 2018	Learning conference	<ol style="list-style-type: none"> 1. Build on the initial training by developing lesson notes based on CCE. 2. Develop expertise in CCE lesson creation and delivery.
Year 3a 2019	Walking together	<ol style="list-style-type: none"> 1. Undertake an instructional walk through the classrooms. 2. Observe how knowledge acquired during the training was used in teaching and learning in classrooms. 3. Motivate teachers who were implementing CCE for the first time. 4. Establish a peer review system on assessing performance of facilitators.
Year 3b 2019	Learning Conference	<ol style="list-style-type: none"> 1. Review with all staff the God Story (A Christian Worldview – <u>Deep Hope</u> for learners) using 60-60-60 learning. 2. Deepen the throughlines and consider through lines <u>connected to subject areas/grade level</u> to help staff imagine what this looks like in Math as opposed to Social Studies, for example. 3. Teachers <u>write their grade level/subject unit contexts (frameworks)</u> with this alignment articulated on a simple template. Using a one-page template the attendees capture the foundational concepts with each unit completed at the conference. School leaders can then choose how to use this with their staff. 4. Articulate in every unit context (see template): the key message of the ‘curriculum’ that is a 60-year learning concept to connect to the God Story worldview/God Story and a competing story if there is one throughlines that BEST reveal this God Story in the curriculum deep hope statement for staff articulation of how they will teach (and how learners will learn) to ‘reveal God’ through the curriculum. Articulate in 3 - 5 sentences a ‘deep hope statement’ for every unit/block of learning. FLEx or class activities that engage the learners to consider and practice the throughline in their daily lives (being community builders, image reflectors, beauty creators, idolatry discerners, order discoverers, etc.). This includes articulating the assignment and noting how to invite, nurture and empower learners. 5. Facilitators will make the best use of some professional time in preparation for their teaching in the coming year – building unit ‘contexts’ that consider specific elements in the alignment of teaching and learning that shapes hearts, minds, and hands to transform the world. 6. Consider FLEx and formational opportunities (which has an element of good pedagogy). Have staff brainstorm what is already being done in their schools/classroom that is formational. 7. Facilitate the development of an implementation plan for the schools to practice and live the God Story as revealed through the curriculum using throughlines, deep hope thinking and FLEx. 8. Experience feedback strategies and celebrate and showcase learning that builds a professional learning community with a ‘common’ deep hope for Teaching to Transform (aligned with the vision).
Year 4 2020	Virtual Learning Conferences	<ol style="list-style-type: none"> 1. Deepen understanding of throughlines and how to make them more practical for the learners.

Source: (Erkes & Stieva 2019)

As with any change management process, preparing the team at the centre of the change was crucial in getting started and sustaining the momentum. After a series of training and learning conferences, it was necessary to ascertain from the facilitators, team leaders, and administrators who applied their understanding and appreciation of the concepts they were introduced to. From my interactions with the participants and my review of training reports and other documents, I observed that the assessment took different forms. There was role-playing, oral enquiries, and working in teams on assigned tasks during the conferences. As part of the assessment process, the attendees were invited to write a letter to a relation sharing their experiences after one of the training conferences.

I have selected three such letters out of a total of 45, and these are presented as Exhibits 7a, 7b, and 7c. The selected letters ensured representation from each of the three units within the schools: the early childhood centre (creche and kindergarten), the primary school (Grades 1 to 6) and junior high school (Grades 7 to 9). Generally, the exhibits had a common theme of personal transformation awareness and understanding of the components of CCE, and, most importantly, the resolve to act positively because of the knowledge gained. These are consistent with the experiences in AC1.

Exhibit 7a – Participant Experiences in a Letter after the CCE Teachers' Conference

Dear Deko,

This week has been a very memorable week for me in my profession as a teacher. You wouldn't believe the great deal of transformation I've gone through just within these past five days of the conference. It's making me wonder if I've really been teaching for six years. I've realised I have not been impacting their lives all these years, "I just give them information they need to pass their exams. My personal views about teaching has really evolved as a teacher and a christian in teaching.

I've come to realize that my teaching should stay with the students beyond 60 years but not just for exams. What do I mean here? The student should live the key message in the curriculum. Yes! The student living these key messages makes them transformed. Isn't it really amazing? Ofcourse it is. You should pass through my classroom one of these days to experience my transformed teaching. This' the Christ-centered approach of teaching. This method of teaching involves telling God's story in every lesson I teach in the class and the students living these stories. Yes! You heard me right. They live these stories through formulated throughlines such as God worshipper, Creation enjoyer, Servant worker etc. I'm sure by now your mind or brain is bubbling. Being a faithful christian, I know you are excited about this method of teaching and I have the opportunity to play a role in God's theatre of transforming my students for His kingdom. I can say I've been honoured to be part of this conference.

Yours ever

Source: (Erkes & Stieva 2019)

POEM

Sun rises and falls, night comes and day breaks,
Yes it is my responsibility, your responsibility and our
responsibility to be ~~or~~ God worshippers by celebrating who
God is, what he has done and what he has created.
And will see this as a way of life.
We will put God first: ~~there~~ ^{before} any other thing
As an earth keeper it is my duty to keep the environment clean
Not as the beauty creator, I take good care of the planets,
flowers and all the things God has created to beautify the
environment as well as the community and the nation as a
whole. This will create beauty that praises God and enriches
our world.

Agent of restoration yes, that is my work as a justice seeker
to remove or take away the injustices in this world.
Creation enjoyer, Oh yes I celebrate and enjoy God's beautiful
creation and ordinary things become extraordinary.
As a servant worker I try to bear God's image by healing
brokenness and bring joy to individuals. I try my possible best
to work in peace with others in order to build my community
I then try to bear the image of God by shining in the
dark to reflect the image of God.

I do my things orderly just as God also created the world
in orderly manner by creating every single thing in a particu-
lar day yes order discoverer is the word.

Source: (Eerkes & Stieva 2019)

Dear

I have had such an amazing and fulfilling week you will not even believe. My passion has been fueled by our Canadian friends Peter, Darlene and Berenice.

You know I have had this passion of bringing children's learning to life and helping them to live the reality of what I teach but I have had so many challenges trying to do so.

It was beautiful to see how beautiful, easy it was for Darlene and Berenice to bring home these very things that to me, were in 'Space'. You can laugh at that again.

We can actually teach the curriculum and prepare our students for exams alright but we can do so adding a teaching that will last a lifetime. Isn't this great? Knowing that God is telling a story and they, the children are part of this story with roles to play to make a beautiful ending, just a little more tweak to my teaching can make all of us great characters in the story to restore our world.

How awesome!

Source: (Eerkes & Stieva 2019)

In addition to the evidence presented in Exhibits 7a, 7b, and 7c, the following are representative, memorable quotes from the training report; this was a required self-reflection of their time spent in the learning conferences. The quotes were compiled from an evaluation.

Table 7.8: A summary of participant’s experiences after the learning conference in year 3b

<p>‘Professional assessment is not criticism but rather a way for us to share our ideas fairly’.</p> <p>‘My mind was actually bubbling’.</p> <p>‘Christ centred education shaped me to shape others’.</p> <p>‘...Knowing that God is telling a story and then, the children, are part of this story with their roles to play to make a beautiful ending. Just a little more tweak to my teaching can make all of us great characters in the story to restore our world’.</p> <p>‘...a new song named boom which got my feet moving, head dancing and lips bubbling’.</p> <p>‘Teaching to transform our society is a core value of our call’.</p> <p>‘It’s making me wonder if I’ve really been teaching for six years. I’ve realized that I have not been impacting their lives all these years, I just give them information they need to pass their exams. My personal views about teaching have really evolved as a teacher and a Christian in teaching’.</p> <p>‘I think these five days have really turned my mind towards new things and I feel like I’m just going to teach my students in September for the first time. ... I wish this conference will be organised again because it opened doors for me to learn new ideas from other people...’</p> <p>‘I have discovered that there could be a deep hope that can guide our students to live after each lesson and it keeps my mind bubbling’.</p> <p>‘I learnt a lot in a very short while and the experience was one that I don’t expect to forget anytime soon’.</p> <p>‘God’s story is something I realised is part of the curriculum and much be treated as such. It is interwoven. Our role as teachers is to direct our students to discover God’s story in the lessons and then live it through the FLEx’.</p> <p>‘No wonder the name of the conference is Teaching for Transformation, I am really transformed personally. I mean my heart is touched. I am now going to teach from my heart with love and passion in order to touch the hearts of my students’.</p> <p>‘In the delivery of God’s story, you have inspired us to teach this to children in a manner that the child irresistibly is invited into the redemptive arena of transformation’.</p> <p>‘As teachers our role is to help our students to know their story in this big story and also be part of the kingdom building’</p> <p>‘This has improved my strength as a teacher to add to my school’s vision, “shaping hearts, minds and hands through Christ- centred education to transform the world’.</p> <p>‘The program has empowered me to enter my class with confidence in the coming year to help shape the hearts, minds and hands of my students using Christ-centred education to transform the world. With this I am confident that the students who will pass through my class by the grace of God will live their lives well guided by the ten through lines, knowing fully well that their walk through this life and world is a story that can be written just as they read other people’s story in the Bible so they must live it well’.</p>

Source: (Erkes & Stieva 2019)

After preparation, the next phase was implementing what the facilitators and their team leaders learned and how to move forward with the change process. The pilot phase examined how CCE was introduced in the classroom, the challenges encountered and the lessons learned.

7.3.2.2 The Pilot and Progression Phase

After the learning conferences, *'we came back, and we started piloting'* (FBO 2 – P2). The pilot stage involved separate workshops to introduce the CCE concept to the learners and their parents or caregivers. After engaging the learners and parents, a refresher was organised prior to the start of a new school term. This was designed for the facilitators to prepare for rolling out the lessons in four subjects. These subjects including Religious and Moral Education, Mathematics, English, and Science in four classes (Grade 4, Grade 5, Grade 6 and Grade 7) for a full academic year. Grades 8 and 9 were exempted because they were the penultimate and final classes, respectively, in the school and would exit to the senior high school within 12 to 18 months. The participants reported engaging the learners before, during, or after the lessons to discuss the throughlines. According to the participants, the parents of the learners were also engaged and introduced to CCE. One participant reported:

Initially, they felt it was going to be an indoctrination of their children, but we explained to them that these are virtues we want every child to acquire, so if they are able to acquire these virtues, you will not even wake your child up to sweep before he/she does so. They also understood it and they were excited about it (FBO 2 – P2).

Subsequently, the parents were engaged during Parent Teacher Association (PTA) meetings on CCE and one participant remarked, *'so that they could help the learners when they go home, and they hear them mentioning some of the concepts that are not familiar to the educational system in Ghana'* (FBO 2 – P1). As part of the pilot phase, some of the classes had projects in the community as part of the FLEx, which included desilting open drains that were choked. The pilot phase lasted for one academic year after which a refresher training was organised for all staff before CCE was extended to the whole school.

In response to a question on lessons learned during the pilot phase and the challenges observed, participants had this to say;

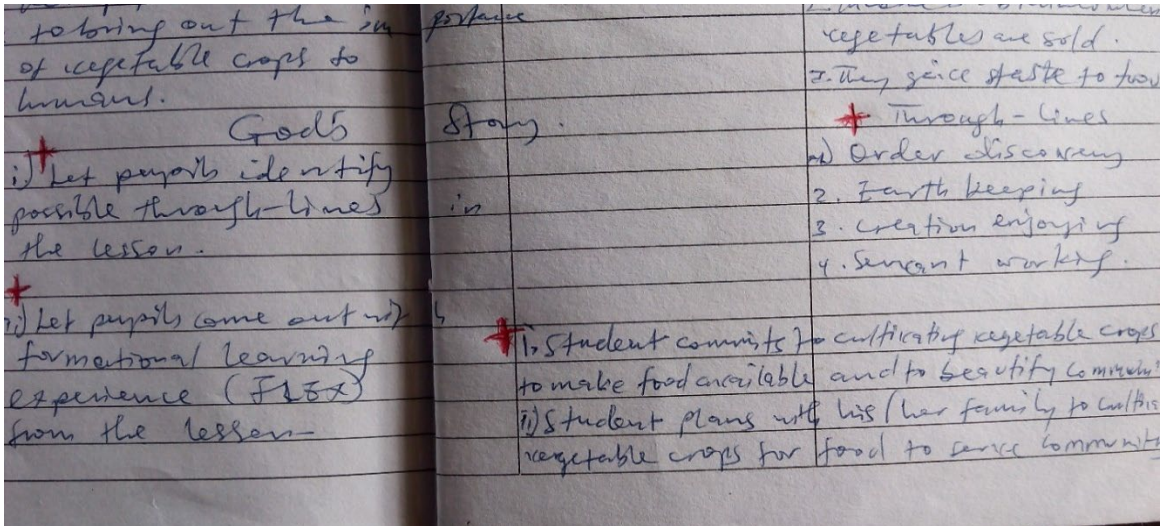
It was a difficult task for us. Because we realised that it was so new to us. It was very new though we thought we were a Christian school. Then this idea came, and we realised that this wasn't a Christian school at all. So how to pick the through lines and then teach the children was a bit of a challenge. And then we were also looking at the resources that we were going to use to teach it. It was something, but gradually we were able to overcome those challenges (FBO 2 – P2).

A follow-up question by the researcher in what was done gradually to overcome the challenge revealed that the facilitators improvised teaching and learning materials and introduced more activities among the learners and facilitators that served to deepen the understanding of CCE in the local contexts. Specifically, one participant remarked.

We sat down and then we made the teachers pick topics, topics that they are conversant with, that they will really be able to use the throughlines for the various lessons. Then we also asked the children to draw. The drawing and the colouring, it made the children also like it, so this is a new thing we are doing (FBO 2 – P2).

Records available during the pilot phase showed some of the learners drew images to depict their understanding of the throughlines, as shown in Exhibits 7e and 7f, which were displayed in the classrooms. The facilitators first planned their lessons using lesson notes which were reviewed by the team leaders. An extract of a facilitator's lesson notes is presented in Exhibit 7d. In addition, the learners were also engaged in focus groups to discuss the CCE concept as part of the many activities organised. Exhibit 7g shows one such discussion on what a Christian school should look like.

Exhibit 7d – An Extract of a Facilitator’s Lesson Notes



Source: Author (2022)

Exhibit 7e – Throughlines Created by Learners Displayed in the Staffroom in one of the Schools



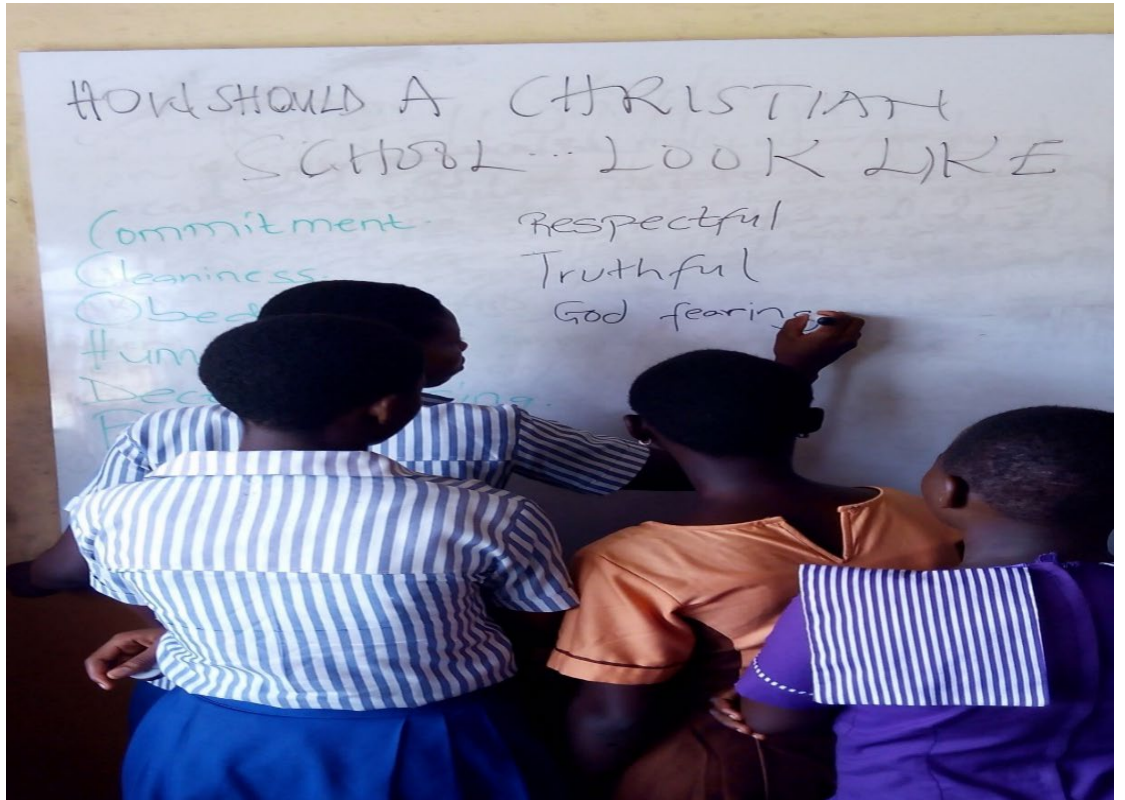
Source: Author (2022)

Exhibit 7f – One of the Throughlines Illustrated by the Learners in one of the Schools



Source: Author (2022)

Exhibit 7g – A Focus Group Discussion Organised for the Learners



Source: Author (2022)

How will you describe the CCE journey so far? One participant stated:

I think that it's been great, the evolution has been fantastic. At the start, we were not sure what we were in for, we thought we knew all about Christian education. So, we started our learning conferences, and it was an eye-opener. And then gradually, we started acquiring knowledge. And that knowledge was brought to the classroom. And with time, we started seeing some few changes in the attitudes of some of the children. And in some schools, it was reported that children were coming to school late had changed, some were coming to school earlier. The absenteeism had also reduced but more importantly, the compounds of the schools had changed...teachers and then the children are closer than they used to be. So, I will say that it has been great (FBO 1 – P5).

Another participant remarked.

I think so far, so good. It has been good because we started very well. Everybody was enthusiastic and we know it is something that we need to transform the lives of the learners, so far it has been very good. The learners are picking it gradually even though the transformation is taking a long time, we know it takes a long time before somebody is transformed but so far, it has been good (FBO 2 – P2).

I followed up with another question. You noted that the journey has been good; what is it that has been good? Can you elaborate further on what exactly has been good? A few participants highlighted several experiences with colleague facilitators, between facilitators and learners, and among learners.

Initially, some issues with teachers, we realised that cooperation among the staff was not so good, but we started the CCE, it brought all of us together because we are aiming at transforming the lives of children, so it made all of us come together. First, your life as a facilitator must be transformed and then transform the learners so it brought us together. Then some of the children we saw whose lives were so difficult to handle they become calm and well-mannered. For instance, is one child, he is very quick-tempered, the least thing he becomes very angry and wants to leave the class, sometimes he even threatens to assault the facilitator but with the constant engagement, he is becoming sober, so it has been good (FBO 2 – P2).

7.3.2.2a Contextualising the Throughlines

In explaining the through lines during lessons, facilitators shared approaches they adopted in delivering topics in the chosen subjects. The accounts shared were gathered during the individual and group interviews.

With the throughlines. I can talk about order discoverer and justice seeker. For instance, God created the world in an orderly manner and when God asked Noah to prepare the ark, he was given measurements. So, mathematics started from there and in mathematics, we follow principles. So, by way of explaining to the learners, I made them to understand that the through lines we could use there is order discoverer (FBO 2 – P3).

In response to a question on observations of how the learners responded to the throughlines and the whole CCE concept, participants noted the enthusiasm and excitement of the learners about the concept.

I can say that, on the part of the children the enthusiasm is there, how they are happy to go by the throughlines. Some like I said initially that, some went as far as giving themselves names from the through lines. Some say, I'm an earth keeper, others say I'm a servant worker, some say I'm a beauty creator, some say I'm a justice seeker. So, in all, we could see that the value of the concept is being accepted fully and appreciated by both parents and then the learners, and some facilitators as well (FBO 2 – P3).

Another facilitator from the focus group discussion remarked:

What I saw was that the learners were happy, the excitement was there, as well as the facilitators and how it was introduced, the concepts, the God's story, the through lines, the core values, the mission, the vision, everything.....Everyone was just saying Christ Centred, what does it entail? What are the themes in it? (FGD-17).

The throughlines from the various accounts were well received after their introduction. However, the depth of engagement with the throughlines could have been more superficial. One concern expressed was about the ways in which the facilitators lived the throughlines they were teaching.

If we are teaching it and we are not living it, then we are not being good examples to the children to also emulate. So, I think on the surface, it seemed good, but we have more room for improvement to make it a reality (FBO 2 – P1).

A similar sentiment was expressed by another participant:

We need to learn how to live the throughlines, in order to really understand how we are going to practice and teach our students to practice them. We found that the through lines were posted everywhere and they talked about the throughlines, but the work they were doing with them was just on the surface, just on the surface and that's not... unusual. (FBO 8 – P1).

The participants' account pointed to the need to intensify engagement with the facilitators to sustain the initial gains made and to live the throughlines. The next section considered the practical application of FLEx.

7.3.2.2b From Throughlines to FLEx

According to the participants, an important component of CCE is FLEx. To quote one participant:

It all must come from the curriculum, it must sort of reveal itself through the curriculum, that formational learning experience part is really important. And I think that's if we can get there, we know we've been successful in making learning meaningful, where they can live what they're doing (FBO 8 – P1).

It was described as creating a practical opportunity for the learners to experience what was taught in class. To illustrate the point, few of the participants recounted lessons on

the environment and how the throughline of the earth kept resonating to drive home experiential learning.

So, for example, where we throw our garbage, we need to come to a level where a class will say, no the garbage is going waste we want to sort it out and create a compost of it and do a compound garden with it. So, they will go out into their homes and know that the garbage they make in the homes... So, the FLEx is to create a kind of a community service from every topic that you treat, what would the children do. So, the community could be their classroom, the community could be the school, the community could be the community where they live (FBO 2 – P1).

From the accounts of the participants, the introduction of the God story with the continuation with the throughlines was well understood and appreciated even though there was not 100 percent early adoption of the concept by the facilitators. In the words of one participant, *'only few people are actually trying to ensure that the through lines are being adhered to'* (FBO 2 – P3).

There was a unanimous view that implementing FLEx has been limited in expected outcomes. Again, as one participant intimated:

'And then when it comes to the FLEx, and then the deep hope and then the speed build, that is where the challenge is. And I must say that this level is not well understood, including myself' (FBO 2 – P3).

This assertion was repeated by all the facilitators as participants in the individual and group interviews indicated that facilitators had difficulty incorporating FLEx in their lessons. An acknowledgement of the challenge was summed up by one participant:

So, getting to understand what that is, in our minds, is not so hard. But getting to actually do it in the classroom, in the curriculum is hard. And we haven't got there (FBO 8 – P1).

In considering the lifelong learning objective of CCE, this is what one participant asked:

How do we get to formational learning experiences with our students? We want them to remember something 60 years from now, they're not going to remember the facts. Likely, they won't remember the details you asked them to write on a test. But what part of the through line have they remembered that it's going to change their life and how they practice taking care of the environment, how they practice dealing with sickness and disease because you have a lot of curricula that deals with health and how to prevent infection

and disease. A lot around pollution and keeping the environment clean. The curriculum is rich in all of that, so how do they do that into the future? And how do they do good business practices? Where did I live the through lines, that eventually when they take the curriculum, it's going to become almost natural to say, what's the God story? What's the competing story? And how am I going to get my students to understand that by engaging them in a formational learning activity that shows that and demonstrates that and lives that experience? I see the desire to do all of this. But getting there is the hard work (FBO 8 – P1).

The apparent desire and commitment of the leadership – team leaders and administrators to forge ahead on the CCE journey was remarkable. Given the experiences narrated, the next section presents the change stories and learnt lessons, which are crucial in the next phase of the journey as an FBSE.

7.3.3 Post-Progression Phase

Generally, my observations from the interactions with the participants and review of official documents in what I would describe as the post-progression phase included change stories. In addition to the change stories, I also gleaned lessons from the implementation. The change stories and the lessons are discussed in this section.

7.3.3.1 The Change Stories

[a] Change Stories – Facilitators, Team Leaders and Administrators

Facilitators have also been impacted by CCE as teachers and as individuals who must do the will of God and, therefore, must play their roles well. Today, verbal and physical abuse of children by facilitators has been reduced; learners are no longer verbally abused when they do wrong, instead, they are corrected in love. This is because the facilitators now understand that these children are created in the image of God just like they are. Here are some quotes and stories that demonstrated behavioural change:

I will say it's been exciting. I'm a student of CCE now, learning for myself and trying very hard to apply to my life, and the people around me more especially in my house. So, it's been great as I learned, I shared. Fortunately for me, my daughter is in one of the schools. So, she keeps us on our toes, you can't drop anything or, she'll remind you, earth keeping, you don't have to litter the ground, keep the place organised (FBO 1 – P5).

It has been, it has been enriching, it has been motivating... to see some of the things that we have done, actually work in another place as well. And... to be really encouraged about the enthusiasm, the excitement, and... the commitment of a group of people who really want this to happen. It was motivating it was it was... energising, would be a word for it (FBO 8 – P1).

I grew up in a society where we normally litter but getting in contact with CCE. For example, as earth keeper, the earth God has given us to live, we don't need to pollute it by throwing things on the ground. So, helping the children live by this, it also got to me. Now, when I find myself in town and maybe I buy bagged water in a plastic sachet and after drinking and about to drop it on the ground, then it speaks to me, an earth keeper you don't need to drop it on the ground. So, I'll quickly drain it, fold it and keep it in my pocket. By the time I come home, I empty my pocket and I find a lot of empty water sachets and then I dispose them off nicely. I think that the throughline, an earth keeper alone, has changed how I used to be, who I am now. So that's one change one throughline has had on me (FGD-14).

If I am a God worshipper, then it means my first rise from bed, I need not to even touch my phone and get on social media. At first, I normally spend time on social media more than the Bible. I will go and read news and then when I take the Bible, I am feeling sleepy. I realised that I am cheating God, I must just go back and seek God's face first before I go on my phone to view messages (FGD-16).

So, when I came here and I heard about through lines particularly, image reflector. It came to me that what legacy are you building for yourself, so when your name is mentioned here, over there, what can be said about you? What image have you left there? This particular through line, image reflector that has been my light; it has always been in my mind when I contemplate an action, I ask the question whether the action will result in a good image? Then I withdraw. That is how image reflector has enlightened me. Yes, it has always put me on the right path helping me ask a whole lot of questions (FGD-17).

For me, I would say that image reflector which really goes with God worshipper has really changed my life. Image reflector means, you must reflect the image of God, the image of Christ. Do I reflect the real image of God? Whilst teaching and when CCE was introduced at a point, I asked the students to anonymously write what they know about me? What they like, what they don't like, what change they wish to see? And surprisingly, there were so many things I thought I was doing right and after taking them and reflecting on them, I really saw that some were genuinely wrong. I came to the realisation that; this is not how you are supposed to reflect the image of God. It has changed me the way I talk to the learners (FGD-15).

Another facilitator explained how prayer and reliance on God for lesson delivery has helped her. These were her words:

My involvement with this type of education has made me to acknowledge the presence of Christ and to ask Him for help to communicate the right information to the learners. The Spirit of Christ gives direction as to how to handle the class and prompts and inspires at most times to adopt a different method to each learner. Sometimes on the spot, it helps to pray inwardly throughout the lesson. For me whenever I remember to do this, my lessons are very successful and the learners show their appreciation for the lesson in many ways like volunteering to bring a topic for homework, or some ask me if they could copy the classwork on the board because they understood it very well; or they walk with me back to the staff room; or want to prolong the lesson. Pupils gradually become influenced by the lifestyle and practices of the Christ-filled facilitator, although they may not voice it. Who a facilitator is, matters as much as what the facilitator knows or can do? Christ Centred Education has taught me to understand that as a facilitator my character should equal my competence". (FBO 2- P2)

From these accounts, it is quite evident that the participants have undergone transformation in a number of ways that have positively influenced the character and competence of the facilitators.

