

# Understanding Social Entrepreneurship: An Exploration of Theory and Practice

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*Social entrepreneurship is a practice that has been ongoing for centuries but is relatively, new, as a field of study. As it continues to develop into a full-fledged field of study it has become imperative to clarify conceptual issues with a view to articulating a robust definition of the concept. While converging the ideas of different schools of thought, existing definitions of the concept of social entrepreneurship are reviewed and analysed, and the concept of social entrepreneurship defined in a way that embraces its key tenets. The activities of catholic missionaries are used as a case study. These social enterprises by the missionaries transformed the areas they were situated; produced world class scholars and professionals, and provided concrete solutions to social issues.*

**Keywords:** Entrepreneurship, Social Entrepreneurship, Enterprise, Social Enterprise

## 1. Introduction

Social Entrepreneurship is a major area of the broader concept of entrepreneurship. In order to provide an in-depth discussion of the core focus of this paper, it is important to commence by exploring the meaning of the bigger concept of entrepreneurship. This paper will therefore, explore the concept of entrepreneurship as a foundation for understanding social entrepreneurship. As Martin and Osberg (2007) pointed out, any definition of social entrepreneurship must commence with that of entrepreneurship. To provide a better understanding of this concept, this paper will analyse social entrepreneurship in a way that mirrors the activities of the early Catholic missionaries in the south eastern region of Nigeria. In addition to the earlier objective of this paper, two schools of thought that inform the practice of social entrepreneurship will also be analysed.

This paper intends to offer readers, particularly researchers, a perspective based on an African experience of social entrepreneurship. One other proposition is its attempt to situate 'a period of inception' of the concept based on this practical experience. Various authorities have attempted to deduce the period of inception of the practice of social entrepreneurship. Some tend to suggest 1980s or the early 1990s (Dees and Beth, 2006). From the background of this paper however, it is certain that while social entrepreneurship as a field of study could be traced to certain developments within the 1980s and 1990s, its actual inception in practice predates this period (Okoye and Pongou, 2014).

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For theories to retain social and practical relevance the practice must shift “from a logic of building management practice from theory to one of building management theory from practice”

- Schultz and Hatch (2005, p.1)

This paper commences with an outline of the background of Christ the King College (C.K.C.) Onitsha with a view to highlighting its relationship with the concept of entrepreneurship. The rest of the paper is organised as follows: the next section is an effort at understanding social entrepreneurship against the backdrop of the relationship between C.K.C. and entrepreneurship; section 4 explores social entrepreneurship in more detail; while section 5 examines the relationship between social entrepreneurship and the activities of the missionaries in the South-East region of Nigeria – pre independence; section 6 to 9 is a further analysis of the activities of the missionaries. Two theoretical perspectives, social enterprise and social innovation schools, are used as a framework. Section 10 concludes this paper by way of a summary.

### **2. Background: C.K.C, A Social Enterprise**

C.K.C. is a product of what is perceived as social entrepreneurship, and serves as a case for this paper. This secondary school which was founded in 1933 by an Irish missionary, the late Arch Bishop Heerey, is viewed as a social enterprise. Since then C.K.C. has gone on to produce students who have attained the highest levels of their professional and vocational callings. These attainments span almost every sphere of human endeavour (ckconitsha.net, 2014). Besides education students of the institution are encouraged to pursue a balanced life style, and to explore every opportunity in life. In 1977 the school became the first entity in Africa to win a global competition. It won the World Secondary School championship in football in Dublin, Ireland<sup>1</sup>. This is besides its exploits in other areas of sports (Eze, 2013; Guarantee Trust Bank, 2012).

By most measures C. K. C. is a successful secondary school that has been developing, moulding, and building young people since its inception. As has been noted, this institution is one of many such institutions that were founded by the missionaries in Nigeria during the colonial days. Today religious institutions have continued with such practice (Maduekwe, 2010; Ofodile, 2010; Obaze, 2010). However, there are debates comparing the early missionary institutions to the younger ones in areas of values and management. The debate is not part of the focus of this study.

### **3. Literature Review: Relationship of Entrepreneurship to the Case**

It is important to establish the relationship between C.K.C. and the concept of entrepreneurship. To do that would necessitate the question; what is entrepreneurship? Of course, it is easier to construe the relationship between C. K. C., an institution that was founded by the Catholic missionaries, and the concept of social entrepreneurship. That is based on the assumption of one’s literary understanding of the meaning of social entrepreneurship. That ease may not be the case while attempting to relate C.K.C. to the broader concept of entrepreneurship.

