Social Entrepreneurial Innovation in Faith-Based Organizations: A Longitudinal Case Study in Ending Multi-Generational Poverty

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Abstract

This paper demonstrates how faith-based organizations can apply base of the pyramid co-creation, theory of change, and systems theory to innovate and achieve results that advance solutions for systemic problems. Specifically, the authors examine the client consultant system infrastructure (CCSI; Katzenstein & Chrispin 2011) model to provide a framework for social entrepreneurs seeking lasting impact. A longitudinal case method is used and results detail how theories can be applied in a methodical way for an organization transitioning from aid-driven mission fulfilment to a social entrepreneurial business model. Practically, this research discusses approaches to integrate local and foreign actors into lean, integrative cycles. The benefits of reflection periods, and the advantages of thorough output measurement to support an adaptive and effective organization. The focal organization's success in tackling the problem of multi-generational poverty, exacerbated by numerous cultural and political factors, gives guidance to others seeking to make lasting social change.

Keywords: social enterprise, theory of change, systems theory, co-creation, case study methodology

JEL Codes: D7Analysis of Collective Decision-Making; I3 Welfare, Well-Being, and Poverty; J15 Economics of Minorities; Z12 Religion

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Change is hard and enduring systemic change is even harder. This belief has driven a plethora of research on social entrepreneurship with the idea that applying entrepreneurial action to intractable problems traditionally addressed by governments and nonprofit organizations can advance solutions for more holistic, systemic improvements (Bloom & Chatterji, 2009; Haugh, 2005; Mair & Marti, 2006, 2009; Short et al., 2009). Related research on Base of the Pyramid (the so-called BoP 3.0) presents the value of sustainable co-creation and thrifty innovation as a development strategy for the near-subsistence markets that comprise most underdeveloped economies (Kolk et al., 2013). Taken together, these approaches set fertile ground for driving socio-economic transformation while encouraging cross-sector partnerships and promoting entrepreneurship-based development frameworks (Cieslik, 2016). At the same time, such frameworks operate in existing ecosystems of governments, aid organizations, and traditional commercial enterprises, all of whose operations and outcomes are influenced by their socio-cultural context (Lumpkin et al., 2013).

In other words, context matters when considering social entrepreneurial actions (Conway Dato-on & Kalakay, 2016). Social entrepreneurial processes can be a "complex web[s] of reciprocal interactions between culturally embedded actors closely connected to each other" (Lindgren & Packendorff, 2006), performed by multiple individuals across all social sectors. Combining the understanding that change is hard and context matters, (Katzenstein & Chrispin, 2011) developed the client consultant system infrastructure (CCSI) model and proposed it as an alternative to traditional consulting models used in commercial entrepreneurial endeavors. CCSI

considers systems and complexity theories (Dooley, 1996; Olson & Eoyang, 2001) and is said to be particularly relevant for distressing problems in BoP economies.

The present research, set in the BoP context of Kenya, addresses two questions relevant to advancing the efforts of faith-based organizations seeking to change the systems that underly the pertinacious problem of multi-generational poverty. First, how can and why should faith-based organizations (FBO) transition from a donations-dependent entity to an income-generating, sustainable organization while maintaining focus on positive social impact? Second, how can consulting processes used for small-medium enterprises (SME) be adapted to assist FBO in a transition to a social enterprise model, thus improving organizational longevity and ensuring an enduring impact of work?

The selection of Inua as a test case for CCSI makes sense for several reasons. First, Inua works in Kenya on the complex problem of multi-generational poverty affecting a marginalized and vulnerable population segment – youth families orphaned by AIDS and civil unrest. The location and systemic complexity of the problem matches (Katzenstein & Chrispin, 2011) suggested context for effective use of their model. Second, with origins in a church-based mission organization, Inua has transitioned its approach to tackling the problem in similar ways that (Katzenstein & Chrispin, 2011) chronicle as a difference between traditional aid agencies (e.g., top-down, short-term solutions, generated from outside the community) compared to social enterprise initiatives (e.g., bottom-up, long-term solutions generated from community members). Finally, the Inua leaders in Kenya and the United States have engaged in continuous growth and adaptation of the organization and activities in a manner that enables comparison across its early history. The use of information-rich cases to advance theory and construct development is well documented as a method to weave between theory and practice and generate actionable

recommendations (Eisenhardt 1989; Eisenhardt & Graebner, 2007; Patton, 1990; Siggelkow, 2007). The Inua case study is theoretically grounded in systems theory (Katzenstein & Chrispin, 2011) and the theory of change (Weiss, 1995; *Center for Theory of Change*, 2018).