[b] Change Stories - Learners

The following are accounts narrated by the participants about what they have observed and heard from the parents and caregivers of their learners.

Yeah, I would like to share a positive experience. Some time ago, before the Coronavirus came, we organised a sporting event with a sister school and in the morning of the games, it was reported that the sister school has brought in players, who were not part of the school. So, as the sports master of the school, I was upset that these are friendly games, why should you attempt to cheat? I was about to cancel the games. While I was approaching the delegation from our sister school, I heard three of our boys in a conversation, one of them said, as for us we are a Christian school so we would not cheat. We won't import players, we'll use our own players, that alone gave me a sense of satisfaction. I said to myself after all what we are imparting to them they are getting it. I allowed the game to continue so I feel that was a positive impact of what's we are inculcating in them, the Christ-Centred Education. And I think they got it; I could say that they got that message very clear. That was a positive experience I can say. Yes, we scored the girls by six goals to zero and scored the boys by two goals to one. From the conversation with the boys, I learned the CCE message is getting to them, they are getting to understand how they must live. And from the game, I could see that you don't need to cheat to succeed. In everything with God on your side, you will be successful (FGD-14)

Our children, when they go outside, their behaviour is really commended. Everybody will be looking up to our school children, so their behaviour is different from those other schools. So, we've realised that it has impacted the behaviour of the children. When others are misbehaving, they will see it and come and complain to us (FBO 2 – P2).

The data suggests that the learners know about God's story and how they should play their roles in God's story. The learners identified with God's story, and this is demonstrated in their behaviour at school and at home. There was a gradual change in the behaviour and attitude of the learners in the schools towards the environment, school, and life in general, although the change was slow.

[c] Change Stories - Schools

The change stories in the schools highlighted the impact of CCE on both the facilitators and the learners. In addition to the facilitators and learners, there was a redefining moment with the adoption of a new mission for the school. As quoted in a report reviewed during the research:

*The schools have been positively impacted through CCE, this is because of what the learners have been taught in God's story and the throughlines. The environment of the schools is neater now and look and feel like Christian schools than before with the display of CCE materials at vantage places in the schools. An important addition is the creation of the new mission is **Shaping hearts, minds, and hands through Christ -Centred Education to transform the world**. This is particularly noteworthy because it was a bottom-up approach in a consultative session (Quarterly Review Report, FBO 1).*

Two participants reported that:

...truancy and bullying have reduced in the school since the introduction of CCE; 'those who were bullies are now calmer and theft cases have also reduced. Most children who were truants since we started the program now come to school regularly. There has been a gradual improvement in school attendance over the years. Initially there was an award for regular attendance during Awards Day Ceremonies, this has been taken off due to improvement in attendance by the learners (FBO 1 – P5).

Yeah, the experience I had is, having compared what GES required of us, we were then again, incorporating Christ in what we do. I could see that it is different from what other schools are doing (FGD-16).

Perhaps the most significant change story from the school’s perspective is the sustained increase in enrolment. As one participant indicated:

Yes, you really sit down and ask what is bringing them? You go to town, you ask somebody, I want a school, a good school, and they say go to School A, So, it's like in town now, we have the goodwill. And I think this is the moment that if as a school we publicise the God's story more, and children are talking about it, then we'll then have it. For example, we've seen one of the overwhelming admissions, almost about 85 even in the season of COVID. ...So, I think it's exciting (FBO 2 – P1).

A summarised enrolment of the two model schools is presented in Table 7.9, confirming the assertion of increased enrolment during the period of implementation of CCE.

Table 7.9: Summarised Enrolment of FBO 2 Schools for Five Academic Years

Description	School A			School B		
	Boys	Girls	Total	Boys	Girls	Total
2016/17	129	161	290	149	141	290
2017/18	161	153	314	164	142	306
2018/19	199	178	377	167	180	347
2019/20	194	197	391	213	192	405
2020/21	233	218	451	222	226	448
Cumulative Growth (Nominal)			161			158
Cumulative Growth (%)			56%			54%

Source: Author (2022)

The growth in enrolment was then analysed against the financial records of FBO 2 to ascertain whether the growth was reflected in the financial objectives as envisaged. Table 7.10 shows the summarised income statement of FBO 2 since its establishment.

The financial data aligned with the enrolment statistics and clearly showed the growth trend. According to the Directors’ Report in the audited financial statements, the impact

of COVID in 2020 was heavy on the operations of the entity, and the recovery in 2021 is on course and will not affect the survival of FBO 2.

Table 7.10: Summarised Income Statement of FBO 2

Description	All Amounts in Ghana Cedis			
	2018	2019	2020	2021
Income	20 months	12 months	12 months	12 months
Tuition Fees	426,098	574,964	504,552	690,086
Grants	370,523	525,646	362,149	399,525
Shop Operations	43,070	77,760	64,398	61,909
Other Income	21,240	32,262	25,963	31,580
Total Income	860,931	1,210,632	957,062	1,183,100
Expenditure				
Educational Development	809,015	969,317	998,321	1,037,871
Institutional Management & Accountability	95,616	169,984	187,961	238,984
Physical & Health Development	18,384	34,554	60,475	66,809
Social Development	10,075	18,016	8,294	174
Value Formation & Spiritual Development	2,762	36,993	3,639	6,451
Total Expenditure	935,852	1,228,864	1,258,690	1,350,289
Excess of Income over Expenditure	(74,921)	(18,232)	(301,628)	(167,189)

Source: Audited Financial Statements (2018-2021)

The Directors believe that the pandemic will have a temporary impact on the entity's activities. Notwithstanding these short-term challenges the Directors are of the view that the entity has sufficient resources to continue as a going concern (FBO 2, Audited Financial Statements, 2021:4).

From Table 7.10, the financial sustainability goal has not been achieved yet; however, the data suggests a promising path to sustainability for a start-up within five years. The opinion of the directors affirms the conclusion from the data and provides a sufficient basis to indicate that CCE as OS has been instrumental in the realisation of the triple-

layered goals of an FBSE - social, financial, and spiritual. A more exhaustive discussion is presented in Chapter 9.

[d] Change Stories – Community

The CCE transformation was reported to have impacted homes and families as well. From the various accounts narrated, the frequency of parents reporting misconduct of their children at home to school authorities has reduced significantly. Some parents also observed that their children have become very concerned about how waste is managed and also about keeping the environment clean.

I remember a parent came to me saying that 'my child said he has not been given a responsibility in the class and he is not happy'. That is servanthood, to say I want to serve my class. So, they share responsibility she has not been given any responsibility and instead of the child to be happy that after all I've not been given any job, I'm free, the child was rather sad. So, if you see that then it means this child wants to work and if we have a two-thirds of the children all wanting to work, the school will be an even more pleasant place to stay (FBO 2 – P1).

I have also had a similar experience with some of the children and their parents. There was one particular child, he was a bully. He came and he will be using his pencil to poke his classmates. Sometimes he became aggressive and assaulted them. When we started the CCE training and implementation, it was very difficult managing him so one day I went to my team leader to register my challenge and to find out what can be done to manage him. Then I started with the God's story, and then the throughlines in the lessons I taught in class. I used the throughline image reflectors, what we do as Christ wants to do it. How we should love one another. Then through it, I realised that the boy was behaving soberly. And the father confessed that even at home, he can't handle him. He said, 'Madam, I don't know how to deal with the child even in the house I can't handle him'. The truth is, he came and said Madam, 'my boy has changed'. Now the way he does things in the house has changed that kind of aggressive behaviour. I realised that it was good. So that encouraged me to talk about the throughlines and then the God's story (FGD-13).

It happened, when we went for sports last two years ago, I think some of the children were misbehaving from another school and our children came to complain to us, that such and such were what the other children were doing. Their moral value has increased and neatness also, even though I complained about the compound, that the children are now littering, but it's about the

children becoming conscious of the fact that they don't have to litter and make the place neat. So, these are the two things that I have observed (FBO 2 – P2).

Despite the interesting change stories shared by the participants in both the individual and group interviews, when asked to self-assess the success of CCE, the responses were mixed. Whilst some expressed optimism, others felt that personal distractions and circumstances within the external environment affected the facilitators' performance. Though not representative of the general view, this quote from a participant was chosen because it gave a sense of the leadership perspective.

We must vigorously continue engaging the facilitators and learners until we see that they have made it a lifestyle, now it is as if it's a teaching tool. But I want it to be a lifestyle and not a teaching tool where a parent will enter and feel within his spirit that this is a Christian school (FBO 2 – P1).

What lessons can be gleaned from the change stories and the phased approach to the implementation of CCE? The next section discusses five lessons drawn from analysing the data.

7.3.3.2 Learnt Lessons

7.3.3.2a The Human Factor

In understanding the roles played by the participants and their respective experiences in promoting CCE, it was evident that leadership played a pivotal role. Team leaders were involved in the training and re-training their staff as changes occurred due to retirements, resignations, and recruitments. In addition to training, participants also reported supervision, counselling and conflict resolution as some of the other roles performed.

This recognition sums up the role of leadership:

To renew our interests, and people who have joined newly we try to orient them because if we are going to succeed, then the individual must see the need for he himself to be renewed in the concept. So, we continue to re-engage the staff and we are continuing (FBO 2 – P1).

The commitment of facilitators to fully expressing the values of CCE is crucial to its success. As one participant remarked, *'It is my responsibility to firstly be transformed by the system and understand it well and be moved by the concept. And with that, I know very well that since I serve as a mirror to the children, they will learn from me and other facilitators too'* (FBO 2 – P3).

The issue of the commitment of facilitators was mentioned by another participant who observed that:

At the level of the through lines we are gaining. But to move further, make it practical and live it is where we have more work to do. We must sell it with our own commitment, which in fact, I am not seeing it much as I expected. So, we have more to do as far as our staff are concerned if we really must achieve the success that we want to achieve (FBO 2 – P1).

Even though the facilitators and team leaders were very excited about CCE and saw value in it, particularly the personal testimonies of how it changed the lives of some facilitators, the faith commitment of facilitators has a direct bearing on their appreciation of the concept. The participants' perspective on the commitment of their facilitators was that the facilitators seemed distracted, which may have arisen due to either a lack of appreciation of the overall value of the concept or the lack of energy to follow through with the required responsibilities of a facilitator as captured as follows:

There may be some teachers who aren't as committed to really wanting to do the hard work. And there is hard work. I think that some are distracted. And I think that maybe some don't see the value quite as much or have the energy to do the hard work and personal reflection required to deepen it. Those would be the challenges. The benefit of organisational spirituality is just huge. And I think you've got overwhelming... support, commitment, but sometimes individual situations can be a distraction (FBO 8 – P1).

The phenomenon of early adopters and laggards has been quite revealing through the various accounts shared through the monitoring reports as well as the individual and group interviews.

What is challenging, is we go forward, we come back, we go one step, we come back. It is not going the way I expect and there are moments of discouragement. But it's a new concept. It has not been there. And we are bringing it in. So, it will not be easy implementing it. I think it's normal (FBO 2 – P1).

Among the reasons put forward for the late adoption of CCE are:

Some of them are not up to task. Some, in a way, said they do not understand the concept fully, some of them, they do not connect with the concept at heart, some are also complaining about the local curriculum that is given, the contents that we are to cover, they are seeing it to be too voluminous so adding this concept to it becomes difficult for them (FBO 2 – P3).

One way of improving the apathy of some of the facilitators was to expand the learning conferences from the initial trainer of trainers to an all-inclusive conference, bringing together all the facilitators from both schools working collaboratively. The overall impact was positive, as asserted by one participant, *'Even though we had those early adopters, and they were enthusiastic, and they got it, but it's hard to pass that same experience to another teacher without that teacher experiencing it, that's why everybody together was so beneficial'* (FBO 8 – P1).

The human factor is critical to sustaining, CCE and this is consistent with the role of leaders and followers in the building blocks of OS, as was established through the literature review and in AC1.

7.3.2.2b The Impact of the External Environment

A recurring theme among participants was the positive impact of CCE in the school environment. The advent of CCE brought significant improvements in the schools: schools' compounds are cleaner than before, the children's behaviour is gradually changing for the better, facilitators appreciate their roles, and parents have fewer complaints about their children. However, the external environment had a challenging

impact on the positive outcomes witnessed in the school environment. According to some participants, this contributed to the learners not fully living out the throughlines as revealed in the following accounts.

So, in fact, the environment, in a way, is not teaching the same thing we are teaching. And it's also part of why we go forward one step. And we come back two steps, because he goes out there, and everything is different. If we make them change agents, and we build them in that capacity, then we will maybe have a headway? If not the environment, is hostile to the concept (FBO 2 – P1).

I also observed that the children are having certain challenges at home. That is, when we look at the value of the concept and then the kind of experience they have at home. For instance, we said in our system, fighting is not allowed stealing is not allowed, but some come to school to inform us that though we said those things that are not allowed the parents themselves do fight.... So, I realized that there is a problem over there (FBO 2 – P3).

During the progression phase, the COVID-19 pandemic disrupted planned engagements and eroded the modest gains recorded in the implementation of CCE. A very revealing commentary from one of the participants demonstrates this.

The COVID has cleaned everything. The other time I was even telling one of the teachers that it's like we are starting the CCE again. This term we started with God's story again and then devotion so we will continue like that, but it was really picking up, the children were picking up before the COVID (FBO 2 – P2).

A notable contribution from another participant highlighted the challenge with the global pandemic and discussed the opportunity that it offered, *'In one-way COVID-19 has been a big distraction. It's stopped the way we did many things, but I also think it's become an opportunity'* (FBO 8 – P1).

The silver lining amid the uncertainty of the pandemic was the opportunity to re-engage, re-energise, and re-start the awareness, integration, promotion, and expression of OS. This involved re-establishing the purpose and values of CCE to promote a missional community as an FBSE.

7.3.2.2c Re-engage, Re-energise, Re-start

As already noted, there were several distractions and disruptions in the external environment. It slowed the progression and, in some instances, stopped the implementation of CCE. Such distractions and disruptions also presented opportunities to re-engage, re-energise and re-start. As the participants indicated, ‘*So, the first year it was of much enthusiasm and at the end of the first year, when we did evaluation, we saw that the interest was very high*’ (FBO 2 – P1).

However, then prior to the fourth year, the concern was:

The slow pace of change in the schools and therefore leadership decided to restart training on the throughlines, so that facilitators will get a broader understanding of each throughline then that will inform the FLEx which will then reflect in the lives of the children, not only the children but the teachers as well (FBO 1-P5).

In seeking to garner the participants’ reflections on the CCE experience, the following question was posed, ‘With all that you have gone through the experiences, the training the practical sessions in the classrooms, engaging with parents, with learners and with other facilitators, what do you think people really believe is important with respect to CCE?’ The responses pointed to the participants having developed a renewed mindset that is underpinned by what I describe as a missional worldview.

And we are His stewards so it doesn't matter what you see in the world, you are not of the world, and you are not to go by the world's standard, but you must have the standard of God in you and live with it. So, it's like we must now try and find out if even we will use the community people to see, are the teachers living that even in the community (FBO 2 – P1)?

People now believe that education is not just about examinations. It goes beyond that. They now believe that character of their learners matters most when it comes to child development (FBO 2 – P3).

So, there was a depth and a change happening by using the through lines. But the throughlines were not going deep enough into the curriculum as well. So, they weren't getting that super great connection between what they were supposed to be studying from the government, the curriculum, and how does that throughline work in this unit? And so that's where we... slow down”. (FBO 8 – P1).

7.3.2.2d Going Deeper and Forward

In response to a question on the challenges encountered during the implementation of CCE, the participants outlined several challenges, including a deeper understanding and application of FLEx and an effective support network for the learners at home. One participant recounted,

On the challenges, I think we need help. Let me emphasise on the kind of help we need. We have been equipped with the knowledge on Christ-Centred Education, everything has been given to us. But we still need help. Sometimes, our environments affect us in our learning process. Another participant mentioned earlier, that when the pupils go home, the behaviour is different. When they come to the school, the behaviour is different, so this is the help that we need, the parents and the community, that is the kind of help we need. If we could reach out to the parents sometimes to talk to them, when the learners come home, please, at least get some time to take them through this. We can even give them a plan, we'll send them something, this throughline for this week, this month, we do this. That is the kind of help we need so we not getting that help has been a challenge, even though we are well equipped to impact them (FGD-17).

In contributing to the discussion, another participant added, *'We can get through either our Parent-Teacher Association or even community forum, when we have the forum and then the community can be engaged on the through lines in order to educate them'* (FGD-16).

The opportunity to slow down, re-engage, re-energise and re-start was summed up by one participant as follows, *'we need to go deeper in understanding the through lines, and then go forward into the formational learning experiences. So that's where we're at right now trying to go deeper and exploring each of those through lines, again'* (FBO 8 – P1).

Another challenge that was widely acknowledged by the participants was finding a way to assess the knowledge and understanding of CCE and its related components gained by the learners. The concern was acquiring knowledge, and also being compassionate. This

process involves a delicate balancing act between a government-determined curriculum that is marks-driven and a values-driven curriculum inspired by CCE.

7.3.2.2e Balancing Marks-driven and Values-driven Curriculum

According to the facilitators, they observed that during the pilot and progression phases, they needed to make a distinction between facts that will be examinable and the CCE values that are not currently incorporated into the standard curriculum. As one participant noted:

The school runs a standard-based curriculum and there is no provision in the curriculum that we can fix our story in. And moreover, the curriculum we are running now is exam-based, but CCE is not as exam-based. For example, in Religious and Moral Education, they pick topics from the three areas, the three religions, by looking at our concept it's based on Christ... it's based on Christianity. So, there is a there is a competing story between the... the curriculum which we are using and then CCE (FBO 2 – P3).

A more expanded view on the issue highlights the complexity as well as the way forward in developing a values-driven curriculum:

Because we realise that if we are not careful, they will go and learn the concepts in addition to their notes, and they may go and give conflicting answers during their final exams. We also realise that for, in fact, that happened last year. Last year, we realised that if we really want children to learn the concept well, then there should be a way of assessing it. "Because children always learn things, they know they are going to answer questions on. So, we are thinking of designing a kind of an assessment which will compel children to answer also questions as if they are writing exams in the same exams they do. So that we will know if the concept is still there. So, I think that is what is currently missing in the concept delivery. Now, we don't know whether the children have embedded the concept because what it used to be in the first year where they were fascinated with it, and they were talking about it, acting with it. That is not the way we see it now, even though when you ask them, they're able to explain the through lines (FBO 2 – P1).

The reason why balancing a marks-driven with a values-driven curriculum is extremely important is summed by a participant:

If we can get students to understand that schooling should be about learning, not just about marks, because marks do not indicate everything someone knows. Marks can only give you ideas around usually factual information. It doesn't show critical thinking or problem solving very

well. They don't... they're not able to show how you love your neighbour. Marks can't really do that, and they're not intended to (FBO 8 – P1).

Balancing a marks-driven and a values-driven curriculum is an objective that remains a challenge, however, the goal is to attain both as the values (attendance, punctuality, and discipline) should also be able to enhance the marks.

7.4 A Holistic Response to Organisational Hybridity

According to Fitzgerald & Shepherd (2018), as non-profit organisations and FBOs transform to pursue SE initiatives, the transformation process can be complex and may be disruptive. The dynamics of an FBSE is the challenge of addressing the triple-layered goals of financial sustainability, a social mission, and a spiritual mandate. The specific case of FBO1 and the journey to establish FBO2 as a separate FBSE is presented in Story 2 in Chapter 5. Points of tension were encountered in this research due to the complex interplay between the triple-layered goals. These tensions arose from conflicting objectives, resource limitations, and differing stakeholder expectations, which collectively challenged the achievement of the research objectives.

- a) The social mission is to provide opportunities for the poor and deprived in the community and to have access to affordable Christ-centred education. This social mission involved a school programme with four central outcomes based on the model in Luke 2:52. Learners would be trained to achieve educational development outcomes, physical and health development outcomes, social development outcomes, and spiritual development outcomes. This social mission is directly focused on learners and indirectly on their parents/caregivers. This objective has implications as the FBSE is responding to a social development issue that has gained national and global attention, as reflected in the Sustainable

Development Goals (SDGs). This social development intervention also provided employment opportunities, one of the SDGs, i.e., to promote decent work. Another important observation was the opportunity for discipleship as a Christian organisation. The community supplied land for the construction of the school at no cost to FBO1 and, therefore, felt justified to demand a tuition-free school for their children. However, land in the community was acquired by working-class citizens who believed education at the basic level could not be accessible if not provided by the government. There were different touch points of tension.

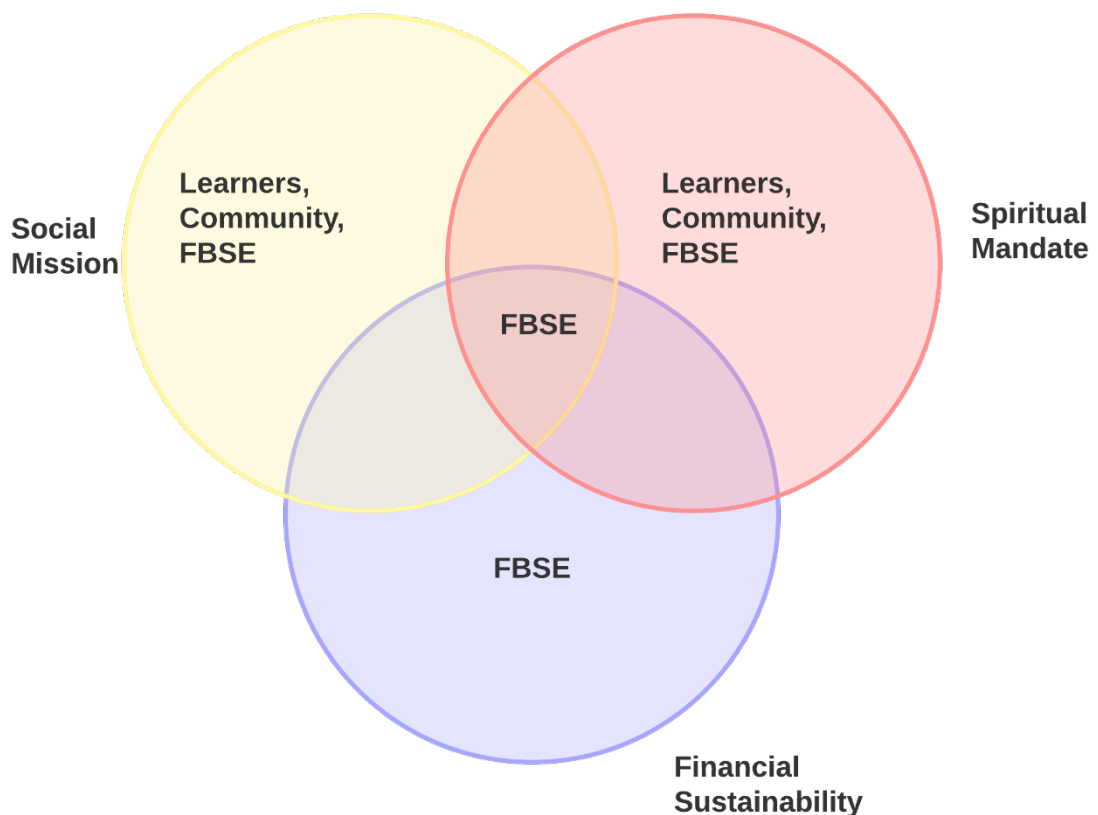
- b) The financial sustainability goal was the reason an FBSE was set up as an alternative to the funding challenges of FBOs, which at the time was operating the school free of charge. The introduction of the SE initiative resulted in nearly 100 children leaving the school because of the introduction of tuition fees below market rates. As can be seen from the data presented in Chapter 7, that changed the school's fortune and brought in significant financial resources. Although FBO2 has yet to start generating profits, the audited financial statements show an increasing level of fee collections. This growth trajectory was reiterated by the FBO 1 leadership during the interviews.

- c) In pursuit of the spiritual mandate, OS, adopted as CCE, was introduced, and this created a niche for FBO2. Doing so resulted in increased enrolment and related social, ethical, and moral development of the learners and facilitators directly as well as parents indirectly. Christ-centred education reinforced the four development outcomes in the social mission. With the growth in enrolment comes growth in revenue, which has the potential to lead to financial sustainability.

Organisational spirituality as CCE has elements of a social mission, a spiritual mandate, and a promise of financial sustainability.

The tensions or hybridity associated with an FBSE can take many forms, as elaborated by Fitzgerald & Shepherd (2018). The relationship can be represented using a Venn diagram.

Figure 7b: Visual Representation of FBSEs Responding to Organisational Hybridity



Source: Author (2022)

In Figure 7i, the Venn diagram shows three interlocking circles which represent organisational hybridity in an FBSE. The social mission circle includes learners, the community (including parents and caregivers), and the FBSE; the spiritual mandate circle includes learners, the community, and the FBSE; whilst the financial sustainability circle has only the FBSE. Therefore, the FBSE is common to all three circles interacting in the

marketplace to achieve the social, financial, and spiritual goals, hence the multiple tensions or hybridity. Addressing these tensions requires a response that was evaluated based on the strengths, challenges, and opportunities discussed in the next section.

7.4.1 Strengths

Drawing from the assertion of an encouraging relationship between better environments created through OS, organisational performance (Granado, 2018), and corporate profitability (Jawahar, 2011), there is sufficient evidence in the data from this research to suggest that CCE has been applied successfully in an FBSE context for an FBO, as evidenced in the Ghanaian case. The data revealed that CCE had transformed the lives of team leaders, facilitators, and learners and has contributed to influencing parents' and communities' behaviour towards Christian education.

More specifically, it was reported that parents withdrew their children from other schools to enrol them in CCE-implementing schools, which resulted in increased school enrolment. The following outcomes of CCE implementation were noted in FBO 2 and contributed to their increase in student enrolment:

- a) praying schools,
- b) specific characters displayed by children from these schools illustrated through the change stories,
- c) high commitment of the teachers to their teaching work,
- d) schools demonstrating relatively high academic performance,
- e) schools experiencing relatively low incidence of teenage pregnancy,
- f) high commitment of school leadership, and
- g) an increasing trend in revenue generation.

7.4.2 Challenges

The dichotomy between intra and extra-mural contexts of the school presented challenges to the learners in living them in-school CCE values within the household, family, or community. More so, as some community members tend to be sensitive to the idolatry discerned throughline. This observation was indicated by evidence of children being coerced by their parents to accept local norms and those not doing so because of the learning from the throughline, being reprimanded as some parents perceive CCE as indoctrinatory.

Further, since CCE was new to the organisation and the facilitators, there were areas of weakness during the implementation.

- a. Gaps or variations in knowledge of CCE, especially the understanding of the components such as FLEx and deep hope, suggest the need to interrogate, quality-assure, or standardise training delivered by Trainer of Trainers (ToT).
- b. Differentiated interests reflected in ownership of the concept and commitment to promote CCE in practice, especially between the new and old actors, due to differences in religious orientation, as well as waning zeal from the hiatus created by COVID.
- c. Tensions associated with delivering CCE in a regulated system, more so when delivery is without its unique, localised teaching and learning resources (TLRs), such as textbooks with stories and biblical quotes, however it is left to the discretion of the facilitators with various innovative capabilities, presented many constraints.
- d. Infrastructure and investment deficits were noted, as increased enrolment put pressure on the teaching resources needed to deliver the various components of CCE, including classrooms, furniture, and teaching and learning materials.