There is no definition of entrepreneurship that is widely accepted (Gedeon, 2010; Bygrave & Hofer, 1991; Bull & Willard, 1993). Interestingly, majority of the academic journals surveyed for the purpose of this research appear to focus more on ‘entrepreneur,’ the noun. This

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resulted in exploring the dictionary in order to ascertain the literal meaning. Entrepreneurship originated from the term entrepreneur, meaning, “someone who starts his own business, especially when this involves seeing a new opportunity” according to the Cambridge dictionary (2015). It goes on to define entrepreneurship as “the skill in starting new businesses, especially when it involves seeing new opportunities.” The Oxford dictionary (2015) defines entrepreneurship as “the activity of setting up a business or businesses, taking on financial risks in the hope of profit.” It further defines entrepreneur as “a person who sets up a business or businesses, taking on financial risks with the hope of profit.” On its part the Merriam Webster dictionary (2015) defines entrepreneur as “one who organises, manages, and assumes the risk of a business or enterprise.” While the Cambridge dictionary is focused on ‘new opportunity’ the other two appear distinct in their focus on bearing of risk and earning a profit.

From the foregoing one wonders what real life examples fit each of these definitions. Would one consider a young man who saves up some money, or borrows, and invests in buying and selling of clothing, or any other product or service to be an entrepreneur? This kind of scenario is very common in most parts of the world, and many people have tried things along this line at one time or the other; or in one form or another with varying degrees of success. Virgin brand owned by Richard Branson, and Dangote commodities owned by Aliko Dangote could be argued to fall into this sphere going by the definitions of Oxford and Webster dictionaries (Branson, 2008; Anosike, 2011; Branson, 2015). From another perspective, would one rather consider an individual who sees the capabilities of a new kind of technology and leverages on it to develop a product or service of the type experienced in Facebook, Google, ebay as being more suited to be identified as entrepreneurial (Schmidt, 2014; Lewis, 2008)? This question arises from Cambridge dictionary’s focus on ‘opportunity’ in its definition of entrepreneurship.

Further insight into entrepreneurship has been provided through efforts to define ‘entrepreneur.’ According to Kuratko (2009 p. 3) entrepreneurs are people who perceive opportunities where there is a general perception of chaos, contradiction and confusion, and “are aggressive catalysts for change in the market place.” Also, The American Heritage Dictionary (2015) has an entrepreneur defined as an individual who organises, operates and takes on the risk of a business venture. Bhide (2000) took a simpler approach of terming individuals who start their own business ventures entrepreneurs. On his part Buamol (1993) highlighted two angles where the term is usually applied; situations individuals organise and manage a new organisation irrespective of any act of innovation; and innovators transforming ideas and inventions into entities that are economically viable which may not necessarily result in the creation and operation of a firm. Furthermore, there is the perception of the entrepreneur as an economic agent with a perpetual quest for attainment (Lowrey, 2003). Depending on the authorities consulted one can safely conclude that there is no agreed definition of the concept (Lundstrom and Stevenson, 2010; Carland *et al*, 1988).

One can discern from the foregoing that the various perspectives bring something unique to the definition of entrepreneurship; involvement of individuals or groups; creation of a firm; pursuit of profit; identification of opportunities; catalyst for market change. While some of the authorities have chosen to narrow their focus others have taken to a broader approach in providing their perspectives.

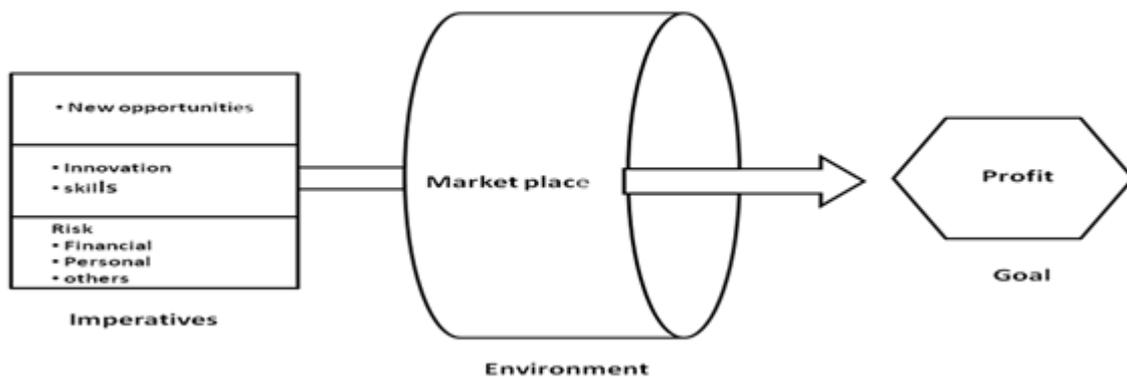
On entrepreneurship academics have also provided their perspectives. According to Draheim (1972) and Howell (1972) entrepreneurship involves creating a new firm where there was none. While this provides an insight into the concept it fails to clarify what is meant by

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'absence of a firm;' whether it is in relation to industry, or geography, or both. Vesper (1982) and Gartner (1989) on their part defined entrepreneurship as the new creation of an enterprise for business. His definition equally raises similar question asked of Draheim (1972) and Howell (1972). Cole (1959) took a broader look at the concept in proffering his own definition. He noted that entrepreneurship involves an individual or a group's purposeful activities such as initiation, maintenance and aggrandisement of a business unit which is profit oriented towards the production and distribution of goods and services. Furthermore, Stevenson and Jarillo (1990) defined entrepreneurship as the process of pursuit of opportunities by individuals irrespective of resources in their control. These definitions of entrepreneurship appear not to provide very different meanings from those of entrepreneur; both literal and academic. Therefore, an effort could be made to proffer one.

From the foregoing entrepreneurship could be argued to involve the initiation of a business based on identifiable new opportunities in a market environment. Such opportunities are usually challenging, requiring skills and involving management and bearing of risks to varying degrees in order to achieve the profit objective. The model below, Fig. 1.0, reflects the concept of entrepreneurship.

**Figure 1: Model reflecting the definition of entrepreneurship**



One can conclude that entrepreneurship involves three key spheres; the imperatives which are those necessities an individual or group of individuals either contends with, or put to use. This may include financial risks, the ideas being developed, and the skills with which this situation is harnessed. Another sphere is the market place which is the environment with its attendant uncertainties, within which these ideas are marketed.<sup>ii</sup> This involves the use of requisite skills. The third sphere, profit, is the aim and focus of this practice of entrepreneurship. This is achieved by ensuring efficiency and customer satisfaction.

One wonders if activities such as charitable development of schools and hospitals, as was done by the missionaries, fall within the realm of entrepreneurship as widely understood. And if not, where could the missionary activities be situated? While it is clear that these ventures embarked upon by missionaries of that era, such as C.K.C., did not have pure profit motives one can argue that other elements of their activities fit into the definitions and understanding of entrepreneurship. It becomes important to note that a primary purpose of every organisation; private, public and voluntary sector is the creation of value, and that their fundamental differences may actually be in relation to the perception of the motive behind the value that is created.

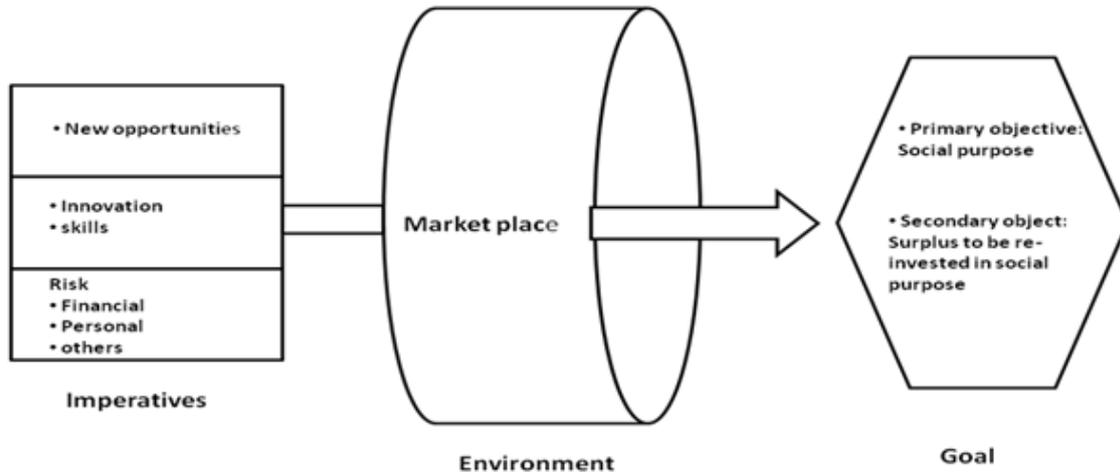
#### **4. An Understanding of Social Entrepreneurship**