Additionally, resources were needed to contrast God's restoration and redemption story against the modern standards of the world, as well as God's intended environment against the existing state of the environment.

e. A one-size-fits-all delivery across settings was a challenge as learners had different needs and learning abilities. Additionally, some parents withdrew their children because of the increase in fees, reflecting tensions associated with FBO 2's hybrid goals at the start of the programme.

f. Learners were exposed to inappropriate content via television sets and the internet, projecting competing stories to the God story and throughlines.

g. There was a struggle to integrate the content of the value-based curriculum in CCE with standard (marks-driven) curriculum for the different subjects and topics.

h. There were required assessments that would have compelled the students to remind themselves of their CCE lessons.

i. There is tension between integrating the various elements of CCE and fulfilling the monitored assessment requirements for the Ghana Education Service (GES) potential educational interference between the two and how this can be resolved; and

j. Regulators have not been sufficiently engaged to allow contextualisation around CCE encompassing preparation of lesson notes, integrating CCE into the standard-based curriculum, and administering assessments with or without this integration.

7.4.3 Opportunities

There are opportunities to work out the mechanisms for sustaining CCE that are linked to the strengths and challenges:

- a. Sustaining the existing partnership with the technical experts and securing new partnerships for up-scaling CCE.
- b. Studying entrenched cultural beliefs about the role of the learner to inform learner support and empowerment and parent-community support.
- c. Profiling learners at admission and their potential interface with parents to support CCE in the home.
- d. Providing counselling services for distressed children.
- e. Integrating CCE in FBO 2 to promote OS as a spiritual capital for spurring values such as integrity, excellence, perseverance, hard work, and practices in child formation within FBO 2 school-communities.
- f. Developing advocacy tools for marketing CCE, including: i) the encouraging academic results of FBO 2 schools in the national grade 9 examination; ii) FBO 4's spiritual observation that *'when you go through the hands of Jesus, you will come out quality; when a child has relationship with God, it will affect the way he/she relates with his friends, his/her outlook when he/she grows up, his/her involvement at work and affect his/her generation'* (FBO 4 -P2); iii) community integration through pro-actively promoting CCE information, education and counseling, school drama, community durbars, local church, and other structured fellowships; and iv) FBO 2 schools demonstrating CCE through FLEx and social responsibility activities in ways that people can see, hear or experience, including community-based environmental protection activities and school-based innovations e.g., skills training in liquid soap making and saponification as a social enterprise.
- g. Parental integration using the PTA structure to inform, educate, counsel, and share periodic (monthly and weekly) throughlines with parents to help children implement CCE at home. Moreover, the designation of a staff/teacher as the

Community Relations Officer that will coordinate school-parental roles and expectations.

h. Constituting a team to formulate FBO 1 policy on OS and CCE as a pedagogy, including matching CCE with the standard-based curriculum by i) developing topics, ii) setting learning objectives and strategies, and iii) developing unique TLRs with stories and biblical quotes and aligning these with the standard-based curriculum.

i. Finding and selecting emerging facilitators from pilots, designating their development and constituting these individuals into a pool of master facilitators for delivering training and providing in-class coaching.

j. Facilitator capacity strengthening through i) annual beginning of year (BOY) training, ii) designing a comprehensive mentorship and training programme for facilitators that will be looped in as resource persons for other facilitators, iii) motivation by annual staff appraisals coupled with awards, citations, plaques, annual bonuses etc., and iv) encouraging facilitators to stay in FBO 2 schools for at least two years;

k. Developing an entirely new curriculum with manuals and textbooks for CCE, prioritising and deepening throughline thinking as an entry point for understanding the theology and worldview around the CCE.

l. Developing a robust monitoring, evaluation, and learning system to track the CCE evolution process and continuously finding and responding to those needing targeted support or those who can be chosen as mentors to provide support.

m. Managing the tension of interference between teaching and learning CCE and GES standards-based curriculum and assessment.

7.5 Through the Lens of the Normative Business Model

The theoretical framework used in this study is the Normative Business Model (NBM), which was introduced briefly in Chapter 1 and discussed in depth in Chapter 3. This section examines the findings from AC2 through the lens of the NBM's four key pillars: normativity, (de)institutionalisation and deep institutionalisation, institutional entrepreneurship, and economic and financial governance.

Normativity

As one of the central pillars of the model, normativity is explained as 'deep embedding'. It is an important step in integrating values within the organisation, and from the data, CCE was conceptualised and incorporated into organisational purpose and values through a structured approach. The organisational values reflected in the God story and throughlines were appropriated individually by learners, facilitators and administrators. CCE enhanced interpersonal relationships and aligned goals and became a rudder for navigating the complexity of an FBSE.

(De)institutionalisation and Deep Institutionalisation

The process of (de)institutionalisation and deep institutionalisation involved developing the awareness and throughlines (values) into the identity, practices, and curriculum of the FBSE. The outcome of the process in this stage was reflected in the many change stories with the learners, facilitators, administrators, and the entity. Though parents and caregivers were not the primary audience, there were reported instances of impact. Further research on the extent of the impact of CCE outside the school environment would be a worthwhile undertaking. Through the process of developing and strengthening CCE, a niche was created that served as a magnetic catalyst for responding holistically to the hybridity experienced in FBO 2. This process is evidence of deep institutionalisation.

Institutional Entrepreneurialism

An essential component of institutional entrepreneurialism is the ability of leaders to be reflexive within their context and the idea of a collective agency rather than a heroic individual as a change agent. The thorough decision-making process engaged by all levels of staff and leadership within FBO 1 and FBO 2 presented through the case stories (story 1 and story 2) is an evidence of a strong commitment to institutional innovation and improvement. This transformation is at the heart of institutional entrepreneurialism.

Economic and Financial Governance

The economic and financial governance processes adopted by FBO 1 and FBO 2 contributed to the embedding of values in the identity, practices, and discourse. The incorporation of a separate entity with a defined purpose, values, roles, and accountabilities for governance and management through the case stories (story 1 and story 2), as well as the data from school enrolment and the audited financial statements, showed how the application of the economic and governance pillar promoted rigor in the transition of FBOs to FBSEs. Through the interaction of the economic and financial governance pillar with the other pillars, the findings progressively demonstrated that CCE was a tool for pedagogy and magnetic catalyst that enabled the realisation of multiple goals. All together the pillars functioned to enhance the operational efficiency of the FBSE and to help address the challenges of organisational hybridity, which is discussed later in Chapter 9.

7.6 Conclusion

The chapter presented findings from AC2 and answered the research question on how FBSEs can apply OS to address the tensions from their social, financial, and spiritual objectives (RQ 2). The data presented in this chapter was from an FBSE school context

where CCE was adapted as OS. The analysis pointed to three key stages in the process – conceptualisation of CCE, the implementation of CCE, and the post-progression phase.

In the conceptualisation stage, the definition and components of CCE were established and compared with OS, which highlighted identity, values, practices, and discourse as key elements of commonality. The conceptualisation stage explained God’s story, values in the throughlines, and deep hope expressed through formational learning experiences (FLEx). The goal for CCE in learners was to develop enduring values that would influence their choices and practices.

The implementation stage was structured into the preparation, pilot, and progression phases. This stage offered a structured approach to addressing the tensions through daily choices, practices and actions. The data highlighted moments of transformation and celebration as well as struggles and challenges. Whilst the goals of the social mission and the spiritual mandate were immediate with tangible gains, the financial sustainability objective showed promise of realisation over time. CCE provided an opportunity to create a niche in the target market, which resulted in increased enrolment, which was then reflected in increased revenue. The deficits recorded in the first three years were consistent with data from the business plan and the experiences of start-ups in education in the country. The global pandemic disrupted the school calendar for over 12 months during the research. Therefore, the realisation of the financial sustainability goal was delayed. However, the growth trajectory demonstrates promise and, with time, would be achieved.

The post-progression phase highlighted the discourse element within the definition of OS with change stories and learnt lessons. Overall, the change stories emphasised how CCE

positively impacted facilitators, learners, team leaders, the schools, and contributed to influencing the behaviour of parents and communities towards Christian education. From the data, the change stories reflected the realisation of the social mission and the spiritual mandate of the FBSE. From the accounts of the participants and a review of the implementation reports, the process was not easy as there were aspects of the implementation that worked well while others did not work as well. The various phases of implementation revealed important lessons, and when acted upon, can demonstrate CCE’s ability to be effective in addressing the tensions of organisational hybridity.

The remarks of two of the participants sum up the overall experience.

So, I think on the whole it is good, because when people visit the school, and they hear it, people who were not even ready to bring their children will say no, no, no, for this alone, I'll bring my child... so it's now our niche that we must also sell (FBO 2 – P1).

“CCE in the selected schools is still at the formative stage, and strides are still being made as we progress. Each year we continue the learning or ‘walking-together’ with our facilitators, and there has been marked improvement” (FBO 1- P5).

Table 7.11 presents a summary of the mapping of the OS framework (Bendor-Samuel, 2018; Rocha & Pinheiro, 2021), which was validated in AC1 and applied in AC2. The table shows the three key stages discussed in this chapter – conceptualisation, implementation, and post-progression.

Table 7.11: Mapping of Emerging OS Framework to Stages in AC2

Emerging OS Framework	Stages in AC2
Purpose and identity through espoused values	Conceptualisation and components of CCE
Prevailing Christian culture	Conceptualisation and implementation stages
The role of leadership	All three stages – conceptualisation, implementation, and post-progression
Community in a missional context	All three stages – conceptualisation, implementation, and post-progression
Faith-inspired knowledge management	All three stages – conceptualisation, implementation, and post-progression

Source: Author (2022)

Finally, this chapter effectively addressed research question 2 and achieved research objectives 2a and 2b. Based on my presentation and discussion of the findings, I conclude that FBO 2, as an FBSE, responded holistically to its hybridity or the tensions associated with its triple-layered goals of a social mission, financial sustainability, and spiritual mandate. Additionally, this chapter also contributed to deepening the use of the institutional theory through NBM as a credible theoretical tool. Thus, enhancing the trustworthiness and reliability of the findings and contributions of the research. Through the implementation process, the influence of OS on organisational performance, ethical behaviour patterns, decision-making, and the personal spiritual health of employees was evident. Furthermore, this chapter also contributed to shaping the implementation of OS through the framework developed in Chapter 3 and explored in Chapter 6. The established implementation process is significant because the action research approach gave the participants a voice, and the process was owned through various action cycles. In conclusion, my interpretation of the data suggests that CCE is a pedagogical approach and a magnetic catalyst able to bring together the multiple goals of FBSEs and influence change constructively. The task is to be able to sustain the momentum and to realise the benefits thereof. This led to the third inquiry which is to explore how this might be possible.

Chapter 8

Sustaining Organisational Spirituality

8.1 Introduction:

This chapter responds directly to research question 3 and research objective 3 on how OS can be sustained to promote holistic and sustainable enterprise outcomes. Action Cycle 3 (AC3) was undertaken between July and September 2021. It involved nine individuals and 18 participants in three group interviews, making a total of 27 participants drawn from FBO 1 and its new FBSE, FBO 2. I had already built rapport with other participating FBOs during AC1, and I was interested in finding out from the leadership what they considered important in sustaining OS in an FBSE. I considered the other FBOs (five participants) as ‘critical friends and a validation group’ for the research. Insights from the validation group critically informed the scoping of factors essential to sustaining OS/CCE. The summary of steps taken and actions executed is summarised in Table 8.1. The guide to the individual and group interviews is included in Appendix 1.

Table 8.1: Summary of Steps in Action Cycle Three

Step Taken	Description of Action(s) – Sustaining OS in a FBSE Context	
Research Question	In what ways can FBSEs sustain OS to promote holistic sustainable enterprise outcomes?	
Action(s) Executed	1. Presented preliminary findings from cycles one and two in a participants’ workshop. 2. Organised three FGDs to discuss ways of sustaining OS / CCE in an FBSE context. 3. Gathered participants’ experiences through 14 individual interviews. 4. Examined relevant official documents from participating FBSEs. 5. The cycle ended with reflections with the participants.	
Participants Interviewed (32)	Individual Interviews (14)	Group Interviews (18)
	FBO 1- P1	FGD-01
	FBO 1- P2	FGD-02
	FBO 1- P3	FGD-03
	FBO 1- P4	FGD-04
	FBO 1- P5	FGD-05
	FBO 1- P6	FGD-06
	FBO 2- P1	FGD-07
	FBO 2- P2	FGD-08
	FBO 2- P3	FGD-09
	FBO 3- P1	FGD-10
	FBO 4- P1	FGD-11
	FBO 6- P1	FGD-12
	FBO 6- P2	FGD-13
	FBO 7- P1	FGD-14
		FGD-15

		FGD-16 FGD-17 FGD-18
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Source: Author (2022)

8.3 First and Second Iterations

In order to answer research question 3, AC3 examined the question of how FBSEs can sustain OS/CCE to promote holistic and sustainable enterprise outcomes. As detailed in the Methodology chapter, all interviews were recorded, transcribed, and analysed using NVivo 12. Using NVivo 12, known for its robust thematic analysis capabilities, allowed for detailed examination of transcripts through structural coding, focusing on implementation reflections and learning adaptation. The data analysis followed a two-step process. Firstly, the transcripts underwent structural coding, allowing sorting based on categories developed from the guide to the individual and group interviews, such as reflections from implementation and learning and adaptation. Subsequently, the entries in each structural code were analysed thematically.

The data analysis and interpretation processes were intricate and nuanced. Some issues discussed exhibited cross-cutting characteristics, falling into multiple thematic categories. Nevertheless, I have strived to faithfully represent the spirit of the accounts shared during the interviews. Acknowledging the potential for diverse interpretations that equally address the research question. In Table 8.2, a comprehensive overview is presented, summarising the structural codes mapped to initial coded themes along with key words and phrases extracted from the interview transcripts. It is important to note the data included in this table were selected based on their relevance to the research question under consideration.

Within the same table (Table 8.2), I summarise briefly the methodology used to identify the central themes in this chapter. As previously discussed in Chapters 6 and 7, both data

from individual and group interviews were assigned a structural code. The instances for each code category are detailed in Table 8.3, which where the total count for each coded category is provided in brackets. To enhance data clarity, initial coded categories were grouped based on their similarities and frequency, resulting in broader themes that reflect the participants' responses. This process is displayed in Table 8.4. To clarify the coding process, an illustrative example is provided in Table 8.2, drawn from a single individual interview transcript.

Table 8.2: Illustration of the Coding Process

Extracted Text from Transcript (FBO2-P1)			
Structural Code: Learning and Adaptation	Number of Words 336	Number of Entries 6	Initial Coded Category (Count)
<p>Q: How can we sustain all the effort you have put in so far to make CCE practice worthwhile in the school?</p> <p>A: For the sustainability of the concept, firstly, the implementation has to go beyond what we are doing now¹. Then, every teacher or every facilitator must see him or herself as an agent of transformation through the CCE in the school, not necessarily waiting for someone or a leader to tell us what we are supposed to do². We should also teach the students to know that they are responsible for their actions. So, whatever they do today affects their lives tomorrow. So, the right thing must be done. As teachers, we should model the throughlines for our learners to see³. The management should approach the Ghana Education Service to make a case for the CCE concept to be adopted so we can include it in our lesson plans. I will also suggest that we have many basic schools in the country. If we are able to get to where we want to go with the evidence we see, then we can commercialise the concept. That is something you can have a team develop and approach other Christian Schools to franchise the idea and make income for the school⁵.</p>			<p>¹Performance review (1)</p> <p>²People management (1)</p> <p>³Purpose-driven values (1)</p> <p>⁴Stakeholder Engagement (1)</p> <p>⁵Entrepreneurial mindset (1)</p> <p>⁵Operating model (1)</p>

Source: Author (2022)

In Table 8.2, entries were classified under the 'learning and adaptation' structural code based on their alignment with the themes of growth and change within FBSEs, a critical focus of our investigation. Subsequently, the text was analysed and initially coded to a single category, resulting in six entries. This systematic process was repeated for all transcripts, and the comprehensive summary presented in Table 8.3 illustrates the mapping of the structural codes to the initial coded categories. To uphold the rigor of our

analysis, some of the responses deemed irrelevant to the research context were excluded, ensuring that the data precisely reflects relevant themes and insights.

Table 8.3: Structural Codes Mapped to Initial Coded Themes

Structural Code	Number of Words	Number of Entries	Initial Coded Themes (counts)
Reflections from Implementation	9,433	23	Enterprise Operating Model (6) Regular Performance Reviews (8) Leadership (6 counts) People Management (2) Technical Assistance (1)
Learning and Adaptation	19,099	86	Enterprise Operating Model (10) Regular Performance Reviews (4) Leadership (13) People Management (7) Technical Assistance (1) Purpose-driven Values (13) External Environment (10) Entrepreneurial Mindset (10) Stakeholder Engagement (7) Recruitment and Training (5) Supervision (3) Sustained Motivation (2) Communication (1)

Source: Author (2022)

In Table 8.3, the initial themes resulting from structural coding were further analysed, and similar coded categories grouped together. In generating the final coded themes after extensive re-reads of the transcripts, six of the initially coded themes aligned better with two overarching themes. This refinement reduced the initial list of thirteen to seven themes to a more consolidated set of seven. Clustering the initially coded themes of 13 with a total of 109 counts resulted in seven final coded themes, maintaining the overall count of 109. The decision-making process for the final themes was guided by a broad understanding of the transcripts, and from my interpretation of what the participants conveyed salient driving, forces in sustaining OS within the FBSE. In Table 8.4, the iteration process is summarised, and the final coded themes are generated for the presentation of the findings.

Table 8.4: Summary of Initial and Final Coded Themes

Initial Coded Themes (number of counts)	Clustering	Final Coded Themes (number of counts)
Enterprise Operating Model (16)	C	A. Leadership (25)
Regular Performance Reviews (12)	D	B. Stakeholder Engagement (23)
Leadership (19)	A	C. Operating Model (16)
Technical Assistance (2)	A	D. Organisational Performance Assessment (12)
People Management (9)	B	E. Purpose-driven Values (13)
Purpose-driven Values (13)	E	F. External Environment (10)
External Environment (10)	F	G. Entrepreneurial Mindset (10)
Entrepreneurial Mindset (10)	G	
Stakeholder Engagement (7)	B	
Recruitment and Training (5)	B	
Supervision (3)	A	
Sustained Motivation (2)	B	
Communication (1)	A	
Total – 13 coded themes (109 counts)		Total – 7 coded themes (109 counts)

Source: Author (2022)

Table 8.4 shows the final coded themes from AC3. A discussion of the themes is presented in the next section. I observed that, from the final themes, developing an entrepreneurial mindset was outside the framework developed from the literature. It was, however, instrumental in sustaining OS in an FBSE. This aspect is discussed further among the other factors considered important.

8.4 Presentation of Findings

The findings below have been presented in the order of the final coded themes.

8.4.1 Leadership

In an organisation, leadership operates at different levels, primarily aiming to influence followers by presenting an inspiring vision, setting the direction, and mobilising the needed resources to achieve the vision. There was a consensus among the participants about the strategic role of leadership in sustaining OS at all levels, particularly in the organisation. The determination and perseverance of the leadership are crucial in sustaining OS/CCE throughout the entity's lifecycle. The tenacity to hold on to and live out the vision through the espoused values will be rewarded with effective supervision, and sustainable outcomes will be enhanced through informed practices . As underscored by one of the participants, *'so, beyond the recruitment of a dependable team the supervision is key and engagement with the various experts and stakeholders. I am sure that we should be able to get what we set out to achieve'* (FBO 1-P1).

This observation implies that leaders need to be an embodiment of the values and practices of the entity and then consider how they can generate and sustain commitment from their followers. Leaders bear the responsibility of motivating their followers and other stakeholders associated with the enterprise. This task involves fostering a sense of ownership for the vision and collectively living out the values through well-informed practices. Without involving the identified stakeholders in the design and allowing them to lead in applying the values, the tendency has been for some stakeholders to see their expected roles as an imposition and, therefore, unwilling to drive and implement the values.

Contributing to the role of leaders in casting the vision and building their team, a participant recounted the experience of an FBO. This participant witnessed first-hand the appreciation of the staff and students from a school that established a farm as an SE. From the account, the values espoused by the FBO and how that influenced the behaviour of the staff and students for their collective well-being and desire to always uphold the integrity of their model were revealing. Quoting from the account of the participant:

It's just the farm assistant who handles the farm, but their very integrity is at stake. They have women who come during the harvest time and there were no cases of pilfering among students or workers. No that does not happen and so that stems from the ownership the people involved feel they have in the vision of the entity (FBO 1-P6).

The account above highlights the role of empowered leaders across the organisation, diligently meeting and exceeding the entity's expectations. To sustain both the values and the entity, it is crucial to conduct due diligence and feasibility studies to assess the profitability of entrepreneurial initiatives. The lesson was that *'faith alone is not enough because social enterprise is not benevolence, it's not welfare, and is from the bible. The man brings you five talents and after a year, he is coming back, where is my profit? So, we have to up our game so that we make profits'* (FBO 3-P1).

The question of being more efficient, deliberate, and purposeful was evident from the above quote, as a responsibility of leadership in FBSEs to look beyond expressions of faith to apply good business practices ethically for better outcomes. When quizzed further, the participant noted that *'the non-Christian person who doesn't have the Holy Spirit if he is using good business practices, God will bless him, and he will make the money'* (FBO 3-P1). This raises a crucial question: How should an FBSE leader apply these values in the marketplace to ensure sustainable outcomes? Some participants emphasised the crucial role of strategic leadership in meticulously managing the perceptions and expectations of the target market being served by the entity. This was

particularly important if returns from the enterprise would be applied for the benefit of the target market. Based on experience, a participant highlighted that when the target market overlaps with the target beneficiaries, a sense of entitlement may arise, leading to unmet objectives for the entity. The participant recounted:

I gathered this especially in the micro finance business that members think the money available for lending is from the church's money that is being loaned out and so when members are part of the clientele, there is a notion that, it's our money that is coming back to us so we can take it for granted....these same people would take the monies, use some for their businesses and for their personal upkeep. Because of that it affects the running of their businesses and eventually they would still come begging because they can't repay their loans. They end up taking advantage of our magnanimity, and it is to our detriment (FBO 4-P1).

This account highlighted the tensions associated with managing FBSEs as hybrids. As already indicated, the multiple objectives of FBSEs can sometimes be conflictual and not complementary when considered as a whole. How can the values of the FBSEs help address this tension, as well as other possible tensions, and sustain its operations? This is the task of leadership, as gleaned from the accounts of the participants who contributed to the discussion.

The efficiency of the operations was also identified as a critical factor in sustaining the entity. As one participant observed, operational efficiency hinges on excellence as a key driver. The issue was narrowed down to the people involved in managing the entity being well oriented:

Otherwise, the very staff that is running the organisation may be the staff that is failing the organisation because they will not be applying the values as expected so the staff efficiency levels need to be considered, and that also comes with a bigger issue of staffing. So social enterprise is good, and this is my concept, that be shrewd to make the profit then you can fulfill the social component but if you bring the social component ahead of the shrewdness, you will mess up (FBO 4-P1).

This also raises another dimension in the tensions associated with managing FBSEs. Being shrewd requires discernment, which is also the task of leadership.

When the issue of operational efficiency and staffing was explored in the group interview session, participants argued that, as much as possible, FBSEs must clearly and consistently communicate to avoid misinterpretation of its objectives and, as one participant noted, *'So that they don't have any surprises in the future'* (FGD-04).

This need for clear communication is particularly important, especially as FBOs transition into FBSEs because, as another participant remarked:

There will be a temptation to also run it as normal because we are used to not working for profit, but this time, it is an enterprise, and it must be run on business principles. And so, whoever is at the front should be a business minded person guided by our core values (FGD-02).

Other participants were quick to highlight the possibility of mission drift, making the social objectives subservient to the financial objectives, and in the words of another participant, *'there is an NGO that stopped doing the non-for-profits because it started a social enterprise. And then they realised the business was good, so they put aside the NGO stuff and now they are business fully'* (FGD-10).

The focus group concluded that lessons can be learnt from how other organisations have deviated. The consensus was that, *'our social enterprise initiatives are still young; we all must be patient and allow them to mature so we reap the benefits. Every year is learning for us'* (FGD-12).

Another dimension of the role of the leader is succession planning in order to sustain the values and practices beyond the founders and leaders who established the entity. The account of one participant highlighted the need to plan for leadership succession to be consciously developed as a key aspect of sustaining the values of the entity. A participant in leadership shared a conscious effort at succession planning, *'... when I decided that I wanted to retire, I told myself my business should not die with me. I was going to make sure my business is sustained beyond me and it has taken me ten years plus to be able to disengage partially from the business'* (FBO 1 – P3). This effort at consciously

planning for succession partly speaks to the ability of the entity to continue into the foreseeable future, which is important in sustaining the revenue generation potential of the enterprise and its ability to realise the multiple objectives of an FBSE.

8.4.2 Stakeholder Engagement

Participants emphasised the importance of leadership engaging with facilitators, learners, parents, caregivers, the community, regulators, and all units within the FBSE entity. I proceeded with the understanding that meaningful stakeholder engagement is usually a two-way process between the entity and its stakeholders. The process involves systematic identification of issues, a careful analysis of options, and engaging agreed actions to influence stakeholders. In schools, facilitators play a major player in implementing CCE. Therefore, there is the need to ensure that they are knowledgeable about the organisational values and purpose. Moreover, from the individual interviews and lessons learnt in AC2, the facilitator, being a central player in the implementation of CCE, needs to be equipped with the requisite skills and equipment, including their spiritual formation.

Once the facilitators have been recruited and onboarded, the focus should be on retention. The issue of staff retention featured strongly in the participants' accounts. Probing further, I understood that FBO 2 has a mix of regular full-time and short-term non-trained facilitators who are posted to the schools as part of a government programme called 'national service'. This is usually after a student completes undergraduate courses partly funded by the government. It can be inferred that the high staff turnover has slowed the progress in the implementation of CCE, and the call was for management to develop a scheme to retain facilitators for the medium to long-term. One participant stated that, '*reducing the attrition will help us in a very big way*' (FGD-14). This dovetails into the

conversation on sustaining OS and that working with the facilitators as important stakeholders should not be underestimated.

Participants unanimously agreed on the necessity of well-managed staff and emphasised the importance of continuous staff orientation for achieving organisational goals and ensuring sustained success. Further, there is a need to ensure that other stakeholders understand that the entity's SE requires the collective support of all to be sustainable. Leadership must navigate challenging times, which entails making tough decisions that may not always please everyone. However, some leaders, among the participants interviewed, believed that *'no one should be left behind'* (FBO1-P5) in moving the entity forward. Upon reflection, it is apparent that the objective of leaving no one behind may be challenging, as, in general, some people are more open to innovative ideas and are willing to accept change than others. A wait-and-see approach may be adopted by some individuals before they come on board, while those resistant to change may not be fully brought on board. A call during the FGD was encouraging, *'that we individually owe it a responsibility to contribute ideas towards social enterprising and work assiduously to ensure the progress of our enterprises. We owe it to Christ'* (FGD 04).

From the cross-section of the leadership, the feedback gathered can be summed up, *'I think that the message has really sunk in, and staff are beginning to appreciate the organisational behaviour when it comes to sustainable social enterprise initiatives'* (FBO 1-P1).

In addition to a detailed and structured orientation and onboarding programme, another important observation was the supervision from the team leaders. Some participants expected leaders to be firm in supervising facilitators while also being encouraging in their interactions with them. The team leaders currently perform distinct roles as trainers,

supervisors, administrators, and leaders. Therefore, it is crucial to be intentional in equipping the team leaders more effectively and efficiently for sustaining OS. As expressed by one participant, ‘....so, beyond the recruitment of a dependable team, the supervision is key and engagements with various experts and stakeholders should be able to get us what we set out to achieve’ (FBO 1-P1).

Another important observation was that participants thought that facilitators need the right mindset, as articulated by the participant, ‘every facilitator must see him or herself as a tool that will transform a life through the CCE programme, not necessarily waiting for someone to tell us what we are supposed to do. We must be role models to our learners’ (FBO 2-P3).

Participants were unanimous in their submissions that communication is an integral part of human interactions and, therefore, in a school setting, such interactions between facilitators, learners, and administrators must reflect the values being promoted. This point was linked to the school’s identity and the lives of the facilitators and learners in the community. Participants acknowledged that reinforcing values through lived experiences facilitates community integration, ensuring that introduced initiatives would impact the community positively. Additionally, participants explained that prioritising and actively promoting community integration would create a consistent environment for children, both at school and at home.

For the FBO/FBSE, participants acknowledged that, aligning with the earlier expressed ‘leave no one behind’ idea, a comprehensive approach is essential. All sections of the organisation need to be brought on board to understand the CCE concept and actively participate in implementing the CCE concept, ensuring inclusivity at every level. There

was consensus among both individual and group interviews that to sustain CCE and see holistic sustainable enterprise outcomes, *'it is important that we bring everybody along, in that we will also be sustaining CCE in a way. It will not be limited to just the education unit, but the organisation as a whole'* (FBO 1-P5).

Another point alluded to by the participants and buttressed by the training reports highlighted the necessity of developing depth in the conceptualisation and ongoing practice of CCE. For the sustainability of the concept, as pointed out by one participant, *'the implementation has to go beyond what we are doing now'* (FBO 2-P3). Moreover, delving deeper was identified as one of the lessons learned from AC2, which addressed the issue of applying OS. Going beyond current practices could involve addressing the gaps and weaknesses identified in the implementation phase, discussed in Chapter 7, and strengthening what is working well to ensure the outcomes will not be short-lived. The development of a comprehensive policy to engage all stakeholders, particularly the regulators, to gain their support and to formally recognise CCE is considered the responsibility of leadership. Other participants noted that, for sustaining CCE/OS, it was important to develop sufficient depth and be able to show evidence over time regarding the success of the model. This evidence is essential for packaging and franchising the CCE model to contribute to the growth of the revenue stream as an FBSE.

Given the goodwill the schools enjoy in the communities, participants urged constant engagement with the parents to bring them on board to share in the efforts towards CCE. Such engagements would go a long way in dispelling the wrong notions about CCE. An example is often the interpretation of *'idolatry discerning'* as a throughline. As one participant noted *"we must not leave anybody behind we must move together with the*

direct participants and the indirect ones; that is the parents, the community as well' (FBO 1-P5).

During the focus group discussions, participants wanted the entity to promote institutional learning among employees to have the knowledge and capacity to operate the SE.

NGOs are not for profit but because of the social enterprise that part should be seen as a business so the business can yield something for your non-profit. One of our friends in the NGO business, has also ventured into social enterprise. they have a pub, extremely popular pub these institutions are manned by professionals, so it is set up independent of the NGO..... I'm hoping that we will learn lessons from the huge social enterprises out there and then be successful (FGD-06).

Apart from institutional learning, another area discussed was promoting staff training opportunities to enhance the competency and abilities of the staff to consistently excel.

The account of one of the participants sums up the sentiments expressed.

FBOs should take more time to groom their staff to be on the same page regarding the notion and prospects of sustainable social enterprise. As it is now not everybody in our organisation who share in the view of our sustainable social enterprise either because they do not understand, or they do not believe the organisation needs that (FGD-08).

8.4.3 Operating Model

I chose the term 'operating model' to bring together a collection of thoughts on the structure, governance, processes, and systems designed with the requisite tools and equipment to produce the desired results. A good operating model brings all the elements and units within an organisation together, in a carefully thought-out manner to deliver value to the entity's stakeholders, such as the (a) board, (b) management, (c) employees, (d) learners, (e) community, and (f) regulators. In sustaining OS/CCE in an FBSE context, the operating model of the entity was described as pivotal by various participants. Some of the descriptions include.

'highly formalised structure for governance and operations', 'a fit for purpose system designed, followed and monitored', 'professional not

amateurish requisite personnel', 'systems and controls', 'requisite tools and equipment, systems', 'quality standards, feasibility studies', 'business plans and budgets', 'operating efficiently with adequate systems for record keeping', 'staff with requisite skills and right attitude, developing models take time', 'prove concept before scaling up', 'initial capital investment'.

From the accounts of the participants during the interview, an important consideration in strengthening the operating model was the organisational structure. From the records and submissions in previous chapters, FBO 1 set up FBO 2, an FBSE, as a separate and distinct entity with its own governance and management structure with appropriate representation. As one of the participants affirmed:

It has its own governance structure and management in place so highly formalized with representation from FBO1, so the board is responsible for policy while the management is taking care of the implementation of these policies, and it is working well so there's periodic review (FBO 1-P1).

The participants in separate interviews argued that an organisational structure promotes accountability and is a driver for organisational performance. A similar model was replicated in new SE initiatives in hospitality and agribusiness by FBO 1. These initiatives are separate from the subject of this research. Closely related to the adopted management and governance structure are regular organisational performance reviews. Consequently, continuous modifications to the operating model are required to ensure optimal performance.

Another dimension of the operating model discussion was the recognition of business opportunities in the marketplace. Additionally, undertaking the feasibility studies to determine how the identified opportunities contribute to the attainment of the FBSE's objectives, and mobilising the needed resources to realise the intended objectives. During the separate individual interviews, the leadership of FBO 1 acknowledged the potential of FBO 2 as an FBSE. As one participant intimated during the interview:

The figures I cited are quite encouraging, it means that if we continue to push FBO 2 will be as people call it a cash cow. It is in a suitable location, ...and if we can develop our facilities and get our acts right, enhance faculty and get students to post attractive results then FBO 2 should be one of the schools to beat in the district and in the region. We will also keep our

eye on the ball in terms of ensuring that the teachers are able to deliver to set targets. get the students to post the right results so we can charge competitive rates which would affect the bottom line and eventually plough back to the school to make it bigger and better to support the parent organisation as a whole (FBO 1-P1).

Contributing to the discussion, another participant was quite emphatic on the need to be professional in starting an FBSE, arguing that such a venture required considerable investment beyond money such as time and expertise. The participant remarked, *'SE is laudable, it is good. I would encourage it, but it must be done professionally, money would be involved, people's lives would be involved... do not do it on an amateurish basis'* (FBO1-P2).

I have been reflecting on what it means to be professional in starting a business, particularly an FBSE. What should be different to embedding OS/CCE? Expanding further on the issue of the operating model is the dimension of the final product and the process engaged in producing the final product. As one participant noted, the process you engage in producing the final product is as important as the final product because, *'that is what sells and brings the money'* (FBO1-P3). In the context of an FBSE (school), what does quality mean, and how can that be reflected in the educational systems and processes to sustain CCE?

According to another participant, the management of an entity has its challenges and evolving opportunities. He described one of the challenges in an African context as *'under-resourcing managers,'* which he asserts is setting them up to fail. He further argued that human beings are endowed with natural gifts and talents from God, which must be enhanced with the appropriate tools of management. In his view, individual spirituality as well as organisational spirituality is important. However, business tools must be available and deployed for effectiveness. Without these, some managers fail. He strongly argued that *'if managers are under-resourced, probably they shouldn't be managers in the first place'* (FBO 3-P1). He was, however, quick to add that as a

Christian, one has to pray, and do one's best, so the Holy Spirit helps even in business. Managing one's affairs as well as one's time and understanding of the work to be done, is a crucial requirement to be faithful as stewards.

Linked to the idea of stewardship, he further argued is creativity and innovation in the face of the abundant natural resources in Africa which are not being harnessed for the benefit of FBSEs and for which, *'our young ones with clever minds going to the universities doing engineering and others must kind of break bounds and help the development of SEs (FBO 3-P1).*

The dearth of entrepreneurial acumen was further highlighted by another participant in leadership who shared an interesting experience in a community-based SE:

Now I must confess that even though we found all these things in all the communities we worked in, the human factor was probably a challenge for us. We discovered that even though we knew what should be done, we did not have the skill to manage the business the way a businessman would manage it and therefore things fizzled out, but I still held on to the idea that we could still go ahead if we have people to help us carry them on (FBO 1-P2).

These separate yet related accounts rekindled an age-old debate: Are entrepreneurs born or made? While not the focus of this research, the question is certainly worth reflecting. Additionally, further research needs to be undertaken to determine whether or not FBSEs will be able to sustain OS and realise sustainable enterprise outcomes by examining another dimension of hybridity. Linked to the challenge of adequate resourcing of FBSEs is finding managers and leaders with entrepreneurial acumen.

As previously noted, lacking leadership and efficient stakeholder management can result in gaps. What stood out was the importance of having clearly defined objectives for the

SE and understanding how to manage the associated tensions arising from the multiplicity of objectives. This insight was highlighted in the account of a participant:

My recommendation is that you make sure the enterprise you are going into has a clear definition of the objectives before you go into it because as I was saying initially we were thinking that we are just going to help our Christian brothers and sisters and they would appreciate it and act accordingly but at that initial stage we lost money because we looked more at just the benefits but we didn't look at the cost(FBO 3-P1).

It is, therefore, imperative to critically consider and address the entrepreneurial skill gap in personnel as a key requirement in sustaining CCE in FBSEs, a discussion to be explored in the next chapter on interpreting the findings.

Sustaining OS/CCE in an FBSE requires efficiency in running the enterprise and, as one participant observed, that means excellence. A situation the participant argued means that the FBO, *'should have people that are well oriented otherwise the very staff that is running the organisation may be the staff that is failing the organisation because they will not be upholding the values, applying the standards and laws that pertain to such an area'* (FBO 4-P1). Developing the operating models takes time, and the learning process can be slow, particularly as FBOs transition into FBSEs.

8.4.4 Purpose-driven Values

Purpose-driven values has been dominant throughout all three action cycles and is considered central to the research. Purpose establishes 'why' an organisation does what it does, and the values serve as greater motivation to achieve beyond profits, especially in an FBSE context. In considering how the organisational values of the entity is sustaining its purpose, the leadership noted a change in staff attitudes and their taking ownership of organisational priorities. Two instances of staff engagement while starting a social enterprise to generate increased revenue to fund staff welfare needs were recounted. The first was a plan to start a farm in partnership with the entity and the second

being service providers in the FBSE. During the interviews with the leadership, one participant shared this account:

We provide feeding in the schools and when we had to change the caterer or the service provider the staff welfare association in the school immediately stepped in mentioning that they want to manage the canteen. We had apprehensions but after careful assessment we decided to let go and the association is managing it. They recruited somebody and they are paying the person. So, it means that what we started is sinking in. I think organisational behaviour in terms of what people really think is important in regard to social enterprise initiatives with these two instances are symptomatic of where people stand on the issue (FBO 1-P1).

Probing further on how the intention to be service providers was translated into action, the response was that:

The first thing we did before even approving for the association to proceed was to ensure that whoever is recruited is not exploited by the association because that is a value that must go into the process. You do not exploit the person's vulnerability because there's no work (FBO 1-P1).

Reflecting on the interaction, I noted whether there would be any lesson(s) on how differently an employee-based SE will drive its enterprise operations from an entity-based SE with its espoused values. There is room to explore whether the organisational values underpinned by Christian beliefs have been appropriated at a personal level by the staff and reflected in entrepreneurial initiatives or whether the espoused values will be inconsistent with the values -in-action.

In addition to the school as an FBSE, FBO 1 also started an agri-business using greenhouse technology to explore all-year round farming. The adoption of greenhouse technology aligns with the organisation's value of sustainable enterprises. The leadership reported that the first year of operations was challenging, however, they decided to maintain the organisational values. According to the accounts of the leadership, the yield was below expectations and the quality not as expected. One participant reported that:

We've seen people polishing produce to make it look what they are not, those are not values to take into business as a Christian organisation.

When we had a challenge, we had to face the situation. We presented the produce the way it was to the market. We lost some money, but the loss is worth the values we carry so you cannot cut corners and cheat (FBO 1-P1).

From the above, it is evident OS/CCE would be sustained once the purpose and values of the entity are understood at all levels.

In addition to following industry-specific standards and benchmarks, participants also noted the importance of being disciplined and following ethical business practices necessary for sustaining organisational values and practices. One participant noted:

When I started business, I started paying tax it was difficult because most of my colleagues don't pay tax. It didn't make us competitive, but my Bible tells me that there is nothing that I have that God did not give me, and he has also said that when I give, he would replenish my stocks and so I trusted him on that and paid. And I'm still paying. It's been difficult but I think the challenges have also built us up and toughened us (FBO 1-P3).

Expanding on an earlier point, the participant was quite emphatic, intimating that Christian values and principles must be consistently proved in the marketplace and boundaries carefully guarded by employees. The participant shared an experience:

I had a worker who would bring her Bible to work and be reading her Bible during working hours. I took the Bible from her, and I said, this is not the period for reading the Bible. I am also a Christian. I read my Bible before I come, and you should do the same. You cannot come to work and use the work hours to read your Bible. So that kind of misalignment must be corrected (FBO 1-P3).

The task of showing purpose-enhancing behaviours and enforcing discipline in the workplace while upholding organisational values can be a delicate balance to maintain. A more deliberate and conscious effort must be encouraged to promote OS because as another participant noted, *'the organisations must be seen as living entities with human beings working within that space. The people have values and for long as those values are growing the organisation grows'* (FBO 1-P6).

Contributing to the discussion on purpose-driven values, some of the participants in the focus group were of the view that, to be sustainable and generate enough cashflow, the

values of the entity must not be the only determinant. A measured and calculated approach to risk must be considered when exploring business opportunities.

8.4.5 Organisational Performance Assessment

I explain organisational performance assessment as a structured process of gathering relevant and verifiable information about the performance of an organisation and the critical factors affecting its performance, and where necessary, remedial measures are taken to ensure optimal performance. Regular and effective monitoring of the enterprise's performance was unanimously agreed upon by all participants as crucial to sustaining OS. As one participant noted, *'...if the heart is not pumping well, eventually all the limbs and the organs will slowly wither away'* (FBO 6-P1).

In assessing organisational performance, a number of perspectives from the participants such as:

'changes to approach resulted in better outcomes', 'context is key to performance assessment', 'regular monitoring ensures a higher likelihood of success', 'a feedback system in the monitoring process is critical', 'a structured monitoring process', 'internal and external monitoring relevant', 'accountability sessions critical', 'commitment from everyone', 'apply time tested business principles and practices', 'the process must lead to learning and improvement'.

These perspectives are discussed below in no particular order. Participants observed that in running an FBSE, once *'you pump in money you measure; you monitor.... but I think we should have gone beyond it to measure the participation of the community, how involved were they really in the project. And I think we did not do that. We did not do that well'* (FBO 1-P4). The experience shared by the participant involved an earlier community-based SE project that was started by FBO 1 and failed. In response to a question on what people believe is important with respect to sustainable SE initiatives and steps to grow the kind of OS that will be helpful. The participant remarked, *'commitment from everyone involved and regular review of the project'* (FBO 2-P2).

In assessing organisational performance, another perspective shared by participants was the use of benchmarks and standards that apply in the industry. As one participant remarked, *'every business has its benchmarks that has evolved, practiced and found to work, and again common sense to use those standards of whatever industry to apply to your business because you know it would work'* (FBO 1-P3). In assessing organisational performance, financial metrics are not the only relevant indicators. How can organisational performance be enhanced through organisational values? In response, participants observed that there are minimum guidelines that need to be followed when starting a business, like preparing a business plan.

Another perspective highlighted by participants was that assessing organisational performance should involve the hierarchy of the entity, from the Board to Management to the operational staff. When quizzed as to why they should be involved, participants were of the view that it promotes accountability at all levels of the entity. The feedback from performance assessments provides opportunities for continuous improvements arising from institutional learning, and as one participant intimated, *'we are still learning how this works and we do not have some sort of institutional standard yet. We are discovering it and we are developing it right now here at my office. We are still learning'* (FBO 7-P1). This remark was instructive, considering the subject of this research, particularly in AC3, is about how to sustain OS in FBSEs.

Closely related to the adopted management and governance structure are regular performance reviews. As a result, an ongoing assessment of the operating model required continuous modification to ensure optimal performance. The performance reviews involved assessing the situation and the task to be accomplished to determine if internal

resources can handle these. Benchmarking industry standards and acknowledging the realities of the prevailing contexts in order to make the necessary adjustments to ensure optimal performance are also part of performance reviews. Where there were deficiencies, expert advice was sought, and the agreed actions were undertaken. Recounting an experience in the SE journey, a participant in leadership shared a revealing account of the experience in agribusiness:

The first season I said it was full of challenges and we had to seek expert opinion so that helped us in the second cropping season to do away with mixed cropping within the greenhouse to a single crop greenhouse and the results have been fantastic. It has been very fantastic, so we continue to learn, and we continue to restructure it. At our Centre for Empowerment and Enterprise Development, we had challenges at a point we had one student, but we had to tweak the models slightly and now we have over 115 students (FBO 1-P1).

The operating model covered the revenue model and how that ought to be managed in sustaining OS. Again, this was linked to the performance reviews, and these regular reviews led to improvements in revenue generation, which is a critical part of any enterprise, particularly an FBSE. It was reported that changing the mode of fee collection dramatically improved the rate of fee collections from about 20% to over 70%, which was described as '*tremendous improvements*'. Overall, participants agreed that sustaining OS / CCE, '*is a continuing process of monitoring, assessing, reviewing and then applying*' (FBO 2-P1). It was also mentioned by participants that setting up a unit within FBO1 to monitor performance and promote a culture of meritocracy was a very helpful step toward sustaining OS. As one participant observed, '*a performance culture has been instituted where promotions are tied to annual evaluations and good performance*' (FBO 1-P5). A functioning performance monitoring system is a prerequisite for sustaining the operating model and the values that serve as a foundational structure.

8.4.6 Entrepreneurial Mindset

Several participants indicated that sustaining OS in an FBSE requires an entrepreneurial mindset to manage ‘our talents’ to yield returns, the set of beliefs and convictions that shape one’s worldview, influencing how we reason and behave in any given situation. In responding to the question of how OS can be sustained in an FBSE, a number of participants interviewed separately strongly argued that, primarily, having the right mindset in pursuing the entity’s purpose cannot be underestimated. The key consideration was that for an FBO transitioning into an FBSE, a unique way of looking at philanthropy was imperative to realise the social, financial and spiritual objectives. Elaborating further on a unique way of viewing philanthropy a participant said, *‘I would say along with the vision, entrepreneurial thinking, holistic thinking, teamwork is where your harmony and hunger is tested’* (FBO 6-P2).

Probing further on the connection between entrepreneurial thinking and holistic thinking, the participant illustrated the connection with how the monasteries operated in the past.

‘I began delving into history. I came across some of the saints in the monasteries. Some of them were working in the communities. There were some of the monasteries where even watchmaking developed or even some of the liquors were developed.... so, I began to see in the monasteries the integration of work and worship....’ (FBO 6-P2).

A cross-section of participants interviewed, mostly in leadership, alluded to the need to develop a mindset that can be a catalyst for entrepreneurial initiatives in FBSEs. The sum of the perspectives put forth was that business success does not come easily and, therefore, in addition to prayer as Christians in SEs, it is hard work in a volatile and uncertain environment, which requires being innovative to always find that competitive edge. Others argued that the idea of social enterprise is biblical considering the parable of the talents, so FBSEs needed to be *‘bold and aggressive’* and think of ways to manage *‘the talents’* for favourable financial returns to support the social and spiritual goals of FBSEs. Here is the account of one participant:

So, I think God is on our side, but I think we too have to be on God's side. I do not know whether we are on God's side. People of this world are shrewder; the people without faith in God are shrewder than us [Christians]. And so, we can be shrewd not in evil ways that contradict what we preach and teach' (FBO 3–P1).

Does being bold and aggressive suggest a mindset that is growth-oriented compared with a fixed mindset? What does it mean for a Christian business leader to be shrewd? What kind of mindset is needed to sustain CCE in an FBSE? In reflecting on the lessons learnt during AC2, it was clear an entrepreneurial mindset was needed by facilitators, team leaders, and administrators to sustain and consolidate the gains made.

Africa is blessed with many natural resources that are not tapped for the benefit of the citizens across the various countries. In contributing to the issue of mindset, another participant posited that young and clever minds, having the benefit of tertiary education, must break bounds with their creativity and innovation. The participant argued that the God who gives people in other continents creative minds is the same God who created Ghanaians and Africans with latent ability, which must be awakened. A recommendation from one of the participants is to focus on the youth because the future belongs to them. They should be challenged to step up to available opportunities, be part of incubation and mentorship programmes, and actively network with others across the country's borders for technology transfer and other resources needed to sustain FBSEs.

My interpretation from the analysis of the transcripts from the interviews with mostly those in leadership in numerous ways alluded to the need to develop a mindset that can drive entrepreneurial initiatives with a passion grounded in enduring values. This requires the leader to have a clear purpose, be entrepreneurially minded, and deeply embedded in the values of the entity.

8.4.7 External Environment

The external environment is considered to be factors outside the control of the organisation, although they may still influence the performance of the organisation. The external environment can be analysed at the micro, meso, or macro levels. According to participants, the external environment faced by FBSEs creates a myriad of opportunities and threats that must be carefully harnessed and managed. For instance, a participant in FBO 1 shared an existentialist threat with the reality of the Government of Ghana's policy on 'Ghana Beyond Aid' and what the policy meant for FBOs who depended on aid and grants from the Global North. Social enterprises, therefore, became a viable alternative that must be developed to ensure organisational sustainability because of the issue of dwindling funds. However, the greater challenge was to manage the FBSE to scale and ensure all objectives (social, financial, and spiritual) that created tensions were realised. The example was given of a wealthy church in Accra that built a multi-purpose facility to generate additional income and not depend solely on offerings, and as the participant remarked:

'I think that is the way the organisation should be going. What aspects of our properties can we turn around into, economic ventures or money generating activities so that slowly but surely, we would build up sustainable fund that will also sustain the organisation?' (FBO1-P3).

The accounts of several participants supported the choice of an SE as the direction that FBOs should go if they want to survive in the face of the many socio-economic challenges confronting the country. However, the enterprises must be chosen carefully, and the leadership must be innovative when responding to the threats from the external environment. Even though a number of participants expressed concern about the fast-paced and very fluid nature of the external environment, others also pointed to the resourcefulness of most African countries, like Ghana, which is endowed with natural resources that must be harnessed by *'a class of experts with the right orientation'* to the

benefit of FBOs. This is particularly crucial for FBOs that are either transforming into FBSEs or setting up new entities as FBSEs in response to the dependency syndrome from relying solely on aid and grants. Other contributions alluded to the need to free the FBOs/FBSEs from all future encumbrances that can frustrate entrepreneurial efforts. Participants also acknowledged that the challenges faced by FBOs/FBSEs are similar in the Ghanaian context. The way forward is that challenges cannot totally be eliminated, however, they can be managed innovatively, and as one participant noted, *'that will be the only way we can sustain and be able to realise our multiple objectives'* (FBO 4-P1). The impact of OS/CCE in neutralising the threats from the external environment, may not be addressed through a uniform approach, however, the potential to mitigate the threat looks promising.

8.5 Reflections and Conclusion

This section covers the reflections of participants and the conclusion for AC3. A crucial step in the action research process is reflections on the interventions executed and the learning derived by participants, which should lead to improved practice (McManners, 2016; Ripamonti et al., 2016; Nielsen, 2016). In the reflections after AC3, I adopted the model proposed by (Driscoll, 1994). The framework elicits the learnings of the target audience with three simple questions – What? So what? Now what? – originally asked by Terry Borton (1970). A workshop was held to share the progress update on the research, after which participants shared their reflections verbally and in writing. The guide on reflections involved several open-ended questions that were developed to explore the thoughts of the participants relating to the three main questions – What? So what? Now what?

in school. This was necessary because funds from donors had reduced' (FGD-10).

In terms of the role played in the organisation's SE journey, some of the participants described their contributions in terms of their functional roles. For instance, one participant claimed, *'for me documenting outcomes and tracking progress, evaluating outcomes of projects and advising management on social enterprise opportunities was a key responsibility*' (FGD-07). Another participant said *'I participated in raising funds for the children in our schools through various channels in Ghana. I also patronised the vegetables from the farm to raise funds for the organisation'* (FGD-12)

Others described their contributions through ideation and other efforts. For instance, a participant said, *'I was instrumental in giving birth to ideas regarding legal lucrative economic ventures with low financial, operational and reputational risks which is informed by the organisation's core values'* (FBO1-P5).

Sentiments were another dimension of the "What?" question. Specifically, this question sought to draw on both positive and negative experiences regarding the organisation's SE journey. More participants had positive experiences than negative ones. For example, some participants claimed:

'High quality of education and conducive learning environment has been provided to the children. The initiative is realising its targets and achieving the purpose' (FGD-05).

'A good understanding of the vision and the purpose of the SE agenda This experience has been extremely helpful for me in NGO leadership' (FBO1-P1).

'The school changed completely in terms of infrastructure and in terms of OS' (FBO1-P5).

'The learnings from the process were the best part of the experience' (FGD-03).

The accounts showed a sense of accomplishment for something beneficial to society. On the other hand, some participants expressed negative sentiments. For instance, some participants had this to say:

'Slow pace at which profit is achieved' (FGD-04).

'I do not see a remarkable change in the lives of the pupils of the two schools because of the introduction of Christ-Centred Education. I have chanced upon incidents of indiscipline, stealing etc' (FBO 1-P2).

'The bad experience was seeing some children leaving the school because their parents felt they could not afford the fees' (FGD-10).

So what? – The Implications of the Study

This question allowed the participants to extract the meaning of 'What?'. Moreover, participants were able to question what knowledge they and others had in the situation and what knowledge, or theories could help them make sense of the situation.

First, the participants were probed on their understanding, application, and sustenance of OS in promoting SEs. In that regard, participants shared their learning, and the summary of the various accounts indicated that the organisation had maintained its original identity founded on Christian values and focused on contributing its quota to a better world. The participants shared their understanding of the organisation's SE experience as an alternative means of raising funds to better execute its original purpose by remaining sustainable. Selected accounts from participants are reproduced below.

'A Christian organisation with Christian values, fulfilling the great commission of Jesus Christ through its social interventions. The SE initiative is to maximise profit to fund its social objectives, which makes the social enterprise interventions a FBSE' (FGD-04).

'The organisation has so far been able to manage and balance the challenges of achieving a financial objective from its social enterprise alongside meeting the social needs of community members as well as keeping the spiritual focus of the organisation' (FBO1-P1).

'My new understanding is of the situation is that INGH is using FBSE to remain sustainable, viable and relevant' (FBO1-P5).

Conversely, one participant claimed.

'Not all staff practice what we preach. It is good knowing the word of God and it is another thing living it' (FGD-10).

Additionally, views on different approaches to maintaining spirituality within the organisation were sought. All responses strongly advocated staff involvement in achieving this goal. For instance, one participant explained.

'In sustaining organisational spirituality, I believe we could encourage staff to be positive minded in every task assigned' (FGD-04).

'There are opportunities for spiritual growth like morning devotions, extended prayer time' (FGD-10).

'The leadership must inculcate into all staff members a strong sense of purpose which specifically aligns the individual's spirituality to the work we do as an organisation thus mutual trust, honesty, openness, tolerance of individual's expression and constructive criticism' (FGD-05).

Now What? – The Action Plan

This question allowed participants to recommend an action plan for the way forward, be more intentional, and not leave expected actions to chance. Among the recommended actions were:

'A boarding facility to provide accommodation for students' (FGD-04).

'Deepen Christ-centred education model in our organisation while focusing on value-driven profitability drive' (FBO 1-P1).

'Share the lessons from the study on spirituality and SE with all staff and beneficiaries' (FBO 1-P6).

'Stakeholder engagement on OS' (FBO 1-P5).

'Performance assessment, policy development and honorary schemes' (FGD-6).

'Improve academic performance of students and help with transportation using branded vehicles' (FGD-12).

'Exemplary living from staff, adopt learnings from other FBSEs' (FGD-10).

'Expand and diversify into real estate, hospitality, greenhouse farming' (FGD-08).

'Increase visibility beyond the current location'.

'Rebrand the greenhouse project to meet the standard of the international market and leverage on the African Continental Free Trade Area' (AfCFTA). (FGD-03).