An understanding of the process of creating new value is critical to the concept of entrepreneurship (Alvarez and Barney, 2007). This logic equally extends to the sphere of social entrepreneurship which has generated extensive interest in academics and researchers in the fields of management, entrepreneurship, and strategic management. It has also generated interest among the business press, policy makers, individual and corporate entrepreneurs (Certo and Miller, 2008; Hemingway, 2005; Korosec and Barman, 2006). This study is particularly important to the body of knowledge of entrepreneurship and social entrepreneurship. These disciplines stand to gain from the missionary experience in relation to a successful social enterprise, C.K.C. This is based on the imperative of building management theories from practice instead of developing practice from theory (Schultz and Hatch, 2005).

Despite the necessity, social entrepreneurship lacks a universal definition (Haugh, 2005; Nicholls, 2006; Shaw and Carter, 2007) even though a number of definitions abound. According to Austin et al (2006) social entrepreneurship is an entrepreneurial activity that has a social purpose. The UK Department of Industry and trade (DIT, 2002) defines social entrepreneurship as a business with primary social focus whose surpluses are principally reinvested towards that purpose in the business or the larger society, rather than being driven by the need to maximise shareholders and owners value. The Organisation for Economic Co-operation and Development (OECD, 2006) on its part defines social enterprises as firms possessing different legal forms in different societies structured and developed with an entrepreneurial motive towards social and economic objectives.

Furthermore, Martin and Osberg (2007) in defining social entrepreneurship identified three key components; equilibrium that is stable but inherently unjust; opportunity within this equilibrium that is inherently unjust; and forging of a new equilibrium that is inherently just, and either releases new potentials that are trapped, or alleviates suffering. Based on the foregoing one can argue that social entrepreneurship involves the use of innovation and skills to explore new opportunities with inherent risks, through the market place and its mechanisms. This may also involve employing suitable strategies in pursuit of social objectives. The model below could be argued to reflect the process of social entrepreneurship.

Figure 2: Model reflecting the process of social entrepreneurship



Social entrepreneurship as a field of study resulted from reflective practitioners within the last few decades. These two terms' combination reduces the barriers separating commercial business and none-profit sector in the quest for innovative methods of dealing with social needs and problems. This development, also, holds as much promise as it is risky (Dees and Beth, 2006). For social entrepreneurship to develop into a discipline that is significant in relation to theorising it must bring about unique intellectual debates and questions which crosses disciplinary boundaries, attracting scholars of various backgrounds thereby creating new knowledge and providing legitimacy. This complements the need for practical relevance as practical issues are rarely situated within one discipline (Schultz and Hatch, 2005). This multidisciplinary approach was critical in the emergence of entrepreneurship as a dynamic and respected area of inquiry (Stevenson, 2000).

## 5. The Missionaries and Social Entrepreneurship

The activities of missionaries in the south eastern region of Nigeria dates back to the 19<sup>th</sup> century. In 1885 Rev. Fr. Lutz became one of the very early missionaries to visit Onitsha in present day Anambra State of Nigeria. These missionaries sacrificed so much to embark on these journeys meant to help mankind. Some of them lost their lives through various occurrences such as accidents and diseases. In addition to the scripture they brought into the area, they also mobilised the people against practices such as the killing of twins and caste systems of 'osu' and 'ohu' (Maduekwu, 2010).

These missionaries activities brought about positive developments in that region of Nigeria and other areas the missionaries 'berthed' (Dike, 1962). They introduced modern healthcare through the establishment of modern hospitals in towns such as Onitsha, Adazi, Ihiala in Anambra State; Emekuku in Imo State; Anua in Akwa Ibom State to mention a few. These institutions established by the missionaries could be argued to be world class at the time they were developed, as they provided the people with excellent services. At that time people abandoned their families, or were abandoned as a result of diseases such as leprosy, elephantiasis. These health facilities did not only provide treatment to such people at no cost<sup>iii</sup>, the missionaries also provided resettlement centres for such individuals (Okoye and Pongou, 2014; Ofodile, ND).