'Leadership should ensure that this Social Enterprise initiative is considered a top priority. Therefore, every team member should be socialised to imbibe the concept and work towards its success' (FBO1-P2).

Some of the recommendations are directly in line with the focus of this research, while others are aimed at other SE initiatives currently in operation as well as planned. The call for staff engagement to share the findings from the research, deepen the values of the organisation, and model the values in lived experiences is consistent with the findings through all the action cycles.

The chapter presented findings from AC3 and answered the research question on how OS can be sustained in an FBSE context. The data presented in this chapter was analysed following the stated methodology (in Chapter 5) and the process outlined in Sections 8.2 and 8.3. The analysis pointed to seven key drivers for sustaining OS.

The participants' accounts after the coding process revealed seven key findings as driving forces crucial to sustaining OS. I explained the driving forces in Table 8.4 and later expanded on all the seven points supported by the participant accounts. The findings from AC3 were then mapped to the adopted OS framework, developed in Chapter 2, and confirmed through AC1 (Chapter 6) and AC2 (Chapter 7). Of the seven driving forces, I traced six directly to the adopted OS framework, confirming consistency with the OS literature. It was instructive to discover the entrepreneurial mindset as the added driving force from this research, particularly for FBOs transitioning to FBSEs. Table 8.5 provides a summary of the mapping, with the added driving force highlighted.

Table 8.5: Findings from AC3 mapped to the Adopted OS Framework (AC1 and AC2)

Findings from AC3	Adopted OS Framework
Leadership	The role of leadership
Stakeholder engagement	
Purpose-driven values	Purpose and identity through espoused values
Operating model	Prevailing Christian culture
External environment	Community in a missional context
Organisational performance assessment	Faith-inspired knowledge management
Entrepreneurial mindset	

Source: Author (2022)

How can an entrepreneurial mindset be developed in the FBSE context, and what are the implications for practitioners and their organisations? There are other questions worthy of consideration – are entrepreneurs born or made, and should that be a pre-requisite for leaders in FBOs/FBSEs? These questions should be explored in further research to answer the “how” question. Having completed all three planned action cycles and presented the findings, the next stage was to synthesise and discuss the findings, which is the focus of the next chapter.

8.6 Through the Lens of the Normative Business Model

The drivers for sustaining OS in a FBSE are examined through the four pillars of the normative business model (NBM), normativity, (de)institutionalisation and deep institutionalisation, institutional entrepreneurialism and the economic and financial model is summarised in Table 8.6.

Table 8.6: Sustaining Organisational Spirituality through the Lens of the Normative Business Model

Drivers for Sustaining Organisational Spirituality	Normativity	(De)institutionalisation and Deep Institutionalisation	Institutional Entrepreneurialism	Economic and Financial Governance
Leadership	Influence followers with an inspiring vision, setting the direction and mobilising the needed resources to accomplish the vision.	Be an embodiment of the espoused values and practices of the entity.	Look beyond expressions of faith to applying good business practices ethically for better outcomes and consciously promote succession planning.	Undertake due diligence and feasibility studies to determine the profitability of entrepreneurial initiatives.

Stakeholder Management	Ensure that the followers are abreast with knowledge and understanding of organisational values and purpose.	Equip followers with the requisite skills and equipment, including their spiritual formation through ongoing orientation.	Communication is an integral part of human interactions and, therefore, in a school setting, such interactions must reflect the values being promoted.	Lead in difficult and challenging times, and that includes making tough decisions that will sometimes make people unhappy.
Operating Model	Define the goals and objectives required because the process you engage in producing the final product is as important as the final product because that is what sells and brings the money.	An ongoing assessment of the operating model required continuous modification to ensure optimal performance.	Recognition of opportunities in the marketplace and determine its potential to contribute to the attainment of the objectives.	A separate and distinct entity with its own governance and management structure with appropriate representation.
Organisational Performance Assessment	If the heart is not pumping well, eventually, all the limbs and the organs will slowly wither away.	Feedback from performance assessments provides opportunities for continuous improvements and institutional learning.	Financial metrics are not the only relevant indicators; they use benchmarks and standards that apply to the industry.	Performance reviews should involve the hierarchy of the entity because they promote accountability at all levels.
Purpose-driven Values	Define the purpose-driven values to guide deep institutionalisation.	The values serve as greater motivation to achieve beyond profits, especially in an FBSE context.	Develop an entrepreneurial mindset with passion grounded in enduring values.	Follow ethical business practices necessary for sustaining organisational values and practices.
External Environment	A strong sense of purpose that specifically aligns the individual's spirituality to the work we do as an organisation.	Deepen Christ-centred education model in our organisation while focusing on value-driven profitability drive.	Leadership must be innovative when responding to threats from the external environment.	The external environment creates a myriad of opportunities and threats that must be carefully harnessed and managed.
Entrepreneurial Mindset	In addition to prayer, arduous work in a volatile and uncertain environment requires being innovative to always find that competitive edge.	A clear purpose, entrepreneurially minded, and deeply embedded in the values of the entity.	An entrepreneurial mindset is needed to manage talents to yield returns.	Integration of vision with entrepreneurial thinking is critical for FBSEs.

Source: Author 2022

8.7 Conclusion

This chapter explores the dynamics of sustaining an OS within an FBSE to promote holistic sustainable enterprise outcomes in response to research question 3. Additionally, this chapter directly responds to research objective 3. Several key steps were undertaken to investigate this phenomenon comprehensively, as presented in Table 8.1. The initial step involved presenting the preliminary findings from action cycles one and two in a workshop attended by the participants. This interactive platform allows participants to engage with and provide feedback on emerging insights. The groundwork was laid for further exploration by fostering a sense of ownership among participants.

Subsequently, three FGDs were conducted to delve deeper into the nuanced perspectives of sustaining OS/CCE in the FBSE context. In parallel, individual interviews were conducted with 14 participants to gather in-depth insights into their personal experiences and perceptions regarding OS within the FBSEs. The discussions and interviews provided a rich source of qualitative data, capturing experiences that contributed to a multifaceted understanding of the subject matter and best practices associated with sustaining OS in a real-world context. Moreover, an examination of the relevant official documents offers valuable insights into the structure, policies, and practices that enabled or hindered the promotion of OS within FBSEs. The document review complemented the qualitative data and provided a comprehensive overview of the drivers for sustaining enterprise operations. Analysing the data gathered from AC3, eight sustaining drivers were highlighted by the participants as critical: (a) leadership, (b) stakeholder management, (c) operating model, (d) organisational performance assessment, (e) Purpose-driven Values, (f) external environment, and (g) entrepreneurial mindset. AC3 ended with reflective sessions with participants fostering a collaborative process of ownership and co-creating knowledge that is relevant to sustaining FBSEs. The

reflections offered the opportunity for participants to share insights and perspectives and for the researcher to triangulate the findings.

In summary, this chapter addressed research question 3 and achieved research objective 3 by investigating how FBSEs sustain OS to achieve sustainable enterprise outcomes. The participants in the study provided valuable insights into the essential drivers necessary for sustaining OS in the FBSE context. Seven key drivers were identified, with the entrepreneurial mindset emerging as a significant factor. This mindset is crucial for FBOs transitioning to FBSEs. While some participants emphasised the leader's professional business background in developing an entrepreneurial mindset, others highlighted the lack of such skills among the leadership as the reason for the inability to overcome challenges to scale operations with previous SE initiatives'. Additionally, participants also stressed the importance of entrepreneurial thinking in overcoming such challenges. Additionally, this observation on the critical role of developing an entrepreneurial mindset in the preparation of leaders resulted in the expanded OS framework. The OS framework was developed in Chapter 3, explored in Chapter 6 and applied in Chapter 7 for holistic and sustainable enterprise outcomes. Furthermore, with the dearth of empirically grounded research on FBSEs, this study contributes to the evolving discourse on the SE ecosystem in Ghana from a policy perspective. This contribution is significant, given the critical role of FBSEs in organisational and national contexts in Ghana. This is further explored in Chapter 10.

In the following chapter, the data presented from Chapters 6, 7 and 8 will be discussed to explore valuable insights drawing from the literature reviews in Chapters 2 and 3 to better understand the complexity of understanding, applying and sustaining OS within FBSEs.

Chapter 9

Organisational Spirituality in Dialogue

9.1 Background and Research Problem

In this chapter, I discuss the findings presented from the three action cycles in response to the three research questions. This study explored how FBSEs apply OS to respond to the tensions from their multiple goals in order to promote holistic sustainable enterprise outcomes. The specific research questions considered were:

- a. How is OS understood and expressed in FBSEs?
- b. How can FBSEs apply their OS to address the tensions from their social, financial and spiritual goals?
- c. In what ways can FBSEs sustain OS to promote holistic and sustainable enterprise outcomes?

The findings are presented in Chapters 6, 7 and 8 and restated in the conclusion in Chapter 10. The findings were also examined through the adopted theoretical lens – the Normative Business Model (NBM) - to show the trustworthiness of the findings. This research undertook an inquiry to examine how Faith-Based Social Enterprises (FBSEs) applied Organisational Spirituality (OS) to respond to the tensions from their multiple goals of (a) achieving financial sustainability, (b) pursuing a social mission, and (c) fulfilling a spiritual mandate to promote holistic sustainable outcomes. Three action cycles were completed between December 2018 and September 2021 in response to the inquiry. Between December 2018 and July 2020, AC1 was completed to investigate how OS is understood and expressed in FBSEs. A key finding from AC1 is the OS framework developed from the literature review was validated with participants. A complete discussion of the findings is presented in Chapter 6 and restated in Chapter 10. Thereafter, between January 2021 and April 2021, AC2 was also completed, which applied the understanding of OS gained in AC1 to address the tensions in an FBSE context. a key

finding in Chapter 2 is the holistic response to organisational hybridity in a FBSE context. A complete discussion of the findings is presented in Chapter 7 and reaffirmed in Chapter 10. Finally, AC3 was completed between July 2021 and September 2021 to gain insights into how OS can be sustained to promote holistic enterprise outcomes. The recognition of having an entrepreneurial mindset as one of the drivers critical for sustaining OS. A complete discussion of the findings is presented in Chapter 8 and summarised in Chapter 10.

Of relevance to the research is the need for a coherent definition of OS to overcome conceptual vagueness encountered in the literature and facilitate the development of an appropriate theoretical framework. This is more so in the face of the plethora of definitions (of which there are at least 70) captured in the literature. Based on the context and purpose of this research, I settled on the operational definition of OS as the *'organisational identity that is the result of its values, practices and discourse, composed of the workplace and individual spirituality the leader and other members influenced by the environment, organizational culture and knowledge management'* (Rocha & Pinheiro 2021:241). In particular, the discourse part of the definition generates the scope for disaggregating and studying each element opens the window to other relevant literature perspectives to optimise learning for the purposes of this research. The discussion of the findings is elaborated from information generated from the three action cycles and is within the framework of the operationally synthesised definition of OS.

In the next section of this chapter, I synthesise and discuss the findings from the three action cycles. I acknowledge the limited scope of this research and, therefore, make no claim to the universality of the experiences and the lessons learnt through the three action cycles implemented in this research.

9.2 Understanding and Expressing Organisational Spirituality

Understanding OS follows one of the most important parameters elaborated in the literature (Benefiel et al., 2014), and the manifestations of spirituality, which are disaggregated for the purpose of this discussion, are: awareness, integration and promotion, expression, and outcomes.

9.2.1 Awareness

Consultations with participants revealed an understanding of OS as highlighting the paramountcy of its Christian identity, as elaborated by (Bendor-Samuel, 2018). In the words of a participant during the interviews, *'we are a Christian organisation, this identity we do not hide, we declare it everywhere. And those partners we work with, we do not hide the fact that we are a Christian organisation'* (FBO 1- P1), thus revealing identity consciousness even in FBO 1's interactions and relations with its partners. This identity consciousness has implications for the normativity pillar in the theoretical framework (the Normative Business Model) in embedding values.

9.2.1.1 Purpose and Values

Overall, the data revealed an organisation whose workplace participants have attained inner consciousness (awakening and awareness) of their organisational purpose, captured as *'transforming lives,'* which focuses on the wellness and welfare of others (Singh, 2020). So highly placed is this consciousness among participants that this purposeful consciousness is the main driver of the organisation. More specifically, responses from individual and group interviews about this purposeful consciousness are as follows:

'Our staff are motivated to go and keep going to where there is a life to be transformed and we can help, we work until we see that transformation' (FBO 1 – P6),

'We go to very remote places where most people will not go. Many go over and above what is expected of them just to see the life they are dealing with transformed' (FBO 1 – P1),

'We do it not because we have to do it; rather we do it because we have a strong enthusiasm and passion to see a certain change' (FGD-02).

Aside from the organisational purpose, the effective and sustained pursuit of the organisational purpose is governed and sustained by a framework of spiritual values (compassion, integrity, stewardship, diligence, respect for humanity, tolerance, endurance, forgiveness, love, mutual respect, non-discrimination, sacrifice and fairness) translated into secular values ('professionalism, hard work, collaboration, non-discrimination, equal opportunities, participation, transparency and accountability - an audit mindset, cautious about how you spend and sustainability'). Further, it appeared from the leadership participants that:

These are the same values that drive us not to exploit the vulnerability of the people we are working with but to strengthen their resilience and then help them out of vulnerability and the staff understand these perfectly and they carry this work with diligence and meticulously undertake it (FBO 1- P1).

9.2.1.2 Meaningful Work and Self -Actualisation

Connected to its organisational purpose, FBO 1's OS was also noted as giving meaning to employees lives (Poole 2006; Poole 2009; Mohamed & Abdullah 2012; Ashmos & Duchon 2000). More specifically, a participant in the focus group discussions revealed that:

we are nurtured to that realisation that you can help a cause, all you are doing in an organisation such as this is to support the solution to a need, serving as a bridge between where the solution is coming from and where the need is being attended to at every point in time, whether on own self or by any other design, be it the project design or any other ways you can serve (FBO 1 – P6).

Though FBO 1 did not pay much more than the average NGO/FBO salary, staff turnover was very low and people (employees, management, and Board members) gave the impression that they felt fulfilled and able to achieve their own personal goals, suggesting that working in pursuit of the organisational purpose does give meaning to their lives.

9.2.2. Integration and Promotion

FBO 1 has been integrating its OS by promoting and thereby facilitating the appropriation of its organisational purpose and framework of values which will result in personal self-actualisation and transformation (Poole 2006; Poole 2009; Mohamed & Abdullah 2012). The integration and promotion were accomplished using a combination of interlinked, values-driven secular and spiritual tools. These tools encompass:

- a. Structured fellowships (including morning devotions, annual spiritual conferences, club meetings, prayer meetings, evangelism outreach and church planting and Christ-Centred Education) teaching Christian spiritual values and combining these with spiritual exercises — reflections, prayers, worship, and praises at FBO 1 offices, schools, and on-field locations.
- b. Management's interactions with different levels of employees, communicating and reinforcing the organisational values-driven purpose, expectations, decisions, and policies during formal regular meetings; employees orientation and mentoring sessions; as well as quarterly and annual accountability review meetings.
- c. The Christian values of the organisation for, which other things are done in certain ways, and the Christian Holy Bible and workplace human resource manual.

Thus as OS is integrated into its hierarchy of values, it ends up linking personal and organisational values and representing the participants' predominant Christian culture (Giacalone & Jurkiewicz 2003). As a result, this leads to increased cooperation with others, a superior experience of spiritual formation, and enriched lives to the point that '*walking in the organisational consciousness*' (FGD-06), and '*respecting the Goodness in the other person*' (FGD-10) have become norms that must always be kept in mind in relations and interactions between organisational participants at every level. The group interview discussants recounted their spiritual formation and reinforcement as follows:

'even at the recruitment interview, they will ask you about how your Christian life is, what you believe in and all that and right from the beginning the ball is set rolling' (FGD-05),

'the moment you step in this organisation, you go through the process of orientation to understand our values, so it is communicated, 'this is who we are, and this is what we believe in and this is the way we behave' (FGD-07),

'then at daily morning devotion, you get to know the Christian values, it is communicated and made practical. With other engagements over time, you get to realize that the values are passed on' (FGD-11),

'then the management makes it clear that these are the values and they do not go contrary to them, providing leadership and direction' (FGD-06).

Among the structured fellowships, daily weekday morning devotions were most frequently mentioned as a potent tool for integrating, appropriating, and reinforcing organisational values among workplace participants, as captured in the following quotes from group interviews:

According to one participant,

the daily devotions have ensured that I walk on a straight path, things people have said during morning devotions have enriched my life as a church leader, a family person and a social worker, to tolerate and endure others; so, in a sense, this has been a time that spiritual formation has actually taken place consciously or intentionally; so, one of the things you cannot miss or you cannot be unconscious of, when you work with this organisation is the morning devotion, it runs through your life (FGD-02).

Another respondent said,

Once you come before 8.30 a.m., you are definitely receiving something in your spirit, and so over the years, it brings out the consciousness of Christ inside you; and so, it guides what you do. That spirituality has been imbibed in us; it has taken away the issue of being judgmental, discriminating around people. It has been very good, and it has imbibed in us a certain consciousness of unity so, we walk in the consciousness (FGD-03).

As was expected, the integration of values was instantaneous at the individual level, as the interviews revealed that workplace values were appropriated by and grew among workplace participants over time. For example, regarding non-discrimination, many new

workplace participants were reported to have *'dropped the prejudices that they came with against certain groups and embraced others over time'* (FBO 1-P1).

From the afore-described narrative, integration, and promotion activities, OS:

- a. Is structured around Christian religious organisational purpose and values (Göçen & Özgan 2018; Gockel 2004);
- b. Facilitates communal expression of intimacy to the source of the spirituality – the community of Father, Son, and Holy Spirit (Bendor-Samuel 2018);
- c. Engenders fellowship and communion of saints, deepening the character of the organisation's spirituality (Amalraj et al. 2018);
- d. Represents promoting employee culture (Christianity in this case), a process that increases cooperation with or being connected to others, creates superior experience, transcendence, perfection, completeness, joy and a sense of enjoying the work (Giacalone & Jurkiewicz 2003; Brooke & Parker 2009); and
- e. Provides the context for employees' spiritual growth (Poole 2006; Poole 2009; Mohamed & Abdullah 2012); and transformation at work (Singh 2020).

9.2.3 Expression (Practices, Behaviours and Conducts)

Following from awareness, integration, and promotion, OS is expressed as:

- a) An encouraging values-driven workplace and in-school participant attitudes, practices, and relationships;
- b) A congenial values-driven workplace and school atmosphere; and
- c) A sustained improvement in learner's character, facilitator commitment, and unity in its FBSE.

9.2.3.1 An Encouraging Values-driven Workplace

In the words of a founding leader, *'you can't force people to believe but your team should go along with you, fall in line with you, serve from the same page, believe in the direction,*

be like-minded or have the same mindset' (FBO 1-P3). Thus, OS is expressed when workplace participants are at peace with themselves and each other, with minimal conflicts, freely exercising their voices at all levels of the workspace and supporting each other within and outside work situations. Participants spoke about offending each other, and apologising for the offence, sharing testimonies, and peer-counselling one another. Other participants highlighted instances where some participants delivered compassionate, diligent, and, sometimes, sacrificial services in support of vulnerable communities, groups, and individuals within the framework of the overall organisational goal. Another dimension of encouraging a values-driven workplace was consistently demonstrating a harmonised mindset shown via a commitment to a uniform set of values; providing organisational focus for participants of diverse gender, political, ethnic, and missiological characteristics within a work environment demanding cross-functionality and inter-dependence; and exercising spiritual practice (Göçen & Özgan 2018) This stems from a Christian belief system, including reliance on the Bible and expression of intimacy with the source of spirituality – community of Father, Son, and Holy Spirit (Bendor-Samuel 2018).

9.2.3.2 Congenial Values-driven Workplace Atmosphere

Organisational spirituality was expressed as a welcoming, loving, fair, and accountable workplace atmosphere, showing integrity, transparency, as well as equal opportunities and non-discrimination, *'though the organisation did not pay much more than the average NGO, people you spoke with gave the impression that the environment was so welcoming that they wanted to be here' (FBO 1-P3).*

9.2.3.3 Sustainable, Effective, and Efficient Workplace Outcomes

The, heightened and consistently reinforced inner consciousness of the organisational purpose, congenial workplace opportunities, and atmosphere, generated by FBO 1 have created a convenient environment for workplace participants to develop their talents and optimise their capacity to work harder and faster. This environment has led to achievement of desirable workplace outcomes of sustained effectiveness and efficiency, which can be translated into entrepreneurial endeavours that will inure to organisational resilience against financial fluctuations.

The outcome dimension of OS is captured in the following quotes:

'Ultimately, these things translate into organisational efficiency in the utilisation of resources and effectiveness in the application of resources' (FBO 1-P1).

'We worked with the European Union, and they were really impressed with the judicious use to which we put the funding' (FBO 1-P6).

'Our UNICEF partners are amazed at what we are able to do with the little funds that get to us; and how we are able to turn around the resources and stretch it to bring expanded outcomes and results that look lasting' (FGD-06).

Further, there is evidence of relatively high academic performance and enrolment in FBO 2's schools, as indicated by 75% of School A and 71% of School B candidate scores, situated within the first three to six intervals of the West African Senior Secondary Certificate Examinations (WASSCE) grading system in the 2019 examinations.

Furthermore, there is evidence that OS has a positive effect on students' character, as indicated, for example, by the relatively low incidence of teenage pregnancy in FBO 2 schools, where CCE is practiced. Moreover, seen in both schools (School A and School B) as they recorded zero teenage pregnancy in 2019, resulting in higher efficiency in students' throughput regarding school dropout.

It is apparent that the inner consciousness (awakening and awareness) of participants, nurtured purposefully and combined with its framework of organisational values, has

been propelling organisational participants towards transcendence (Ashmos & Duchon 2000; Granado 2018; Brooke & Parker 2009), reflected in extra-ordinary performance (Granado 2018). Following this analysis, it is expected that FBO 1 can take advantage of its trending positive outcomes reflected in efficiency, effectiveness, and performance among its organisational participants to achieve higher profitability within its FBSE (Jawahar 2011), which will lead to organisational resilience within the context of financial sustainability associated with its dwindling cash inflow.

9.3 Applying Organisational Spirituality

To apply learning from AC1, to promote CCE in FBO 2, the emergent guideline was applied encompassing: a) advancing the role of leadership in influencing OS in generating value and social good; b) harnessing the paramountcy of the Christian identity; c) harnessing Kingdom-inspired knowledge management; d) promoting employee education; and e) integrating existentialist views.

9.3.1. Advance the Role of Leadership in Influencing OS

Drawing from FBO 1's value of collaboration, its leadership-initiated CCE in FBO 2, its newly created FBSE. The process involved consultative sensitisation and decision-making, stakeholder engagements through Trainer of Trainers (ToT) and group training(s), supervision and participatory monitoring, and ongoing evaluation of the content delivery and appropriation at both school and community levels.

9.3.2. Harness Paramountcy of the Christian Identity

Christian identity in a FBSE is multifaceted and deeply significant in shaping its mission, values, operations and impact. In the OS literature, Bendor-Samuel (2018) suggests harnessing the paramountcy of the Christian identity. Within the CCE rollout process,

FBO 1 leadership highlighted the paramountcy of its Christian identity in FBO 2 by enhancing Christianity in its school culture, reflected in FBO 2's purpose, values, and practices. The objective was to realise heightened employee spirituality, and deepened relations in the organisational community, embracing service, sacrificial living, mindset change, humility, and mutual submission, with potential positive FBSE enterprise outcomes.

9.3.3 A Defined Organisational Purpose

The central role of a defined organisational purpose in applying OS is pivotal for several reasons among which are alignment with spiritual values and guidance for decision making. FBO 1's leadership elaborated the specific value or purpose statement for FBO 2 as partnerships to achieve results in empowering individuals' lives holistically; transforming the wider community and the world; and doing Christian things to demonstrate the fruits of the Spirit (Galatians 5:22), based on the belief that God sustains both learners and facilitators in all they do (Ps 23: 4b).

Flowing from its defined organisational purpose, the CCE rollout process provided glimpses of meaningful inner life nourishment to facilitators through connecting their existence to fulfilling work, through personal lived experiences and responses to concrete situations and tasks within a framework of Christ-Centred values and practices (Sheng & Chen 2012; Shrestha 2017; Shrestha et al. 2020).

9.3.4. Knowledge Management

The importance of kingdom-inspired knowledge management in promoting the integration of faith and learning as well as stewarding knowledge resources is helpful in a FBSE context. Considering Kingdom-inspired knowledge management (Rocha &

Pinheiro 2021; Bendor-Samuel 2018), the guidelines provided from the consultations were that ‘*CCE roll-out must entail morality, ethics and discipline; we should not pay lip service to our Christianity; and we should practice what we read and teach*’ (FBO 2-P1). Overall, these Kingdom-inspired knowledge management guidelines were crystallised into the choice of CCE to generate value and social good for and from FBSEs.

9.3.5 A Professional Missional Community

Overall, education, Kingdom-inspired knowledge management, and existentialist guidelines synergise to create a professional missional community. FBO 1 introduced CCE as an adapted OS for an FBSE in an educational setting. This entailed:

- a) adopting education as a practical approach for integrating employee spirituality (Sheng & Chen 2012; Gockel 2004);
- b) coupling this with Kingdom-inspired knowledge management reflected in emphasis on God as the creator and human capacity to co-create within the context of an entrepreneurial endeavour (Bendor-Samuel 2018; Benefiel et al. 2014); and
- c) embedding these, intra-mural existentialist guidelines (Mohamed & Abdullah 2012), locally, entailing professionalism and related issues.

More practically, FBO 1 harnessed Kingdom-inspired knowledge to project CCE as a God-centred, life-long transformation tool into FBO 2, by promoting and integrating the God story, throughlines, and FLEx in the lives of different categories of stakeholders ;learners, facilitators, and parents, permeating life in and outside the classroom. The CCE content flow: a) starts from the God Story, whereby God created a perfect world without sickness, envy, pride, greed, and God’s glory was upon man; b) man sinned, the glory left him/her, so the world became corrupted (e.g., began to grow thistles, which were not there originally); c) then Christ came as part one of restoration, constituting redemptive work

as a bridge for restoration to man's original state; and d) part two of restoration emerges with 'throughlines' (the virtues man has to live as earth keeper, image reflector, idolatry discerner, community builder and order discoverer), e) reinforcement by FLEx, where activities are performed to reinforce the throughlines, with the deep hope that these are so taught with a speed build (content and didactics) as to be remembered 60 years later by participants and to then be taught to the next generation.

In rolling out CCE, FBO 1 followed through with its internally generated existentialist guidelines regarding what right things are being done at the workplace (Mohamed & Abdullah 2012), to assure buy-in from the wider context of its FBSE host communities and the national educational system as regulated by the Ghana Education Service (GES).

More specifically, existentialist guidelines flowing from the internal consultations were that CCE roll-out should:

'be professionally implemented, as money and people's lives will be involved' (FBO 1 - P3)

'be participatory, prioritising community and staff participation to ensure collective ownership and drive' (FBO 1 -P5).

'assure timeliness of investments with sensitivity to trends in the country' (FBO 1 -P1).

'be based on a business plan grounded on discipline and ethical behaviour based on benchmarks, with strict monitoring' (FBO 4 -P1).

'embrace innovation' (FGD-06).

'integrate frequent staff training or upgrades' (FBO 2 -P1).

'provide appropriate tools and equipment for staff'(FBO 3 -P1).

'focus on the people who bring the business (parents as customers), quality of end product, which is what sells and brings the money; as well as work and time management and accountability'(FBO 1 -P4).

Following interviews and document reviews at FBO 1, the guidelines associated with professionalism, and rollout of CCE entailed:

- a) A partnership with technical advisors, which supplied expert guidance, including Training of Trainers (ToT).
- b) A participatory approach prioritising parents, staff, and communities to ensure collective ownership and drive.

- c) Preparation of an annual implementation plan at the school level involving educational and engagement activities for enabling concept comprehension by facilitators, learners, and parents.
- d) Staff training includes i) Training of Trainers (ToT); ii) annual recurrent/ beginning of year training to reinforce learning by those already trained; and iii) fresh training of newly recruited teachers/facilitators including national service personnel.
- e) End-product quality assurance is achieved through a two-step process: i) awareness creation by imparting knowledge to and shaping students' lives to conform to the teachings and principles of Christ; and ii) integration of CCE into the nation's standards-based curriculum.

9.4 Sustaining Organisational Spirituality

The data shows that the dynamics of OS must be harnessed and sustained for competitive advantage and organisational resilience in SEs, within the context of changes and the tensions emanating from the hybridity of goals (social, financial, and spiritual). The organisational leadership consciously:

- a) Recognising participants' inner life desire to find work meaningful and that their inner life nourishes and is nourished by meaningful work that takes place in a workplace community.
- b) Designing and providing a workplace community context, marked with a purpose statement focusing on the wellness and welfare of others captured in the organisational values to hold together and drive the organisation, implicitly advertising valuable lifelong meaning from the associated work.
- c) Development of finely adapted versions of the organisational purpose for SE participants.

- d) Development of the organisation's values that will support and sustain actualisation of the organisational purpose.
- e) Translating organisational values into workplace policy or values with heightened integration of knowledge management (Rocha & Pinheiro 2021) that is Kingdom-inspired, reflected in: i) emphasis on God as the creator and human capacity to co-create within the context of an entrepreneurial endeavour (Jain et al. 2020); ii) identity, ongoing learning, employee education including orientation in customer service (Eisler & Montuori 2003); iii) existentialist view of what right things are being done at the workplace (Mohamed & Abdullah 2012; Mousa & Alas 2016); iv) ensuring personal and organisational goals are aligned but feature opportunities that are dignifying and inclusive (Karakas et al. 2015; Karakas 2010; Rego & Cunha 2008; Göçen & Özgan 2018); and vi) harnessing OS as spiritual capital to foster integrity and trust (Mousa & Alas 2016; Mohamed & Abdullah 2012).
- f) Integration of this purpose and supporting values through the effective and sustained application of spiritual and secular tools emphasising a renewed focus on Christ as the centre of the organisation and how that should deepen relations in the community, embracing service and sacrificial living, which must lead to a change in mindset, reflecting humility, mutual submission, and service (Bendor-Samuel 2018). Appropriation by participants at every level of the organisation to assure and reinforce the organisational drive will create the opportunity for: i) spiritual growth; ii) self-actualisation; iii) harmonisation of heterogeneous mindsets through alignment of values; iv) a peaceful and loving workplace environment with minimal conflict but rather increased cooperation (Giacalone &

Jurkiewicz 2003) that result in attainment of self-transcendence, reflected in the sense of perfection, enjoyment of the work experience (Brooke & Parker 2009; Soleimani et al. 2017) and reflected in extra-ordinary performance (Granado 2018), reflected in effectiveness, efficiency, profitability and accountability.

- g) Several participants, mostly in leadership positions, highlighted the need to develop a mindset that can catalyse entrepreneurial initiatives in FBSEs. These individuals emphasised that business success does not come easily, and in addition to prayer as Christians in SEs, it requires hard work in a volatile and uncertain environment, necessitating innovation to maintain a competitive edge. For a Christian business leader to be shrewd means to be prudent and resourceful. An entrepreneurial mindset is necessary for facilitators, team leaders, and administrators to sustain and consolidate the gains made in an FBSE.

9.5 Through the Lens of the Normative Business Model

The Normative Business Model (NBM), which incorporates the key pillars of normativity, (de)institutionalisation and deep institutionalisation, institutional entrepreneurship, and the economic, and financial model, provides a comprehensive framework for examining the complex dynamics of FBSEs in Ghana. The NBM within the sub literature of organisational institutionalism in institutional theory is described as *'vast with tentacles in different traditions in sociology, economics and cultural theory'* (Randles & Laasch 2016:56). The NBM was considered appropriate as the theoretical lens for this research because of its deeply aligned ontological belief in the reality of a socially constructed world and how values become normalised into the essence of organisation. Another important consideration was its applicability to the *'full sweep of*

constituted organisations covering charitable foundations, social enterprises trusts, or companies limited by guarantee’ (Randles & Laasch 2016:56). The factors enumerated were the best fit for the nature of this research and the type of FBSE involved since it was legally incorporated as a company limited by guarantee. In the subsequent sections, I briefly discussed the four pillars of NBM, which have been described as transformative and process-oriented, and how their application is reflected in this research to justify the conclusion reached after the implementation of the action cycles. The discussion delves into how these pillars interact within the context of the FBSEs in Ghana, as observed in the literature reviews in Chapters 2 and 3 and the research context in Chapter 4. From the literature reviews, the discussion focuses on (a) a highly informal economy, (b) historical legacies of slavery and colonisation, (c) political upheavals and social conflicts, (d) religious plurality and cultural diversity, and (e) the constitutional guarantee of religious freedom. This framework offers a comprehensive view of the interactions between these pillars and the unique challenges and opportunities faced by the FBSEs in Ghana.

9.5.1 Normativity

Normativity as the first cardinal pillar of NBM has a range of understanding in the literature and emanate from the fundamental idea of the normalisation of values-orientation. It has roots in critical theory and philosophy and political science. The concept as expressed in the NBM rests first on the premise that caring agents are values-oriented and second that institutionalization processes involve embedding of these values, their normalisation into organisational purpose and practice. The study of NBM is therefore first and foremost the study of normative life. It seems self-evident that organisations comprise a variety of normative orientations both as an intra-organisational feature and as a key characteristic of inter-organisational differentiation (Randles & Laasch 2016:57-58).

Normativity serves as a foundational concept for organisations, encompassing the ethical and moral principles that guide their operations. The deeply ingrained religious and cultural values in Ghana have played a pivotal role in shaping the normative orientation of FBSEs. These organisations frequently draw their normative principles from the rich tapestry of religious beliefs and cultural norms that are prevalent in the country.

Normative orientations within businesses are influenced by a multitude of factors, including historical, cultural, and religious considerations. Traditional and communal norms frequently guide business practices, emphasising mutual trust, reciprocity, and community well-being. However, the imposition of Western norms during colonial rule, the political evolution of Ghana post-independence, and the impact of globalisation have resulted in a complex interplay of traditional and modern business ethics and practices within FBSEs.

From the data, it was evident that OS is generally understood among FBOs in terms of the religious perspective that undergirds practices and conduct within the organisation. It shapes operational functions; however, at the same time, it can be a source of tension for leadership in making decisions that can enhance the efficiency of the FBSE. The awareness of organisational purpose and values deepened the normative orientations as well as the normativity cornerstone within the theoretical framework. The organisational values have been appropriated individually to enhance interpersonal relationships and as a rudder for navigating the complexity of an FBSE. The personal faith of practitioners has, in turn, also shaped the choices that have been made by practitioners, most of whom are in leadership. These, in turn have influenced their leadership styles, mentoring, and subsequent leadership development.

The data demonstrates how the different normative positions, such as the social mission, financial sustainability, and spiritual mandate, related to each other and led to normative re-enforcement. The impact of the normative orientations on other stakeholders in the FBSE revealed a pattern of behaviour change that, when sustained, can contribute towards organisational, national, and global outcomes reflected in the SDGs. Moreover, a closely

related phenomenon in the research context is the religiously plural and diverse cultural landscape in the research context.

Religious Plurality and Diverse Cultural Landscape

The concept of religious plurality and a diverse cultural landscape refers to the coexistence of multiple religions and cultures within society. This diversity reflects the different beliefs, values, practices, and identities of people, as well as the interactions, exchanges, and influences among them. This diversity can be attributed to factors such as history, geography, demographics, migration, and government policy. Ghana boasts a rich tapestry of religious diversity, encompassing traditional African beliefs, Christianity, Islam, and other minority faiths. This religious pluralism has resulted in the development of syncretic belief systems, which are influenced by the diverse cultural landscape and various ethnic groups, languages, and traditions that exist within it. Within this complex environment, FBSEs operate by drawing on both religious and cultural resources to address social challenges and moral lapses. By embracing diversity and inclusivity, FBSEs contribute to building bridges between religious and cultural divides, fostering mutual understanding and respect. For FBSEs, religious plurality and diverse cultural landscapes present challenges and opportunities. They require entities to respect, accommodate, and celebrate the diversity of their stakeholders, such as customers, employees, suppliers, partners, and communities. This requirement can involve developing values and practices that reflect the diverse cultural landscapes and spirituality of FBSEs. Additionally, cultural diversity offers opportunities to understand the needs, preferences, and expectations of different segments, allowing for the development of niche products and services.

9.5.2 (De)institutionalisation and Deep Institutionalisation

In the early literature on institutions, the term 'isomorphism' was developed to explain the importance of order and homogeneity in social life. if social life cannot exist except for in its institutionalised form, then any process of institutionalisation must involve a corresponding process of de-institutionalisation. Deep institutionalisation identifies characteristics that we propose determine and differentiate deep institutionalisation as a set of necessary conditions that involves a transformation towards a set of articulated normative goals, embedding values into the practices and processes and orienting action towards those goals. To represent this ontological point, we offer a single compound term (de)institutionalisation. Six forms of (de)institutionalisation was identified - decoupling, assimilation, dilution, dis-embedding, competition and erasure (Randles & Laasch 2016:58-60).

The process of (de)institutionalisation and deep institutionalisation is crucial for comprehending how FBSEs navigate the intricate institutional landscape in Ghana. Operating as legally recognised businesses in a predominantly informal socio-political context presents both challenges and opportunities. On the one hand, it enables flexibility and adaptation to local contexts by nurturing values and practices that bolster OS in navigating the tensions of hybridity. However, the historical legacies of slavery and colonisation may have influenced values and practices within the sociopolitical and economic domains, which can have lasting effects on the capacity of FBSEs to succeed. Ghana's history of colonial rule and subsequent nation-building efforts reflects an attempt at (de)institutionalisation. The remnants of decades of slavery and colonisation disrupted traditional institutions and introduced Western forms of governance, education, and commerce. These introductions created both opportunities, such as the chance to establish a school that promotes Christ-centred values and challenges for FBSEs. However, deep institutionalisation within FBSEs reconciles these influences by incorporating both traditional and modern institutional practices.

The second pillar (de)institutionalisation and deep institutionalisation, aligns with the expression and integration of OS applied as CCE in the FBSE context. That is a critical

pillar in the NBM theoretical framework and the basis for deepening the normative orientations within FBSEs. The integration and promotion of OS was more deliberate from the onset in almost all of the participating FBOs/FBSEs. This is quite different when OS is considered in the context of for-profit and secular non-profit organisations. The NBM is understood to be a model that is transformative and promotes change in terms of the (de)institutionalisation and the deep institutionalisation processes towards a variety of normative goals. Moreover, the normative orientations were promoted internally to all stakeholders, and, as some participants observed, embedding values and walking in the consciousness of these values has become an avenue for spiritual formation and discipleship. These are aspects of deep institutionalisation and ways of developing human resource in FBOs/FBSEs. Additionally, concerning de(institutionalisation), the promotion and expression of OS in an FBSE context created a new mindset on the ability to generate revenue internally through earned income from SEs and replaced the old mindset of depending on sponsors for grants for children's education. Moreover, shaping a new mindset in FBSEs is critical if the impact of the historical practices of slavery and colonisation is considered.

Decades of Slavery and Colonisation

Historical practices, such as slavery and colonisation, have resulted in the mistreatment and oppression of specific groups of people based on racial, ethnic, religious, or cultural differences. These practices have left the long-lasting consequences of suffering, injustice, and inequality in various regions of the world, including Africa, Asia, and Latin America. Ghana's history is marked by centuries of slavery and colonial rule, which have had a profound impact on its social, political, economic, and institutional landscapes. The exploitation of human resources and natural wealth during the colonial era led to persistent disparities and structural obstacles to development. FBSEs often strive to

address the lingering effects of historical injustices, advocating for marginalised communities and promoting equal opportunities for all, guided by the principles of social justice, the financial strength of their organisation, and the values inspired by their spiritual mandate. The political independence gained after colonial rule was unstable due to political upheavals and social conflicts in Ghana.

Political Upheavals and Social Conflicts

Instability, violence, and change, characterised by political unrest and societal conflicts, can significantly impact a country's governance, security, and welfare. Such conflicts may arise because of ideological differences, corruption, authoritarianism, injustice, discrimination, and oppression. They can take various forms, including revolutions, coups, civil wars, riots, or protests, which may result in consequences, such as regime change, state failure, or humanitarian crises. Ghana has experienced periods of political instability, including military intervention that has led to authoritarian military regimes. Since gaining political independence in 1957, Ghana has experienced a democratic transition over the last 32 years. Political upheavals and social conflicts pose risks to FBSEs by disrupting their operations, which can affect organizational performance. These disruptions have eroded trust in institutions, disrupted social cohesion, and widened socioeconomic disparity. As trusted community actors, FBSEs play a crucial role in promoting social cohesion, moral development, and community prosperity. Through their engagement, FBSEs contribute to conflict resolution, reconciliation, and democratic consolidation.

9.5.3 Institutional Entrepreneurialism

Randles and Laasch (2016) posited a re-conceptualisation of institutional entrepreneurialism.

As combining the rationality of entrepreneurial perspectives with learned capabilities of critical reflexivity, as together constituting a set of learned, collectively shaped and themselves institutionalized features. These then are the features that we propose comprise the concept of collective, reflexive, institutional entrepreneurialism (Randles & Laasch 2016:63).

The significance of institutional entrepreneurialism in addressing financial sustainability and spiritual objectives in Ghana's evolving democracy with maturing state institutions cannot be overemphasised. FBSEs have emerged as agents of change that contribute to social cohesion, moral development, and value formation. The adaptability and resilience of these entities are crucial to entrepreneurial development in mature democracies. The highly informal sector in Ghana presents both challenges and opportunities for institutional entrepreneurialism, and FBSEs play a significant role in changing the narratives of informal enterprises operating outside established regulatory frameworks, thereby addressing issues of legitimacy and accountability. For example, the formalised nature of FBSEs provides an opportunity to expand institutional entrepreneurialism by nurturing the entrepreneurial acumen of actors within these entities and creating employment opportunities.

A series of consultations and a resulting decision by the management and Board to pursue the path of an SE, in response to financial sustainability challenges, revealed a critical reflexivity by the leadership. The collective learning experience, as described by participants, has been empowering and rewarding. It was a journey of self-discovery that has the potential to deepen the normativity within the FBO/FBSE. The role of leaders as strategic and transformative agents in institutional entrepreneurialism has sustained the practice of CCE despite the challenges. This has been encouraging to witness, however the impact of the high informal economy and its implications on FBSEs could affect sustainability and scalability.

High Informal Economy

An informal economy encompasses economic activities that are not regulated, taxed, or monitored by the government. These activities can be legitimate, such as street vending and domestic work, and illegal, such as smuggling and drug trafficking. In Ghana, the informal economy primarily comprises sole proprietors, family enterprises, partnerships, and cooperatives, as reported by Anuwa-Amarh in 2015. This presents challenges and opportunities for small and medium-sized enterprises (SMEs). On one hand, the informal economy undermines the rule of law, protection of human rights, and provision of public goods and services. On the other hand, it creates a potential market and a pool of talent to strategically position SMEs. Ghana's economy is characterised by a highly informal sector, comprising a large portion of small-scale businesses and informal enterprises. This sector operates outside regulatory frameworks and presents challenges and opportunities for SMEs. On the one hand, it allows grassroots innovation and flexibility in responding to local needs, enabling SMEs to reach marginalised communities effectively. However, the limited scope of formalisation poses challenges for sustainability and scalability.

9.5.4 Economic and Financial Governance

Randles and Laasch (2016) argued that the economic and financial model and financial governance dimension have been neglected in the organisational institutionalism literature. They explained the economic and financial governance instruments, planned, and ordered by the organisation significantly.

Contribute to the embedding of values into the fabric of the material/practice and symbolic and ideological dimensions of the organisation. In this sense, we connect with the conceptualisation of the business model as an instrument or device operating as more than a communicative tool; indeed operating as a boundary object serving to translate the symbolic, material and normative identity and characteristics of the organisation in economic and financial terms (Randles & Laasch 2016:63-64).

The economic and financial model offers insights into the organisational structures and decision-making processes of FBSEs. Given a country's religious and cultural diversity, it is crucial to have governance models that accommodate a wide range of perspectives. The 1992 Constitution's guarantee of religious freedom was crucial in this context. To ensure that NBM values and practices align with the principles of inclusivity and respect for diverse belief systems, the intersectionality of religion, ethnicity, and socioeconomic factors must be considered. Ghana's economic and governance model reflects its historical trajectory, marked by political upheavals, social conflicts, and subsequent reforms. Although progress has been made in democratic governance and economic diversification, ongoing challenges, such as corruption, bureaucracy, and income inequality, continue to hinder sustainable development. While the 1992 Constitution guarantees religious freedom, tensions may arise between competing religious and cultural norms, necessitating inclusive and culturally sensitive practices.

Guaranteed Religious Freedom

Religious freedom, which is enshrined in the Constitution and safeguarded by the courts, is an essential human right and democratic value that guarantees individuals and groups the right to practice, express, and change their religion or belief system without discrimination. Additionally, religious freedom warrants the right to be free from the imposition or endorsement of any religion by the state or others. This constitutional protection fosters a conducive environment for the operation of FBSEs, allowing them to openly express their spiritual mission and values and underscore the importance of cultural diversity and religious pluralism in society. FBSEs must adhere to the law to respect the rights and freedoms of their stakeholders and avoid any omissions or possible abuse that may violate it. Complying with the law ensures that FBSEs can freely express their beliefs, values, and practices and operate without fear of legal repercussions. The

recognition of religious freedom as a public good is a crucial aspect of Ghana's 1992 constitution, which enshrines the principles of religious freedom and tolerance, and guarantees the right of individuals to practice and manifest their beliefs freely.

As concluded by Randles and Laasch, a critical feature of NBM, therefore, is that the economic and financial dimension not only interacts with but enables or constrains the progressive development of each of the other three cornerstones. Of relevance to this research was the accountability sessions at both the management and governance levels that promoted organisational policies and practices that holistically addressed the triple-layered goals of a FBSE. Table 9.1 provides a summary of the FBSE experiences interpreted through the four pillars of the NBM and its related components.

Table 9.1 The FBSE Experience Interpreted Through the Theoretical Lens – NBM

The Four NBM Cornerstones	Illustrative Experiences and Evidence
1. Normativity	<p>An awareness of OS through the purpose, values, and the Christian identity of the entity.</p> <p>The integration, promotion and expression of the practices and conducts through structured engagements and informal interactions in the workplace.</p> <p>The adoption of OS within an FBSE was an effective response to hybridity and, resulted in growth in enrolment which positively impacted revenue whilst at the same time deepening values and promoting behaviour change.</p> <p>A modest contribution to organisational, national and global outcomes reflected in the SDGs.</p>
2. (De)institutionalisation and deep institutionalisation	<p>A new mindset was developed on the ability to generate earned income from SEs replacing the old mindset of dependence.</p> <p>The creation of the new FBSE with defined roles and accountabilities in governance and management, thereby building legitimacy.</p> <p>A new entity with nearly 1000 learners and over 50 facilitators in addition to leaders shares normative commitments and values that promote holistic outcomes.</p> <p>The organisational transformation journey has taken six years and is still evolving.</p> <p>A recognition of the importance of OS reflected in purpose-driven values and practices.</p>
3. Institutional entrepreneurialism	<p>The Board of FBO 1 approved the establishment of FBO2 as an FBSE.</p> <p>A demonstrated commitment of leadership to pursue the purpose of the FBSE to realise its triple-layered goals of achieving its social mission within its spiritual mandate in a financially sustainable manner.</p> <p>The processes engaged prior to the decision to set-up a FBSE and the structured steps promoted critical</p>

	<p>reflexivity involving all levels of staff within the organisation.</p> <p>The critical role of leadership in sustaining the practice of OS and the willingness to carry on despite the challenges has underscored the rewarding outcome of persistence in entrepreneurial initiatives.</p>
4. Economic and financial governance	<p>The incorporation of a separate entity with a defined purpose, values, roles and accountabilities for governance and management.</p> <p>Quarterly accountability sessions at both governance and management levels promoted policies and practices that ensured the multiple objectives of a FBSE that created tensions was holistically addressed.</p> <p>The annual audited financial statements demonstrate a growing trend in revenue generated from SE initiatives that is driven by purpose-driven values and a Christian identity.</p>

Source: Author (2022)

9.6 Conclusion

The main goal of this chapter is to provide a comprehensive discussion of the data in the context of the gaps in the literature reviews of FBSEs, OS and the research context. The objective is to demonstrate how the research aim links to the research objectives, the research questions and the related action cycles. The main aim of this action research inquiry is to investigate how FBSEs in Ghana apply their Organisational Spirituality (OS) in responding to the tensions of organisational hybridity to promote holistic and sustainable enterprise outcomes. The specific research objectives, research questions, the action cycles (AC) and the related chapters are presented in Table 5.8:

Table 5.8: Mapping of Research Objectives, Research Questions to Action Cycles

Research Objectives	Research Questions	Action Cycles
RO 1: Understand how OS is conceptualised and expressed in FBSEs in Ghana.	RQ 1: How is OS understood and expressed in FBSEs?	AC 1: Understanding OS (Chapter 6)
RO 2a: Investigate how FBSEs apply OS to address organisational hybridity in Ghana.	RQ 2: How can FBSEs apply their OS to address the tensions from their social, financial, and spiritual goals?	AC 2: Applying OS (Chapter 7)
RO 2b: Verify the process of how FBSEs implement OS.		
RO 3: Explore how FBSEs can sustain OS to promote holistic enterprise outcomes.	RQ 3: In what ways can FBSEs sustain OS to promote holistic and sustainable enterprise outcomes?	AC 3: Sustaining OS (Chapter 8)

Author (2022)

The discussion in Chapter 9 addresses the research gaps discussed in section 1.3 in Chapter 1. More specific responses to the research gaps identified is presented in the conclusion in Chapter 10. In AC1, I obtained a baseline of participants' conceptualisation of OS and compared it with information gathered from the literature to determine gaps in knowledge for which competencies must be developed. My discovery of the building blocks of OS during the literature review was mapped to the findings from the data. At the end of AC1, all the elements of OS were present for which there was no major gap in conceptualisation that required any planned interventions to be addressed. The reflections at the end of AC1, highlighted the need to explore the lessons in AC1 in a more purposeful and conscious attempt in connecting organisational values in the pursuit of sustainable social enterprise outcomes.

The focus of AC2 was on applying OS to an FBSE context to address the tensions associated with the multiple objectives of FBSEs which can be conflictual and not complementary. In AC2, Christ-Centred Education (CCE) was adapted as OS in the standard school curriculum to create a unique and distinctive educational centre that is learner-focused with a strong Christian identity and underpinned by biblical values. The interventions in AC2 were executed in a new FBSE established by FBO 1 with social, financial, and spiritual objectives. I make no claim to the universality of the findings in AC2, however at the end of AC2, from the accounts of the participants and a review of relevant documents, it was evident that, some of the planned interventions worked well whilst others did not achieve the intended purpose. However, the data indicated that CCE has transformed the lives of team leaders, facilitators and learners and has contributed to influencing the behaviour of parents towards Christian education. Christ-Centred Education (spiritual mandate) provided an opportunity to create a niche in the target market which has resulted in increased enrolment thus creating more opportunities for

access to basic education (social mission). This resulted in a growing trend in revenues which may later lead to the generation a surplus from school operations (financial sustainability). The evolving story was disrupted by restrictions from the COVID pandemic. There is, however, potential to achieve more. The journey of FBO 1 and FBO 2 as FBSEs are still evolving and the data suggests a trajectory for FBO 2 from a dependent FBO to becoming a financially sustainable entity. The various phases of implementation revealed important lessons in the application of CCE in the FBSE context which must be addressed to sustain the momentum generated.

In AC3, the task was to explore how OS/CCE would be sustained to ensure holistic and sustainable enterprise outcomes. The building blocks for OS proved from the literature, validated in AC1 and applied in AC2 emerged in the accounts of participants in AC3 (see Section 3). In addition to the building blocks, the entrepreneurial mindset was discussed, which participants considered critical to delivering sustainable enterprise outcomes. In conclusion, the NBM, comprised of its four central tenets, serves as an extensive framework for understanding how Faith-Based Social Enterprises (FBSEs) in Ghana tackle the obstacles associated with their diverse range of objectives, such as upholding social goals, ensuring financial sustainability, and fulfilling their spiritual mandate.

In conclusion, Chapter 9 presents a thorough analysis of OS within FBSEs in Ghana, focusing on their navigation of tensions between their spiritual mandates and operational goals. The chapter demonstrates a clear understanding of the complexities and nuances of applying OS in a developing country context, particularly within FBSEs. The discussion combines empirical findings with theoretical insights, offering a detailed exploration of OS's impact on organisational identity, practices, and outcomes. The methodological rigor and the depth of analysis contribute significantly to the discourse

on spirituality in organisational settings, highlighting the unique challenges and opportunities faced by FBSEs in Ghana. According to Lusiani et al. (2019) and Doherty et al (2020), the three main types of documented responses to hybridity are decoupling, compartmentalisation and selective coupling. In response to the research questions and based on my research findings, and discussed, I can reasonably conclude that FBO 2, as an FBSE, responded holistically to its organisational hybridity of a social mission, financial sustainability and a spiritual mandate. The experiences, insights, and knowledge gained through this organisational development process have the potential to deepen the understanding of the complexities of FBSEs at an organisational level in a resource-constrained, religious, and culturally diverse context.

Chapter 10

Conclusion, Recommendations and Further Research

10.1 Introduction

This chapter concludes the study by summarising the key research findings and discussing the theoretical, methodological, policy, and practical contributions. The goal of this action research enquiry was to investigate how FBSEs address the tensions of organisational hybridity using their organisational spirituality to promote holistic sustainable enterprise outcomes.

Several studies have proven a significant relationship between OS and the organisational performance of for-profit organisations. Organisational spirituality has been noted as an emerging field of scholarly engagement, and researchers have advocated for further examination of the relationship between OS and different individual- and organisational-level outcomes. This research addresses the gaps highlighted in the literature by examining the topic from the SE/FBSE, OS, and theoretical perspectives discussed in Chapters 1, 2, and 3. In response to these research gaps, this study of FBSEs in Ghana sought to address the challenges of organisational hybridity from an OS perspective. To achieve this research aim, this thesis answered the following questions:

- a. How is OS understood and expressed in FBSEs?
- b. How can FBSEs apply their OS to address tensions arising from their social, financial, and spiritual goals?
- c. How can FBSEs sustain OS to promote holistic, sustainable enterprise outcomes?

10.2 Responding to the Research Questions

To answer the research questions, three action cycles were planned and mapped directly to the three research questions (refer to Table 5.8). In doing, so as a practitioner-researcher, I acknowledged the contextually dependent nature of the concepts – OS, FBSE, and organisational hybridity - and the need to explore multiple meanings to gain a deeper understanding. The study was carried out conceptually and empirically following an action research approach and qualitative data collection methods (discussed in Chapter 5) after obtaining Ethics Committee approval (see a copy of the email approving the research in Appendix 7).