In the area of education which is of core interest to this study the work of the missionaries is very well documented. Most of the top institutions at that time, and today are products of

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Catholic missionaries; Queen of the Rosary College (Q.R.C.) Onitsha; C.K.C.'s sister college; College of Immaculate Conception (C.I.C.) Enugu; St. Patricks College (S.P.C.) Asaba; Mary Mount College (MMC) Agbor; St. Patricks College, Calabar, to mention a few.. It is also important to acknowledge the contributions of missionaries of other denominations that gave rise to other reputable institutions such as Dennis Memorial Grammar School (D.M.G.S.) Onitsha; Merchant of Light, Oba. These institutions have produced scholars, professionals and 'social engineers' of world standing. They were noted for their high levels of academic attainment, morals and discipline as evidenced by their output and their impacts on the society (Maduekwe, 2010; Okoye and Pongou, 2014). On a much broader scale, the national scene, historical analysis suggests something different. The impact of missionary activities on school completion was noted to be strongest in primary schools. The same impact was minimal in secondary schools, and least in higher education (Okoye and Pongou, *ibid*; Ayandele 1966; Ajayi, 1965). Perhaps, one can argue that C.K.C. is one of the few secondary schools where these minimal results was achieved.

C.K.C. produced the world acclaimed mathematician Professor Chike Obi; four Nigerian Supreme Court Justices; late Justice Dan Ibekwe, late Justice Chike Idigbe, Late Justice Anthony Aniagolu and late Justice Chukwudifu Oputa (who was known as the Socrates of the supreme court); late Justice Emmanuel Anyaegbunam, Chief Judge of the Federal High Court (Animalu, 2001); Late Engineer Roy Umenyi, one of the first and finest Nigerian engineers that worked for then Shell-BP. He was also one of the bright minds behind the technological attainments witnessed on the Biafran side of Nigeria's civil conflict. He later became the Deputy Governor of old Anambra State (Jega, 2014); Dr Ezemenari a metrology expert of international standing who was headhunted from Germany as the first Managing Director of Ajaokuta Steel; numerous state governors (past and present) among who are Peter Odili, Peter Obi and Willie Obiano (Odili, 2013); senior military officers; professionals in all fields; and academics in diverse areas of medicine, law, accounting, architecture, to mention a few.

Today the catholic church continues to make its contribution to education in the society through the development of such high impact institutions like the Layola Jesuit College, Abuja; Lagos Business School and Pan Atlantic University; Lagoon secondary school, Lagos; The White Sands Secondary School, Lekki, Lagos; Madonna University; Catholic University of Nigeria to mention a few (Maduekwe, 2010; LBS, 1991; PAU, 2013; Vice Principal Academics, 2013).

At this point one may be questioning the relationship between the activities of the early missionaries in Nigeria as reflected in the case of C.K.C and social entrepreneurship. Reflecting on the arrival and activities of the missionaries in Nigeria the question arises; could these be viewed through the prism of the definitions of social entrepreneurship above? This leads one to seek an understanding of 'missionaries' in order to situate their purpose. The Cambridge dictionary (2015) defines a missionary as "someone who has been sent to a foreign country to teach their religion to the people who live there," while the Oxford dictionary (2015) defines it as "a person sent on a religious mission, especially one sent to promote Christianity in a foreign country." While the Cambridge dictionary appears more liberal without the focus on Christianity one could perceive the Oxford dictionary definition as coming to some sort of conclusion that the concept is basically a Christian one.

## 6. Social Entrepreneurial Analysis of Missionary Activities

Missionary activities fall within the scope of social entrepreneurship. Based on the argument of Kuratko (2009), one can discern the opportunities identified by the early missionaries in territories that were largely unexplored and lacking in modern amenities such as schools and hospitals. There were communities and regions where people had no access, whatsoever, to formal education as we now know it, and modern healthcare. Reflecting on Buamol (1993) dual dimension of entrepreneurship the Catholic missionaries on arrival to territories, Eastern Nigeria in this context, mobilised men, women, as well as resources. They formed organisations which they managed. Such activities gave rise to the institution at the heart of this discourse, C.K.C. Many similar institutions, some of which have been mentioned above were also founded. Buamol (*ibid*) tried to downplay the role of innovation on the concept of entrepreneurship. However, there is no disputing the fact that at the time of these occurrences in the late 1800s and early 1900s these developments were innovative in every sense. Also, one cannot dispute the consideration of these missionaries as economic agents despite their purpose. The result of the output from these hospitals and schools transformed these societies as noted above (Okoye and Pongou, 2014; Ofodile, ND; Dike, 1962). These outputs from these educational institutions were the first generation of indigenes that assisted in developing modern bureaucracies at that time. The perpetuity of this quest for attainment was a natural tendency of these missionaries as evidenced above through their accomplishments throughout their missions (Lowrey, 2003).

## 7. Two Schools of Thought of Social Entrepreneurship

The concept known today as social entrepreneurship has been in existence for a long time. Its development into a discipline is apace, and has heightened in recent times. So also the interest in the field. Two independent streams of practice emerged with divergent perspectives, priorities and values in early 1980s providing the offshoot which became fully embraced in the 1990s. This resulted in the growth in the field of social entrepreneurship (Dees and Backman, 1995). One perspective is based on generating income that will serve social purpose known as 'social enterprise' school. The second perspective emphasised the need to establish new and effective means of fulfilling social needs or dealing with social problems otherwise referred to as 'social innovation' school (Dees and Beth, 2006).

We can't solve problems using the same kind of thinking  
we used when we created them

- Albert Einstein (1946)

## 8. The Social Enterprise School

The use of the term 'social entrepreneurship' which was just evolving was reinforced by Boschee (1995) in a treatise, "The New Social Entrepreneurs." Though symbolic, this was monumental as it occurred at a time profit oriented firms were entering into social sector activities such as welfare-to-work job training, financial institutions focused towards community development, eco-tourism, and many more. This furthered the evolution, leading to the dropping of the term 'non-profit,' the 'inception' of an industry, the social enterprise industry; and the birth of numerous initiatives, institutions and consulting practices (Doeringer, 2010; Australia Institute for SME Research, 2007; Boschee, *ibid*). Some of these institutions are Social Enterprise Alliance; Social Enterprise, London; Yale School of Management-Goldman Sachs Foundation Partnership; Hult Prize, and many more. These sector-blending

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activities entailed market-based solution to social problems which has become the unique attribute of the Social Enterprise School.

Scholars have ascribed various attributes to entrepreneurs amongst which are innovation, risk taking, management, and arbitrage, and the debate will continue. These perceptions of entrepreneurship is the basis of the social enterprise school. It has resulted in people within this school of thought perceiving social entrepreneurs as entities that initiate, organise and operate businesses focused on social objectives. This remains the case even when it is done purely through making money to provide subsidy for activities that are focused on social purpose (Stevenson and Jarillo, 1990; Stevenson & Gumpert, 1985; Stevenson & Jarillo, 1986). The motivation behind this school was the rise in interest in seeking additional means of income for non-profit organisations to support revenue from individuals and governments (Skloot, 2005). Of course, the case of C.K.C and other ventures of the missionaries do not fit into this school.

Based on this school of thought there is the motivation among business executives to support human social needs upon the conviction that such needs create business opportunities (Norris, 1983; Worthy, 1987). This highlights the need for a fundamental rethink in business approach. This is in areas where businesses take the initiative of addressing society's unmet needs as profitable business opportunities that could be explored in partnership with the government and other sectors (Norris, 1981). This inspired the founding of institutions such as the Alpha Centre for Public/Private Initiatives in the United States of America (U.S.A.) which has turned into a resource centre of national magnitude for entrepreneurs. It also serves entities that deliver human services, including profit oriented organisations (Alpha Center, 1986). This group finds essence and opportunities in bringing in business considerations in social context.

Non-profit organisations need to re-invent themselves to create new wealth in order to enable them meet the challenges of the future. In that regard Shore (1995 p.83) argued that they should become "non-profits for-profit." This led to a new concept, an entrepreneurial hybrid, known as 'community wealth enterprise' which is focused on developing enterprises that are profitable as a means of generating resources towards promoting social change (Wallace, 1999; Shore *ibid*). This has played an important role in promoting the use of business strategies as effective tools for social sector firms in order to be better funded. It has also brought about the integration of social and economic values.