Can SEs offer FBOs a sustainable path towards financial sustainability? The concept of an SE as an alternative funding stream (instead of donations, gifts, offerings, bequests, etc.) has evolved in response to the dwindling revenue of FBOs. The challenge can be seen in pursuing earned income through SEs and gaining financial sustainability, achieving the social mission, and carrying out the spiritual mandate as FBSEs. This balance requires adeptly navigating the complex intersection of these triple-layered goals within the marketplace dynamics. As with any new concept, there are hurdles to overcome in its conceptualisation and execution. In pursuing revenue diversification, choices must be made, which involve deciding on the kind of business model that reflects its purpose and upholds its value. Other considerations include the operational policies, processes, systems, and the unique work environment that FBSEs want to promote to create value for the entity. The tensions and choices are multi-faceted, multidimensional, and multi-layered. The ability of an FBSE to overcome the nexus between achieving the triple-layered goals of staying true to its mission and the demands of the marketplace would be a measure of its determination to remain viable and sustainable in the future (Hailey &

Salway, 2016). The pathway to financial sustainability through an FBSE is promising; however, it may be much more complex in execution and would involve intentional and delicate acts in managing the hybrid nature of an FBSE.

10.2.1 Understanding Organisational Spirituality (RQ 1)

The research question 'How is Organisational Sustainability (OS) understood and implemented in Faith-Based Social Enterprises (FBSEs)?', initially posed as the focus of Action Cycle 1 (AC1), has been thoroughly explored. The findings are detailed in Chapter 6 and further discussed in Chapter 9. The first step in AC1 was to explore the debate in the OS literature and to draw a consensus on the conceptualisation of OS. As a practitioner-researcher cognisant of the research paradigm I adopted and the nature of the issue under investigation, I was keen to gain insight into the participants' world of OS. This understanding was important to enable me to compare the insights from the participants with the consensus obtained from the literature to determine possible gaps in conceptualisation and any subsequent actions needed. Also of immense importance were the nuances and unique expressions of OS from the Ghanaian and Christian contexts.

10.2.1.1 Conceptual Clarity with the Adopted Definition

Although the OS literature alluded to conceptual vagueness with a plethora of definitions, the adopted operational definition of OS (Rocha & Pinheiro 2021) essentially captured all the facets of OS. Compared with others in the literature, the definition was more comprehensive and distinguished between workplace and individual spirituality-related influences as making up OS. The representative sample of definitions provided in Table 3.1 and the ensuing discussions support this assertion. In exploring the participants' understanding of OS, identity, values, practices, and discourse were examined.

10.2.1.2 Organisational Spirituality Framework

Organisational spirituality has been studied from both religious and non-religious perspectives, and the concept has been analysed at the individual and/or organisation levels. For this research, I approached OS from a religious perspective, particularly the Christian faith. The consensus gleaned from the OS literature shows that it is structured around three main ideas when analysed from an individual standpoint: (i) employees have an inner life that must be nourished and, therefore, work must be meaningful and purposeful, (ii) there must be alignment between organisational values and personal values, and (iii) a sense of community and connectedness must be created at work. From an organisational standpoint, workplace spirituality is about the development of people. Drawing from the consensus demonstrated in the literature, I propose an OS framework also described as building blocks for incorporating OS, adapted from Bendor-Samuel 2018 and Rocha and Pinheiro (2021). Table 3.3 shows the proposed emerging framework.

Table 3.3: Emerging Framework for Organisational Spirituality

Bendor-Samuel (2018) Building Blocks to Healthy OS	Rocha & Pinheiro (2021) Components to OS	Emerging Framework for OS for FBSE Research
1. Founders, Leaders, and Followers	1. Leadership	1. Leadership
2. Renewed focus on Christ at the centre	2. OS visible in image, mission, vision, and values	2. The purpose and identity of the organisation through espoused values
3. Commitment to a spiritual community in a missional context	3. The Environment	3. The environmental and missional context
4. Prevailing Christian culture, servanthood, and suffering	4. The Organisational Culture	4. Prevailing Christian Culture
5. Ruthless practice of a Kingdom-first mindset	5. Knowledge Management	5. Knowledge management inspired by a Kingdom-first mindset

Source: Author (2022)

The framework is significant because Bendor-Samuel developed his thoughts from a Christian religious perspective, and Rocha and Pinheiro from a non-religious perspective. Therefore, the framework I developed was balanced, drawing from perspectives of both the Global North and adapting them within a Christian religious context in Ghana (the

Global South). The findings were, therefore, measured against a more holistic conceptualisation, and the perspective of a Ghanaian FBSE would enrich the debate.

10.2.1.3 A Ghanaian and Christian Understanding of OS

In particular, the discourse element of the adopted definition provided the scope for exploring and studying each element for the inclusion of other relevant insights that could prove helpful in organisational learning. From the evidence gathered through interviews and document reviews, various strands of OS, from the individual and organisational levels, were present.

The unique Ghanaian perspective includes Christian values and a variety of Christian practices within the scope of OS. Notable among the practices was the use of the Holy Bible, regular morning devotions and prayers, and periodic staff retreats. The use of the Holy Bible was coupled with obedience to the Word of God. This practice was regularly reinforced through structured fellowships with staff (morning devotions) and the practice of corporate prayer, which the participants described as ‘sustaining the organisation through operational challenges’. Thus, leadership created a prevailing Christian culture in the workplace, leading to a life of sacrifice, self-denial, and reliance on God with enduring values. The literature review did not clearly describe how OS was conceptualised. Table 6.6 shows the mapping of themes generated in AC1 with the OS framework generated during the literature review.

10.2.2 Applying Organisational Spirituality (RQ 2)

In AC2, the contextual understanding and expression of OS developed in AC1 was applied in the FBSE. The specific research question was, ‘How can FBSEs apply their OS to address tensions arising from their social, financial, and spiritual goals?’ In this

study, the circumstances of FBO 1 and the journey to establish FBO 2 as a separate FBSE were presented in a narrative memo in Chapter 1 and the transition story in Chapter 5. Refer to the list of stories for points of tension and complexity. The findings of AC2 are presented in Chapter 7 and discussed in Chapter 9. The key findings are summarised below.

10.2.2.1 The Triple-Layered Goals

FBO 1, a Christian development organisation, had social goals underpinned by its Christian values and commitments. The new FBSE inherited two schools with a clear identity and espoused values, which led to the adoption of triple-layered goals.

The social mission created opportunities for people with low incomes in the communities in which the schools were found to have access to affordable education. This intervention involved a school programme with four central outcomes based on the model in Luke 2:52 (refer to Table 7.5). Learners were trained with educational development outcomes, physical and health development outcomes, social development outcomes, value formation, and spiritual development outcomes. Thus, the social mission focused directly on learners and indirectly on their parents/caregivers. FBO 2 responded to the need to provide quality education at the basic level, a social development issue in Ghana that had gained global attention and was reflected in Goal 4 of the United Nations SDGs. This social development intervention also created employment opportunities, again one of the SDGs to promote decent work (Goal 8). Another important observation was the opportunities for Christian witnesses in the community. The community provided land for the construction of the school at no cost to FBO 1 and, in return FBO 1 offered to provide a tuition-free school for their children. This arrangement included a 30-year-old feeding programme, which became challenging to administer due to decreasing

subscriptions and donations from FBO 1's overseas partners. The community where the first school was developed expanded with changing demographics because of the rush by the working class to buy land and build homes. The community served by the school expanded with different expectations owing to the changed demography. The indigenes expected no change in the status quo, while the working class held the belief that without government provision, quality basic education couldn't realistically be free. Other private schools were established in the community, which charged tuition fees and were perceived to be comparatively 'more serious.' These events occurred during an era of dwindling revenues for FBO 1, creating an existential threat. The reduced financial resources resulted in FBO 1's inability to be competitive and, therefore, became unattractive as an employer. This situation was different from several years earlier when teachers from government schools joined FBO 1 because of the better reward package for teachers. There was a need for action by leadership to ensure that the school did not lose relevance. There were different touch points of tension.

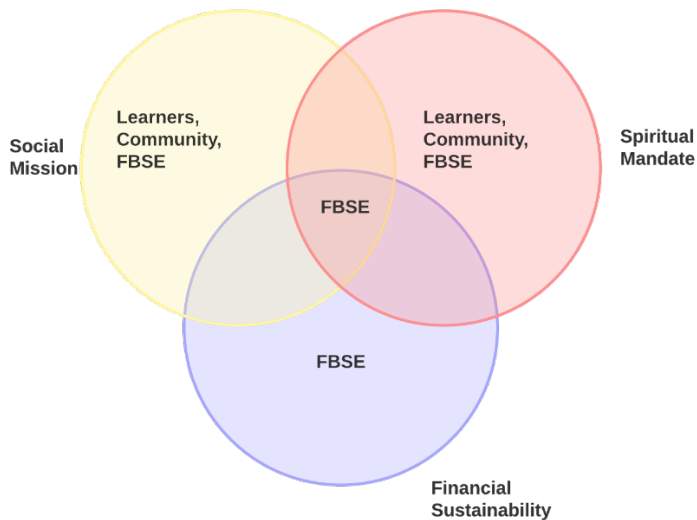
Closely connected with the social mission is the spiritual mandate of the FBSE. In pursuit of the spiritual mandate, OS adapted as CCE was introduced, which created a niche for FBO 2, resulting in increased enrolment and the social, ethical, and moral development of learners and facilitators. Both direct and indirect change stories, recorded in Chapter 7, support the assertion of a niche with CCE. However, there were accounts of participants who questioned the positive changes in the lifestyles of some learners and facilitators. Some participants doubted whether the spiritual mandate and social mission were being realised. Overall, the data showed that CCE reinforced the four development outcomes in the social mission and created a niche for the FBSE to thrive and be competitive in the marketplace.

The financial sustainability goal was one of the reasons FBO 2 was set up as an FBSE, as an alternative to the funding challenges of FBO 1, in pursuit of its social mission and spiritual mandate. This recognition was the result of an exploratory process that led to the adoption of a business plan that showed its financial viability if required changes and investments were made. It is important to add that, even with the phased approach adopted with incremental increases in tuition fees (compared to the levels proposed in the business plan), nearly 100 children left the school in the transition period. The adjusted tuition fee was below market rates, and although the reaction from parents was expected, the experience was discouraging, and some of the staff who opposed the idea of an SE felt justified. Being mindful of the risk of not achieving the stated goals, the leadership had to make difficult choices to survive and be relevant. As can be seen from the data presented in Chapter 7 (refer to Tables 7.9 and 7.10), the school's fortunes changed with increased enrolment, which resulted in significant financial resources. FBO 2 is steadily growing towards generating profits, though the audited financial statements have shown increased levels of fee collection. This positive trend was reiterated by the leadership from both FBO 1 and FBO 2 during the interviews (refer to participant quotes in Section 7.3.3.1, Chapter 7).

10.2.2.2 A Holistic Response to Organisational Hybridity

The tensions associated with an FBSE can take many forms, and for this research, hybridity is represented in a Venn diagram in Figure 7b and reproduced in this chapter.

Figure 7b: Visual Representation of Hybridity in a FBSE Context



Source: Author (2022)

From the data available, CCE served as a tool for pedagogy, simultaneously acted as a magnetic catalyst, uniting the multiple goals of FBO 2 to positively influence change. In response to the research question, I can reasonably conclude that FBO 2, as an FBSE, responded holistically to the tensions associated with achieving its social mission with a spiritual mandate for financial sustainability.

10.2.3 Sustaining Organisational Spirituality (RQ 3)

The final research question represented AC3 and answered the question, ‘In what ways can OS be sustained in an FBSE context?’ The findings are presented in Chapter 8 and discussed in Chapter 9. The analysis identified seven key drivers for sustaining OS.

The participants shared vital drivers that were crucial to sustaining the OS in an FBSE context. Having completed the planned action cycles revealed listening to the accounts of the participants and reading the interview transcripts to identify unusual trends and

patterns. I narrowed the submissions, which I described as key drivers, to seven based on the data analysis approach described in Chapter 5 and reiterated in Chapter 8. Of the seven key drivers, it was instructive to discover that the entrepreneurial mindset stood out because it did not emerge from AC1 and AC2. Developing an entrepreneurial mindset as a driving force for sustaining OS is relevant, particularly for FBOs transitioning to FBSEs.

Reflecting on my interactions with the participants and gleaned insights from the data generated different perspectives on the development of an entrepreneurial mindset. While some participants highlighted the professional business background of the leader as a critical factor in moulding an entrepreneurial mindset, others alluded to the lack of entrepreneurial skills of the leadership as the reason for the failure of some previous SE initiatives, which highlighted the need to find people with such requisite skills. Another shared perspective was the ability of entrepreneurial thinking to sustain operations in the face of challenges since, as another participant remarked, '*not everybody who decides to do business is cut out for it.... You can try, but there is a likelihood that if you are not cut out to do business, you will fail, you will not succeed.*' (FBO 3-P1). The debate in the transcripts can be summarised simply as follows: Are entrepreneurs born or made, and should that be a prerequisite for leaders in FBOs/FBSEs? Whether born or created, the entrepreneurial mindset must be enhanced to equip leaders and their team members with entrepreneurship training to excel. How can an entrepreneurial mindset be developed in the FBSE context, and what are the implications for practitioners and their organisations? These questions should be explored in future research to answer the question of the entrepreneurial mindset formation of leaders and their team members.

The findings from AC3 were mapped to the OS framework developed in the literature review in Chapter 2 and confirmed through AC1 (Chapter 6) and AC2 (Chapter 7). Table 8.5 provides a summary of the mapping, with the added driving force highlighted.

Table 8.5: Findings from AC3 mapped to the Adopted OS Framework (AC1 and AC2)

Findings from AC3	Adopted OS Framework
Leadership	The role of leadership
Stakeholder engagement	
Purpose-driven values	Purpose and identity through espoused values
Operating model	Prevailing Christian culture
External environment	Community in a missional context
Organisational performance assessment	Faith-inspired knowledge management
Entrepreneurial mindset	

Source: Author (2022)

Based on my findings from AC1, AC2, and AC3, fully realising the benefits of OS in improving organisational performance and responding to the tensions of organisational hybridity in an FBSE context requires a refreshed OS framework (also referred to as building blocks). The findings are exhaustively discussed in Chapter 9 and are summarised as follows:

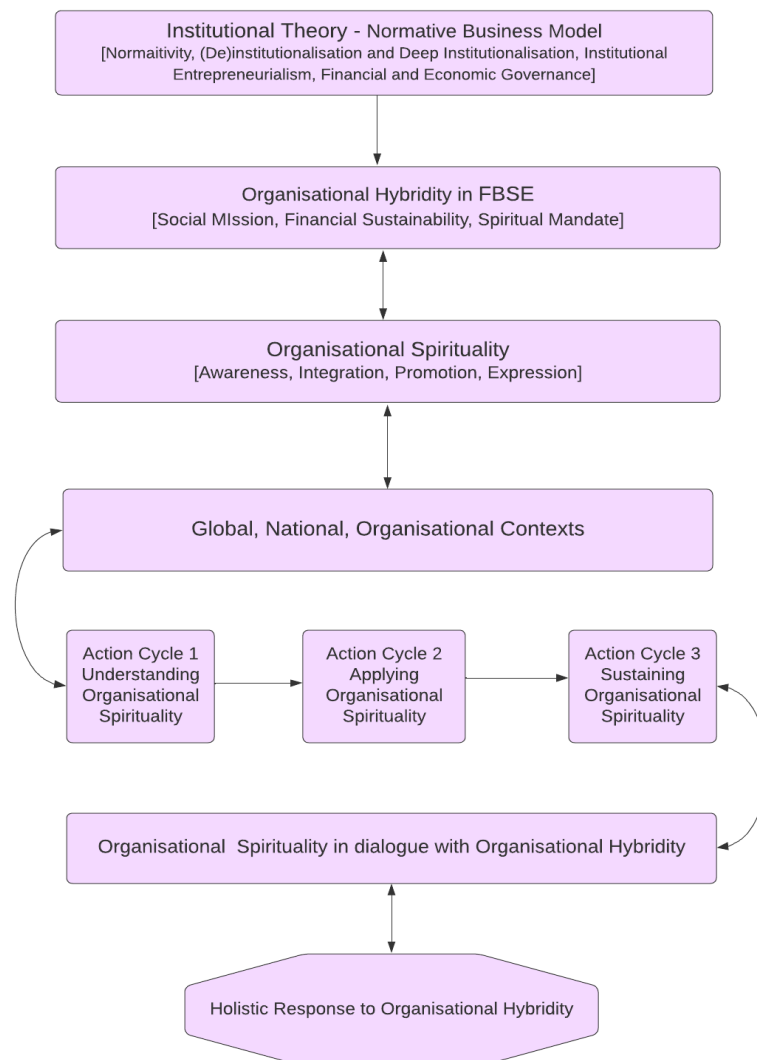
- a) Human factor (leaders and other team members)
- b) Purpose, identity, and espoused values
- c) Prevailing Christian culture
- d) Community in a missional context
- e) Faith-inspired knowledge management
- f) Entrepreneurial mindset

My reflections as a practitioner researcher and my reflections with the participants raised recommendations, some of which were directly in line with the focus of this research. In contrast, others were aimed at other SE initiatives currently in operation by FBO 1 (as well as other planned SE initiatives). The call for staff engagement to share the findings from the research, to deepen the promotion of the organisation's values, and to express the values in lived experiences was consistently made through all the action cycles.

10.3 Revised Conceptual Framework

The operational dynamics of FBSEs requires a comprehensive framework that accounts for their unique blend of social, financial, and spiritual objectives. The revised conceptual framework applied in this study is presented in Figure 10a, integrating the theoretical and empirical aspects of the study. As previously stated in Chapter 1, the objective of this study was to investigate how FBSEs address the tensions of organisational hybridity by employing OS to achieve holistic sustainable enterprise outcomes.

Figure 10a: Revised Conceptual Framework



In Figure 10a, the theoretical aspects of the study are addressed through literature reviews on organisational hybridity in FBSEs in Chapter 2 and OS in Chapter 3. Chapter 4 discusses the global, national, and organisational contexts. The research design and approach are discussed in Chapter 5. Additionally, the data in the empirical portion of the study were accounted for in three iterative action cycles: understanding OS (AC1), applying OS (AC2), and sustaining OS (AC3). The three cycles of enquiry responded directly to the three research questions and are discussed in Chapters 6, 7, and 8. The discussion of the findings is presented in Chapter 9 and captured under OS in dialogue with organisational hybridity in the revised conceptual framework.

The Normative Business Model (NBM) provides a useful theoretical lens through which to examine FBSEs in Ghana since it emphasises the alignment of organisational practices with its values, identity, and purpose. In the context of FBSEs in Ghana, where spirituality plays a central role in both organisational identity and operational strategy, the contributions to knowledge are summarised in Table 10.1 and discussed in the subsequent section.

Table 10.1: Summary of Contributions from FBSE Study

Theoretical	Methodological	Policy and Practice
A New Dimension to the OS Framework	Use of Action Research Approach	Ghana Social Enterprise Policy – The Role of FBSEs
A Ghanaian Faith-Based Experience		Entrepreneurial Formation of Leaders
Resolved Organisational Hybridity Tensions		Established Process for Implementing OS
Deepening Institutional Theory		

Author (2022)

10.4 Contributions and Implications for Research and Practice

The contributions and implications of the study are discussed, in response to the research questions. The contributions to knowledge from this research are in response to the research gaps discussed in Chapters 2, 3, and 4, summarised in Section 1.3 and presented in Table 5.7. The research gaps in Table 5.7 thus provides an opportunity for this study on FBSEs in Ghana to contribute to theoretically, methodologically and practically in filling the gaps identified.

Table 5.7 Summary of Research Gaps from Literature Review

Reference	Research Gaps Identified
Zainon et al (2014); Tan and Yoo (2015); Calvo and Morales (2016); Claeys (2016); Starnawska and Brzozowska (2018); Lusiani et al. (2019)	(a) there is a dearth of reliable data on SEs; (b) the institutional frameworks and contexts that support the SE model and the growth of hybrid organisations in lower- and middle-income countries (c) the current discussion around non-profit organisations (NPOs) and SEs occurs with examples from Western countries (d) the SE concept in organisational contexts where the SE phenomenon is not common (e) the experiences of institutional social entrepreneurship in NPOs
Lusiani et al. (2019); Doherty et al. (2014, 2020)	The literature on documented responses to organisational hybridity in SEs focuses on emphasising the social and commercial goals. This focus highlights a gap worth investigating for FBSEs in addressing and managing organisational hybridity in terms of a social goal, a financial sustainability objective, and a spiritual mandate.
Darko and Koranteng (2015); Social Enterprise Ghana (2021);	(a) the conceptualisation of SE in the Ghana SE Policy is limited in scope and understanding. (b) did not capture the work and role of FBSEs and, therefore, the omission of faith, an important element for FBSEs; (c) the conceptualisation indirectly suggests a way to address tensions in SEs as hybrid organisations by first addressing social impacts before achieving profits. However, the definition is inadequate and reflects a gap in the literature, given the understanding of the SE concept and the complexities associated with FBSEs.
Nalyanya et al. (2015); Oham (2015); Borquist (2022)	(a) faith-based SEs are under-studied and under-researched; (b) limited empirical research on connection between spirituality as a critical factor in promoting strong links to legitimacy and other resources to spur social entrepreneurship; (c) further research on how religious faith functions as a meta-logic and cognitive frame that helps SEs manage tensions between social and commercial logics.
Rocha and Pinheiro (2021)	a call for further research on OS at the organisational level to establish the interconnection and complementarity with other themes

Author (2022)

The research gaps identified and summarised in Table 5.7 thus provides the basis for the contributions discussed in the next section. The study made theoretical, methodological

and policy related contributions. The contributions have been presented in response to the RQs

10.4.1 Contributions to Research Question 1

10.4.1.1 A New Dimension to the OS Framework

This study provides two means of deepening our understanding of OS. Firstly, an OS framework was developed, drawing on the work of Bendor-Samuel (2018) and Rocha and Pinheiro (2021), as shown in Table 3.3. This framework is significant as Bendor-Samuel established the building blocks of OS from a Christian religious perspective, while Rocha and Pinheiro created the components of OS from a non-religious standpoint. Thus, the framework for OS integration offers a balanced perspective that incorporates both religious and non-religious viewpoints. Additionally, both perspectives were adapted from the Global North and applied within the Christian religious context in Ghana (the Global South). Furthermore, the OS framework was empirically tested through three enquiry cycles of AC1, AC2, and AC3 to explore how OS is conceptualised, applied, and sustained in an FBSE context. The unique contribution to RQ 1 is the addition of leaders' entrepreneurial development in the FBSE to the OS framework, as presented in Table 8.5. The adopted OS framework not only contributes to knowledge but also offers a practical pathway for implementing spirituality in an organisational setting.

10.4.1.2 A Ghanaian Faith-Based Experience

Although OS has been widely studied in North America, Europe, and Asia, there are few studies in Africa, let alone in Ghana. Most of the published work on OS is either from Western or Eastern contexts (Di & Ecklund, 2017; Shrestha, 2017), with a dearth of published studies from an African context (Di & Ecklund, 2017; Shrestha, 2017; Makgoba & Al Ariss, 2014). In investigating OS, it was recommended to focus on '*local*

patterns where the cultural and institutional context and meaning creation patterns are driven by participants or jointly by participants and researchers' (Brooke & Parker, 2009:8). Yadav and Maheshwari (2019) and Sheng and Chen (2012) further supported the idea of giving expression to local actors, meanings, symbols, and values while continually constructing knowledge that breaks through boundaries. The research context is Ghana, described as a lower-middle-income country in Africa, which involved an FBO involved in institutional social entrepreneurship that responded to the research gaps theoretically and contextually. This was discussed more extensively in Chapters 2 and Chapter 4. Having completed this research within the Ghanaian context, bringing together theoretical and empirical elements, contributes to scholarship in management and organisational studies, the evolving debate on FBSEs, management practices related to FBOs/FBSEs, and the emergent discourse on OS and its applicability to the organisational performance of FBSEs in the Ghanaian context and other similar contexts in Africa. The research addresses a significant gap in the literature regarding Faith-Based Social Enterprises in developing countries, offering valuable insights into how these organisations navigate tensions between their social, financial, and spiritual objectives. This contributes both to theoretical frameworks and practical applications, potentially informing policy and practice in similar contexts.

10.4.1.3 Use of Action Research Approach

Action research, as a collaborative method that involves the participation of researchers and practitioners, emphasises the practical resolution of problems, iterative cycles of action and reflection, and the co-creation of knowledge. This approach has not been previously used to investigate the tensions arising from hybridity in FBSEs in Ghana. Thus, this study contributes to the application of action research to explore how OS is used to address the tensions resulting from organisational hybridity for holistic enterprise

outcomes. Specifically, by engaging with practitioners, and following an iterative process, leaders gained a deeper understanding of OS and applied their knowledge to respond to hybridity challenges. Additionally, by collaborating with practitioners, fostering co-learning, and addressing real-world challenges, this study contributes to strengthening the mission-driven work of FBSEs in Ghana.

10.4.2 Contributions to Research Question 2

10.4.2.1 Resolved Organisational Hybridity Tensions

While acknowledging the limitations of the scope of this research and, therefore, the general applicability of the findings, the availability of specific knowledge that addressed the operational challenges created acceptance of OS (organisational identity, purpose, values, and discourse) as relevant within FBO 2 for resolving the tensions of organisational hybridity (social mission, financial sustainability, and spiritual mandate). From the literature review in Chapter 2, the dimensions of organisational hybridity are discussed and illustrated in Figure 2b. This study focused on one of the six dimensions of response to organisational hybridity.

In addition, an extract of strategic responses to organisational hybridity in Table 2.5 highlights the similarities and overlaps. In this regard, Lusiani et al. (2019) proposed a process encompassing i) decoupling concerned organisations or individuals to perform continuous negotiations or reach compromises among different logics, ii) compartmentalised logic in different units or processes, or iii) selectively adopting and combining elements drawn from different institutional logics. Doherty et al. (2020) proposed responses to conflicting demands, with options for mission separation and mission integration. Mission separation entails structuring the responsibility for commercial and social objectives into different functional units and customers and

beneficiaries of SEs into different stakeholder groups. Mission integration entails striving to generate income and social value by an integrated business model through i) temporal management by switching from social mission to commercial mission at different times on a project-by-project basis (Battilana & Dorado 2010) and ii) partial integration by alignment of a subset of functions (Pache & Santos 2013).

The presentation of findings in Chapter 7 addresses the issue of a holistic response to organisational hybridity in an FBSE through its triple-layered goals. The discussion is illustrated in Figure 7b, which shows that the OS/CCE brought together the triple-layered goals of FBO 2 as a magnetic catalyst. This contribution is relevant because the strategic responses in the literature emphasise the tensions between the social and commercial goals of an SE. This study explored organisational hybridity tensions from the triple-layered goals of an FBSE and discovered a holistic response to tensions.

10.4.2.2 Deepening Institutional Theory

Organisational hybridity has been highlighted as an expanding area of scholarly interest in organisation theory '*with significant application within an increasingly interconnected society and important implications for strategic organisation*' (Vermeulen et al., 2016:284). The challenge for researchers will be to '*continue to explore and exploit the diversity of viewpoints within the domain of institutional theory as well as outside the boundaries*' (Dacin et al., 2002:53). In addition, the growth of hybrid organisations in lower- and middle-income countries requires a more concerted examination from a non-Western context (Calvo & Morales, 2016). It is essential for an empirical investigation of the experiences of institutional social entrepreneurship in non-profit organisations (NPOs) to be undertaken (Tan & Yoo, 2015:121). Several scholars have advocated further research on the strategic management of SEs using an institutional theory lens. The calls

did not particularly mention FBSEs, even though Borquist (2022) recommended further research of the role on how religious faith functions as a meta-logic and a cognitive frame that helps SEs manage tensions between the social and commercial logic. This study explored the influence of religious faith expressed in values, practices, and discourse in managing tensions among the social, financial, and spiritual goals of an FBSE. This research responds to the gaps highlighted in this section, thereby contributing to deepening institutional theory through the application of the NBM to an FBSE context. The adoption and integration of the NBM within the context of action research show a strategic approach to framing the study. This not only grounds the research in relevant theory but also ensures that the findings contribute to broader academic conversations. This theoretical framework was considered appropriate because of its application to a wide variety of organisations and for recognising norms and values within the bedrock of organisations. This contribution is relevant because the adopted theoretical lens is widely acknowledged in SE research as credible, thus enhancing the trustworthiness and reliability of the findings and contributions of the research.

10.4.2.3 Established Process for Implementing OS

The benefit of a practitioner researcher working collaboratively with other insiders in this study resulted in advancing the OS framework developed from the literature (Bendor-Samuel, 2018; Rocha & Pinheiro, 2021) through a structured process of implementation. From the literature review in Chapter 3, the justification for further research on OS is centred on methodology and scoping. In Chapter 9, the discussion of the findings from AC1, AC2, and AC3 deepened organisational learning through the structured implementation process. The experiential knowledge generated was sufficiently rigorous and was validated at the organisational and academic levels through stakeholder workshops, written assessments, seminars, and research conferences. This contribution is

significant because, from the findings of a study published in 2021, OS was revealed as non-existent at the organisational level mainly because it was not seen as *an attribute of organisational functioning but a belief or a feeling about reality and transcendence* (Rocha & Pinheiro, 2021). In addition, OS, therefore, needs to be investigated at the organisational level *‘to establish the interconnection and complementarity with other themes’* (Rocha & Pinheiro, 2021). Through the implementation process, the influence of OS on organisational performance, ethical behaviour patterns, decision-making, and the personal spiritual health of employees was evident (Mohamed & Abdullah, 2012; Gockel 2004; Cissna, 2020; Rocha & Pinheiro, 2021). In summary, the development of the OS framework and its subsequent implementation in an FBSE context is significant because the action research approach gave the participants a voice, and the process was owned through various action cycles.

10.4.3 Contributions to Research Question 3

10.4.3.1 Ghana Social Enterprise Policy – The Role of FBSEs

This research highlights the efforts of the Social Enterprise Ghana in formulating a national policy on SEs. The contextual analysis pointed to gaps in the current draft policy on the conceptualisation of SEs and the complete exclusion of FBSEs. In my interactions with the Executive Director, he expressed an interest in drawing from the findings of this research to enrich the Ghana SE knowledge base and policy. With the dearth of empirically grounded research on FBSEs, this study serves as a reference point for the evolving discourse on SEs in Ghana and the contribution of FBOs/FBSEs to the economy. This contribution is significant, given the mapping of the key sectors of the Ghanaian economy to the achievement of the SDGs in Table 4.2. Specifically, the operations of FBO 1 and FBO 2 contribute to the education sector (SDG Goal 4), economic empowerment, and financial inclusion (SDG Goals 1, 5, 8, and 10). An SE policy that

recognises the role of FBOs/FBSEs acknowledged by the various political actors discussed in Chapter 4 will enhance the achievement of the SDGs and promote human development in Ghana.

10.4.3.2 Entrepreneurial Formation of Leaders

One of the significant findings of this research is the role of entrepreneurship in the formation of leaders in FBOs/FBSEs. While some individuals may have a natural aptitude for entrepreneurship, it is essential to equip all leaders and team members with the necessary skills and mindset to succeed in this context. Developing an entrepreneurial mindset in the FBSE context requires careful consideration, and further research is needed to explore its implications for practitioners and their organisations. Ultimately, by enhancing the entrepreneurial mindset of leaders and team members, FBSEs can position themselves for success in an increasingly competitive marketplace. Although action research is directed at improving practice, the implications of the findings contribute in a specific and limited way to three critical areas: (a) improving practice, (b) deepening conceptual clarity (theory generation), and (c) promoting proper policy formulation. These findings are mapped against the implications presented in Table 10.1.

10.5 Limitations of the Research

This research has limitations that may limit the universal application of the findings but does not invalidate the trustworthiness and reliability of the findings. The limitations are discussed in section 5.8.6.

10.6 Recommendations for Further Research

Based on the limitations discussed in Section 5.8.6, I recommend that further research explore the topic using other qualitative, quantitative, or mixed-method research

approaches, a larger sample size in different research contexts in Ghana, or other similar contexts in Africa and other developing economies. The scope limitation can be addressed by exploring other dimensions of organisational hybridity over a longer time horizon to achieve holistic and sustainable enterprise outcomes.

APPENDICES

Appendix One: Guide to Individual and Group Interviews

Action Cycle One: Understanding Organisational Spirituality in a FBSE Context

Part 1: Awareness and Expression of Organisational Spirituality in FBSEs

1. How is organisational values and purpose understood in your organisation? Explore key elements.
2. What has been your experience in promoting organisational values and purpose as a Faith-Based Organisation implementing a social enterprise initiative? Explore any specific role played by participant.
3. To what extent have staff or team members been able to appropriate your organisation's espoused values for their own individual benefit and for the organisation?
4. Is there an awareness of organisational values and purpose espoused or demonstrated in any form to a customer or visitor to your organisation or enterprise? Explain how.

Part 2: Adaptation and Integration of Organisational Spirituality in FBSEs

5. To what extent has your organisation integrated organisational values and purpose in your work? Explore level of integration – individual and group as well as perspective of board member, manager and staff.
6. Has there been any observable benefits or challenges to your organisation in fostering or encouraging workplace spirituality? Explore possible benefits to the individual?
7. In what ways do individuals as peers, subordinates, managers, board members, (internal stakeholders) actively participate in individual and group processes in pursuit of the goals and values that promote your organisational spirituality?
8. What are the main characteristics of organisational spirituality laid down by the founder? How have these been strengthened or changed by subsequent leaders?
9. How has the external realities (missiological beliefs, society, church, cultural values and traditions etc.) shaped or impacted your organisational spirituality?
10. Take the three values that most fully express your organisation's stated spirituality. What behaviours in the organisation reflect these values? What behaviours are not keeping with the values?

Action Cycle 2: Applying Organisational Spirituality in a FBSE Context

Part 1: Organisational Spirituality expressed through Christ Centered Education (CCE)

1. What has been your experience in promoting CCE as Team Leader / Facilitator / Administrator?
2. How did the journey with CCE start, evolve and progress to the current stage?
3. In your view, what are the intended objectives of the CCE vision?
4. How would you describe the trajectory on this journey? Can you elaborate on the timelines and milestones?
5. What were the planned activities carried out, how were they undertaken and what has been achieved?

Part 2: CCE in Practice

6. Have you observed the teaching and learning process using any of the through lines in class? What did you observe?
7. To what extent have the teachers and other participants been able to appropriate the CCE philosophy and espoused values for their own individual benefit and for the school?
8. Which aspects of the CCE practice hasn't worked well? In your view what accounted for that?
9. From your observation, how has the external realities (beliefs in the society and church, cultural values and traditions etc.) shaped or impacted CCE practice in the school?
10. From your evaluation of the scheduled training workshops with the teachers, have you noticed any changes or revision of the school's purpose, values and the attitudes and behaviours of facilitators / teachers?

Part 3: Evaluating CCE Practice

11. From your assessment of the overall experience to date, what is your sense of what people really believe is important with respect to CCE?
12. Has there been any observable benefits and challenges to the organisation or the schools in encouraging CCE?
13. What would you like to see changed with respect to CCE practice in the school?

14. What has been most challenging for you in implementing CCE practice in your school?
15. What are the next steps in the journey towards CCE philosophy and practice in the school?
16. If there is one recommendation you will make in support of CCE, what will you say?
17. What other information would you like to add?

Action Cycle 3: Sustaining Organisational Spirituality in a FBSE Context

Part 1: Reflections from Implementation

1. Why was the decision made to be involved in social enterprises?
2. Can you please explain the process your organisation went or have gone through in developing your social enterprise initiative?
3. Explain what in your view accounts for the major factors that have influenced the development of your social enterprise initiatives?
4. What are some of the organisational consequences resulting from the adoption of social enterprise initiatives?
5. How does organisational values and purpose (spirituality) influence your social enterprise initiatives?
6. How have you managed to meet the objectives of your social enterprise (financial, social and spiritual)?
7. What are some of the opportunities that have emerged in upholding organisational spirituality in your context?
8. Would you be able to describe what factors have enabled your enterprise operations?
9. In your assessment, what would you mention as factors that have constrained your enterprise operations?
10. How is the performance of your social enterprise monitored and evaluated?

Part 2: Learning and Adaptation

11. As an entity, have you made any changes of your organisational purpose, mission or values following an assessment of the performance of your social enterprise?
12. Given the objectives of your social enterprise, what would you identify as the building blocks that will make it profitable, be able to meet its social commitments and fulfil its spiritual objectives?
13. From your assessment of organisational behaviour, what do you think people really believe is important with respect to the sustainability of your social enterprise initiatives?
14. What steps might you and others take to sustain the kind of organisational spirituality you necessary for the efficient operation of your social enterprise?
15. What would be your recommendations for FBSEs in promoting holistic enterprise outcomes?
16. Please add any other comments you would like to make regarding how your investment in the social enterprise can be sustained.

Appendix Two: Schedule of Participants for Group and Individual Interviews

Appendix 2a: Schedule of Participants for Group Interviews

S/N	Participant ID	No. of Years with FBO	Role	Gender	Duration (Minutes)	Mode of Interview
1	FGD-01	15	Officer	M		
2	FGD-02	15	Officer	F		
3	FGD-03	7	Officer	M	175	Face-to-Face (Group 1)
4	FGD-04	7	Officer	F		
5	FGD-05	9	Officer	M		
6	FGD-06	7	Officer	F		
7	FGD-07	5	Officer	M		
8	FGD-08	10	Officer	M		
9	FGD-09	4	Officer	F	209	Face-to-Face (Group 2)
10	FGD-10	14	Officer	F		
11	FGD-11	9	Officer	F		
12	FGD-12	9	Officer	F		
13	FGD-13	16	Facilitator	F		
14	FGD-14	5	Facilitator	M		
15	FGD-15	5	Facilitator	M	99	Face-to-Face (Group 3)
16	FGD-16	7	Facilitator	M		
17	FGD-17	3	Facilitator	M		
18	FGD-18	3	Facilitator	F		

Source: Author (2022)

Appendix 2b: Schedule of Participants for Individual Interviews

S/N	Participant ID	No. of Years with FBO	Role	Gender	Duration (Minutes)	Mode of Interview
1	FBO 1- P1	18	CEO	M	94	Virtual - By Zoom
2	FBO 1- P2	5	Manager	M	80	Face-to-Face
3	FBO 1- P3	35	Board Member	M	47	Face-to-Face
4	FBO 1- P4	7	Board Member	F	53	Face-to-Face
5	FBO 1- P5	21	Manager	M	153	Virtual - By Zoom
6	FBO 1- P6	25	Manager	M	140	Face-to-Face
7	FBO 2- P1	5	Manager	M	154	Virtual - By Zoom
8	FBO 2- P2	10	Team Leader	F	115	Virtual - By Zoom
9	FBO 2- P3	10	Asst Team Leader	M	86	Virtual - By Zoom
10	FBO 3- P1	33	CEO	M	121	Face-to-Face
11	FBO 3- P2	32	Manager	M	47	Face-to-Face
12	FBO 3- P3	15	Manager	M	93	Face-to-Face
13	FBO 3- P4	16	Manager	M	84	Face-to-Face
14	FBO 4- P1	23	CEO	M	108	Face-to-Face
15	FBO 4- P2	23	Manager	F	58	Face-to-Face
16	FBO 4- P3	10	Manager	M	64	Face-to-Face
17	FBO 4- P4	7	Manager	M	76	Face-to-Face
18	FBO 5- P1	24	CEO	M	55	Virtual - By Zoom
19	FBO 6- P1	11	CEO	M	57	Face-to-Face
20	FBO 6- P2	41	Founder	M	28	Face-to-Face
21	FBO 7- P1	2	Technical Advisor	M	38	Virtual - By Zoom
22	FBO 8 - P1	20	Trainer	F	62	Virtual - By Zoom

Source: Author (2022)

Appendix Three: Guide to Document Review

The purpose of this section is to collect information about your organisation to assist in a research entitled 'Faith Based Organisations in Social Enterprise Initiatives in Ghana' (see information sheet and consent form for additional information).

What is the name of your organisation?

What is the legal framework under which your organisation is registered?

- cooperative society
- company limited by guarantee (not-for-profit company)
- incorporated association
- unincorporated association
- other

What is the purpose of your organisation – its target group(s) and main programmes? (ignore if information is contained in your organisation's annual report)

Purpose	
Target Group(s)	
Programmes / Activities	

When was the organisation founded? _____

Is your organisation connected to any local or international network(s)? Yes / No

If yes, please provide details

Name	
Purpose	
Role	
Financial Commitments	
Benefits	
Limitations	

In what year was your social enterprise established? _____

Has the social enterprise been formally incorporated as a separate legal entity?
Yes / No

Under what legal framework has your social enterprise been registered?

Is your organisation governed by a Board? Yes / No (circle most appropriate)

Is the Board nationally or internationally appointed? _____

Please briefly outline the background, experience and qualification of your Board and Management Team. For educational level, please indicate the most appropriate from the following; Technical / Vocational, Bachelors, Post-Graduate Certificate / Diploma, Masters, D. Min, PhD.

Role	Educational Level	Professional Background	Years of Practice	No. of Years on the Board
Board Chair				
Vice Chairman				
Secretary				
Treasurer				
Board Member				
CEO / Executive Director				
COO / Head of Operations / Programmes				
Business Development Manager				
CFO/ Finance Manager				
Administrator				
Human Resource Manager				

Describe how your social enterprise started?

What is the purpose of running your social enterprise?

Income generation

Addressing social challenges

An even balance of both income generation and addressing a social challenge

Primarily something else, if so please specify

Is the social enterprise written into your organisation's strategic plan?

What goods or services does your social enterprise offer or supply?

Who are your target customers as a social enterprise?

How many people are working for your social enterprise?

Paid Full-time

Paid Part-time

Volunteers

Please outline the sources of income for your organisation

How does your social enterprise cover your cost and make profit?

What would you say is your organisation's current needs for efficient management of your social enterprise? List as many as you consider necessary.

How are the identified needs of your organisation being met?

Please sketch an outline of your organisational structure (if the space below is not sufficient, please use a separate sheet. If you already have the organisational structure developed, please provide a copy).

Please add any other comments you would like to make regarding your social enterprise.

Name and designation of the person who provided information for the documentary review.

Name: _____ Designation: _____

Signature: _____ Date: _____

Appendix Four: Participant Information Sheet

Introduction

You are being invited to take part in a study titled 'Faith-Based Social Entrepreneurship in Ghana: Organisational Hybridity in Dialogue with Organisational Spirituality'. Before you decide whether to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

Note:

For this research, the following working definitions and elaboration guided the study.

Non-Governmental Organisations (NGOs) – have been defined to include Organisations that are legally registered or with a formally constituted organisational structure, private and not part of the government, not profit-distributing, self-governing, and voluntary.

Faith-Based Organisations (FBOs) – like NGOs, FBOs share similar characteristics to NGOs however, the distinctive feature of FBOs is that they derive inspiration and guidance for its activities from the teachings or principles of the faith or from a particular interpretation or school of thought within the faith.

Social Enterprises (SEs) - is defined as any business activity managed by a non-profit entity whose main purpose is the attainment of both economic and social goals. Social enterprises (SEs) are developing in many different jurisdictions and the concept is reflected in different forms or models – individuals, cooperatives, NGOs/FBOs, professional groups or associations. SEs have been identified as a diversification strategy for financial sustainability for FBOs. Developing diversified funding streams through an investment in a SE offers an opportunity for FBOs to positively address the risk posed by the volatility and uncertainty in traditional funding streams.

Organisational Spirituality (OS) - is defined as the organisational identity that is the result of its values, practices, and discourse, composed of the workplace and individual spirituality the leader and followers. There are over 70 definitions of what constitutes OS and the ideas gleaned from the definitions focuses on the individual, organisation, and the relationship between the individual and the organisation categorising the discussion into two broad dimensions – OS related to religion and OS not related to religion. This categorization has implications for the individual and the organisation and a third category identified as the group. Several studies have proved a significant relationship between OS and organisational performance however being an emerging field of scholarly engagement, researchers have advocated for further research into the relationship between OS and different individual and organisational level outcomes. Researchers contend that organisational spirituality enlightens the corporate culture and is the framework for organisational values.

What is the purpose of the study?

Most FBOs mobilize funds through grants, gifts, donations, and pledges. The reliance on such gift-based funding in addition to other forms of fundraising increases concerns about the sustainability of FBOs particularly the reliability and predictability of such funding in times of financial challenges or difficulties. One way of addressing the risk of financial sustainability of FBOs is revenue diversification through social enterprises. Social enterprises are developing in many different jurisdictions and the concept is reflected in different forms or models – individuals, cooperatives, NGOs/FBOs, professional groups or associations. In pursuing revenue diversification, FBOs would be confronted with making a difficult choice between two contradictory set of values - their charitable purpose or their enterprise investment for survival and dealing with the related complexities. The choices may include deciding on the kind of business model that reflects its purpose and upholds its values, its operational policies, values, processes and systems, and the unique work environment it wants to promote to create value for its stakeholders. These are multi-faceted, multi-dimensional and multi-layered.

The aim of this study is to investigate how FBSEs apply their organisational spirituality to address the tensions from their organisational hybridity to promote holistic sustainable enterprise outcomes. The research will involve 40 participants made up of non-management staff, senior management members, Board Members. The research will contribute to the existing studies on social enterprises among FBOs, management practice as it relates to FBOs in the African context and literature on organisational spirituality in the African context. The specific research objectives are.

- a. To understand how organisational spirituality is conceptualized and expressed in a Faith-Based Social Enterprises (FBSEs).
- b. To verify the process of how FBSEs implement organisational spirituality in pursuit of holistic sustainable enterprise outcomes.
- c. To investigate how FBSEs adapt organisational spirituality in pursuit of holistic sustainable enterprise outcomes.
- d. To explore how FBSEs can sustain organisational spirituality to the challenges of organisational hybridity to promote holistic sustainable enterprise outcomes.

Why have I been invited to take part?

The researcher is looking for small to medium sized Faith-Based Organisations (which may be registered as non-governmental Organisations) with a focus on missions or ministry and with employees of up to 100. The FBO may be in either rural or non-rural locations. The FBOs targeted for the research should have a current social enterprise and / or income generating project as well as Organisations that do not currently have but are starting or considering an investment in a social enterprise.

Do I have to take part?

Participation in this research is entirely voluntary. It is up to you to decide whether to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part, you are still free to withdraw at any time and without giving a reason. Since this is action research that will involve senior and non-senior staff of a FBO, it is important to show that by choosing to either take part or not take part in the study will have no impact on your terms and conditions of employment.

What will happen to me if I take part?

The research will involve taking part in focus group discussions and one-to-one interviews. The focus group discussions should last 1 to 2 hours, and the one-to-one interviews should also last 1 to 2 hours and will be recorded on audio tape.

The research will also involve examining organisational records and practices relating to the strategic direction of the organisation, development of innovative strategies, fundraising initiatives, and development of social enterprise initiatives (where applicable). Documents requested would include annual reports including audited financial statements, minutes of meetings, performance reports etc. It is not expected that there will be a direct out-of-pocket cost or risk to taking part in the research beyond the time taken during interviews and focus group discussions.

What are the possible benefits of taking part?

The direct benefit for taking part in the study includes among others the opportunity of furthering our understanding of the topic. There will be no financial benefit for taking part in the study.

Will what I say in this study be kept confidential?

Data generated by the study will be stored electronically on computers, laptops, and other devices. The data may be kept per the OCMS's policy on academic integrity. Information collected on organisations and from individuals will be kept confidential, stored in a safe place and manner that is non-identifying of the organisation or any individual and will only be used for the current research. Data generated during the research may be kept securely in paper or electronic form for a period of ten years after the completion of a research project.

What should I do if I want to take part?

Are you interested in taking part? The researcher Edmond Vanderpuye is also a practitioner and is enrolled part-time as a student of the Oxford Centre for Mission Studies (OCMS). Kindly contact Edmond Vanderpuye on +233244567059 during working hours (8am to 5pm) or by email at evanderpuye@ocms.ac.uk and request for a consent form to be signed and returned to the researcher.

What will happen to the results of the research study?

The findings from the research will be published in a thesis for the award of a PhD and presented in a stakeholder's forum. The participating FBOs will receive a copy of the published research findings.

Who has reviewed the study?

The research has been approved by the Ethics Committee of the Oxford Centre for Mission Studies (OCMS).

Contact for Further Information

Edmond Vanderpuye is being supervised by Dr. Isaac Amoako – ad5198@coventry.ac.uk (main supervisor) and Dr. Sara Calvo – sara.calvo@unir.net (second supervisor). If you have any concerns about the way in which the study has been conducted, please don't hesitate to contact the supervisory team.

Appreciation

Thank you for taking time to read the information sheet and for considering taking part in the research.

Dated

Prepared: 15 October 2018.

Updated: 1 July 2020

Appendix Five: Consent Form

Participant Identification Number:

CONSENT FORM

Title of Project: Faith-Based Organisations in Social Enterprise Initiatives in Ghana

Name of Researcher: Edmond Vanderpuye

Please initial box

1. I confirm that I have read and understand the participant information sheet dated 15th October 2018 for the above study and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.
3. I agree that this form that bears my name and signature may be seen by a designated auditor.
4. I agree that my non-identifiable research data may be stored in national archives and be used anonymously by others for future research. I am assured that the confidentiality of my data will be upheld through the removal of any personal identifiers.
5. I understand that my interview may be taped and subsequently transcribed.
6. I agree to take part in the above study.

_____	_____	_____
Name of participant	Date	Signature
_____	_____	_____
Name of person taking consent (if different from researcher)	Date	Signature
_____	_____	_____
Researcher	Date	Signature

1 copy for participant; 1 copy for researcher

Appendix Six: Application to Research Ethics Committee

Statement of Ethics

Candidates for registration should complete and sign this form and send it with their Research Proposal when they submit their Proposal to the Research Ethics Committee (REC). When the REC has signed off this statement, it should be added to the candidate's Registration Portfolio for the OCMS Assessment Board.

Researcher's Name: Edmond Nii Addo Vanderpuye

Main Supervisor:

Second Supervisor:

Research topic: 'How should Faith-Based Organisations (FBOs) in Ghana Adapt their Organisational Spirituality, Identity, and Culture in pursuing Sustainable Social Enterprises: An Action Research Inquiry in Education'

Description of Research (100 words):

The study is limited to Ghana and peculiar to International Needs Ghana (INGH). The research will examine the critical factors affecting organisational spirituality and identity and how they shape organisational culture as FBOs develop social enterprise initiatives as a new funding stream.

Research Population (maximum 200 words): The research population will include: 30 participants from among the founding members, current board members, management team and staff of International Needs Ghana (INGH) and ten external participants of FBOs working in Ghana to triangulate the data gathered from the study. The participants from INGH will be selected through stratified purposive sampling based on the scope of responsibility, knowledge of the research topic and the weighted strength of the strata on the total INGH population. The external participants to be selected will be FBOs with similar characteristics in terms of their mission focus, exploring or have explored ways of diversifying their funding base through earned income from enterprise initiatives.

Research Methods/Approach (maximum 200 words):

The study is a qualitative research project using an action-research approach. The researcher intends to collect data through face to face in-depth interviews, focus-group discussions, and documentary reviews. The study will consist of three iterative action cycles and the initial cycle will focus on establishing the baseline of participants awareness and knowledge of organisational spirituality, identity and culture as well as an understanding of social enterprise. Subsequent cycles would be contingent on the first cycle through reflection. Data collection will be collected through three cycles involving planning, action and reflection. The data will be analysed through coding and themes generated using NVivo11.

Is your research purely text-based, e.g., biblical studies, theological studies? No

Please read all the relevant sections of the ESRC Framework for Research Ethics which can be located via the ESRC website (please choose the latest version): <http://www.esrc.ac.uk/about-esrc/information/framework-for-research-ethics/index.aspx>. In particular, pay attention to the section 'Research potentially requiring a full ethics review'.

Research Guidelines

The following guidelines, though an extraction, are seen as overall principles that directly apply to this research shall be followed. These have been extracted from the ESRC Framework for Research Ethics and considered applicable to this research.

The specific identity of any participant in this research will be protected, unless informed consent has been granted by a participant.

Research will involve people from a vulnerable group as defined by the ESRC Framework for Research Ethics

Research will NOT involve anyone lacking capacity as defined by the ESRC Framework for Research Ethics

Research will NOT involve potentially sensitive topics as defined by the ESRC Framework for Research Ethics

Approval will be requested from the Main Supervisor of this research and from the Oxford Centre for Mission Studies on research to which responses maybe needed through the internet.

Approval will be requested from the Main Supervisor of this research and from the Oxford Centre for Mission Studies on any matters that maybe considered sensitive or in which the identity of informants is required or in any matters in which clarification is needed

Statement of Agreement

The researcher shall abide by The Six Key Principles as extracted from ‘Our principles and expectations for ethical research’ in the ESRC document:

Research participants should take part voluntarily, free from any coercion or undue influence, and their rights, dignity and (when possible) autonomy should be respected and appropriately protected.

Research should be worthwhile and provide value that outweighs any risk or harm. Researchers should aim to maximise the benefit of the research and minimise potential risk of harm to participants and researchers. All potential risk and harm should be mitigated by robust precautions.

Research staff and participants should be given appropriate information about the purpose, methods and intended uses of the research, what their participation in the research entails and what risks and benefits, if any, are involved.

Individual research participant and group preferences regarding anonymity should be respected and participant requirements concerning the confidential nature of information and personal data should be respected.

Research should be designed, reviewed and undertaken to ensure recognised standards of integrity are met, and quality and transparency are assured.

The independence of research should be clear, and any conflicts of interest or partiality should be explicit.

To implement these principles:

The responsibility for conduct of the research in line with relevant principles rests with the principal investigator and the research / employing organisation.

The responsibility for ensuring that research is subject to appropriate ethics review, approval and monitoring lies with the research organisation seeking or holding an award with the ESRC and which employs the researchers performing it, or some of the researchers when it is acting as the co-ordinator for collaborative research involving more than one organisation.

Research organisations should have clear, transparent, appropriate and effective procedures in place for ethics review, approval and governance whenever it is necessary.

Risks should be minimised.

Research should be designed in a way that the dignity and autonomy of research participants are protected and respected at all times.

Ethics review should always be proportionate to the potential risk, whether this involves primary or secondary data.

Whilst the secondary use of some datasets may be relatively uncontroversial, and require only light touch ethics review, novel use of existing data and especially data linkage, as well as some uses of administrative, internet-mediated data and controlled data will raise issues of ethics.

Research involving primary data collection will always raise issues of ethics that must be addressed.

(Please delete this bullet point if your research does not involve more than minimal risk) As the research involves more than minimal risk (as defined by the document entitled 'Research Ethics at OCMS'), the student will submit to REC proposed research instrument, such as questionnaires or interview questions, for approval before data collection.⁴

Declaration

This researcher shall follow the ethical framework as established by the Economic and Social Research Council (ESRC) of the United Kingdom. This ESRC Framework for Research Ethics referenced in this statement can be located via the ESRC website (please choose the latest version): <http://www.esrc.ac.uk/about-esrc/information/framework-for-research-ethics/index.aspx>.

I have read all the relevant sections of the ESRC Framework for Research Ethics.

Student's Signature: Edmond Vanderpuye

Date: 16th October 2017

⁴ Please attach your questionnaires, or sample of these, if these are available now.

Appendix Seven: Approval from Research Ethics Committee

From: BEHERA, Marina Ngursangzeli <MBEHERA@ocms.ac.uk>
Sent: Thursday, November 22, 2018 2:35 PM
To: evanderpuye@ocms.ac.uk
Cc: MCINTYRE, Rachel <rmcintyre@ocms.ac.uk>
Subject: Approval of research questionnaires

Dear Edmond,

I hope this email finds you well and progressing in your research work.

I am writing to keep you informed that the OCMS Ethic committee that met this morning has formally approved your research questionnaires.

With kind regards,

A handwritten signature in blue ink that reads "Marina".

Marina Ngursangzeli Behera
Research Tutor
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St. Philip and St. James Church
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Registered Charity number 290112*

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