## 9. The Social Innovation School

Entrepreneurs are value creators shifting economic resources from lower productivity and yield into areas of higher productivity and yield. They carry out their value creating activities through innovation, creating new combinations, and reforming the patterns of production (Schumpeter, 1934 p.65). This argument has offered a conceptual foundation to the school of social innovation. The basis of this notion is that social entrepreneurs revolutionise the way social value is created through the shift of resources to areas where there could yield higher returns for the society (Drayton and MacDonald, 1993). This idea of entrepreneurs as innovators was further reinforced by Drucker (1985) when he argued that entrepreneurship could occur in any area, including public service. Perhaps, the case of C.K.C. fits this postulation; a situation where missionaries utilised their limited resources in setting up an educational institution in an area where such institutions were very few; developed strategies that suited the area, its people and the school; and introduced programmes and activities that engendered high personal development as reflected in the old boys of the school.

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Social entrepreneur as a term was used by the entities that developed it. It is a concept to describe innovators pursuit of social change by defining it in terms of outcomes, not income. Social entrepreneurship involves the identification of resources that are underutilised such as people, buildings and equipment. It also entails developing ways of utilising them in order to help satisfy social needs that are unmet. Such instances are the development of new ways through which existing services could be delivered, and development of new welfare services (Leadbeater, 1997; Drayton and MacDonald, 1993). Entrepreneurial spirit, innovation, and transformation in the approach to welfare, promotion of welfare, healthcare, and well-being are the hallmarks of social entrepreneurship<sup>iv</sup> (Leadbeater, *ibid*).

Social innovation could be a means of social transformation which goes beyond solutions towards the social problem that is in focus. This transformation entails a change in the pattern of production across the larger society (Alvord et al, 2003). These transformative forces are people with ideas that are new to addressing major problems, and are unfazed in their quest for their vision. They would not take no for an answer, and would not forfeit their ideas to pessimism until it has taken hold to the extent they can propound it (Bornstein, 2004). Social entrepreneurs are individuals who have created organisations that are focused on creating systemic change that is large-scale and enduring, and led them. This change occurs by introducing new ideas, embracing a change of attitude, and inception of new methodologies (Kramer, 2005). This perspective does not accept social entrepreneurship as entailing the generation of earned income, nor societal innovations that are incremental. It entails innovations whose impact on the society is monumental, and has been of interest to those involved in venture-philanthropy.

### 10. Conclusion

From the foregoing an attempt has been made to historically situate the activities of the catholic missionaries in the realm of social entrepreneurship in Nigeria. Also, there has been an identification of the similarities between entrepreneurship and the missionary activities. Perhaps, the social nature of the activities such as missionaries integrating into communities; deploying their expertise to set up services and organisations that are beneficial to those communities, in this case schools; assisting indigenes of these communities to acquire skills that were relevant to the running of these institutions; acquiring skills relevant to the emerging modern bureaucracies at that time; creating jobs and services - all highlight the economic impact of these missionary activities, and offer an opening to situate it in the realm of social entrepreneurship.

There is no doubt that some of the activities of the early Catholic missionaries enumerated in the background fit into the definition of social entrepreneurship. These missionaries were individuals who went into areas that were hugely unexplored at the time they did. They set up institutions such as schools and hospitals of which C.K.C. was among. In so doing these early missionaries brought education and services that could be argued to be world class to people in and around those areas. The products of these institutions went on to make immense contributions to the larger society. These missionaries set up institutions that were non-existent and helped in “addressing the root causes of a social problem, reducing particular social needs, and preventing undesirable outcomes” (Dees and Beth, 2006, p 46).

## Endnotes

- <sup>i</sup> C.K.C. football team became a feeder to Rangers International Football club as well as Nigeria's national football team.
- <sup>ii</sup> The term 'marketed' is used here in the context of its definition: "identifying and meeting human and social needs" (Kotler, 2003 p. 3).
- <sup>iii</sup> While the missionaries commenced their services at no cost to the recipients, fees were introduced at a later stage. The reasons behind this are open to research and debate, and in my opinion wouldn't be far from the issue of sustainability.
- <sup>iv</sup> Social entrepreneurs' roles as agents of change: Adaptation of a mission focused on the creation and sustenance of social values; engagement in a process that entails continually innovating, adapting and learning; Taking bold actions without the restriction of resources which you have that may be limited; Identification and relentless pursuit of new opportunities focused on the mission; High standards of transparency and accountability on outcomes to the stakeholders (Dees, 1998)

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