To answer the posed research questions, the paper contains four main sections. First, a brief literature review of social entrepreneurship, theory of change and systems theory, is presented. This includes a description of social entrepreneurship and the CCSI model. Following this is a discussion of the case study methodology and data collection. This section incorporates the background context on the focal organization, Inua, which is located in Naivasha, Kenya. The analysis intertwines the case information with implementation of CCSI and modified action research (MAR), as well as output measurement. At the conclusion, implications for Inua and other social enterprises, as well as contributions and limitations of the study, are discussed.

Literature Review

Social entrepreneurship research has garnered growing interest among practitioners as engaged scholars and researchers as advocates for theoretical development (see Conway Dato-on & Kalakay, 2016 for a more complete literature review). Ultimately, social entrepreneurship (SE) concerns the development of novel solutions to complex social problems (Dey & Steyaert, 2012; Martin & Osberg, 2007, 2015) identify three components of SE connected to efforts for social change: (1) recognition of a stable, but unjust, equilibrium experienced by a population segment who lacks clout or resources to enact change; (2) identification of an opportunity to modify the equilibrium and a value proposition for doing so; (3) realization of a new equilibrium that offers benefits for the targeted group and larger society. Particularly important to the present paper is the application of social entrepreneurship to developing countries, and the related social enterprises that emanate from these efforts. For the purpose of this article, a social enterprise is

defined as an organizational entity that aims to create (either exclusively or predominantly) social value. This goal is pursued through a combination of means, such as acknowledging and utilizing available opportunities to generate desired social value (Rowe & Conway Dato-on, 2012). The most crucial dimension that distinguishes a social enterprise from other types of enterprises is its dedication to creating social wealth (Mort et al., 2003).

Social entrepreneurs combine the concept of service, where individuals allocate time and effort to promote the community's wealth with the recognition that "lasting change doesn't happen because of a great idea, or an inspiring leader… Lasting change happens when strong alliances unite to build networks to sustain change" (Osberg, 2009; Montgomery et al., 2012) have labeled this approach as collective social entrepreneurship: when social alliances, movements and networks create social value by collaboratively *framing* desired outcomes and methods, *convening* knowledge, skills, and resources to jointly address problems, and activating *multivocality* (combining many voices to speak as one to a variety of audiences). This phenomenon of combining service for others with collective action for social good recalls how churches have historically approached mission work through the creation of community (Hayes & Robinson, 2011). This overlap drove the authors of this manuscript to ask how these analogous and value-based approaches of addressing community needs, might learn from each other. Specifically, could churches adapt more social entrepreneurial methods, such as CCSI, to improve mission outcomes, particularly when truly systemic change is needed? If so, what challenges and results might church leaders expect when enacting this methodological shift toward a more entrepreneurial approach?

Two theories emerge as particularly relevant to frame these questions: the theory of change (Brest, 2010; *Center for Theory of Change*, 2018; Weiss, 1995) and systems theory

(Katzenstein & Chrispin, 2011). The theory of change process starts with the end goal and constructs an empirical basis that underlies a social intervention or innovative solution to achieve that end goal. A theory of change is not static, but rather evolves as an intervention is assessed and adapted, proving itself to be valid in advancing toward the desired outcome. This need for adaptation is particularly true in emerging economies with BoP markets (Kolk et al., 2013). (Brest, 2010) catalogues three developmental stages in assessing an organization's theory of change. The first, *apparent effectiveness*, asserts that the selected intervention will plausibly lead to the desired end goal based on anecdotal evidence and the strength of the change team, despite a lack of data. As an organization deploys its theory of change over time, *demonstrated effectivene*ss may become evident by analyzing data collected to ascertain how the intervention helps achieve the desired end state. Clearly, the greater the methodological rigor, the stronger the claim of effectiveness. Eventually, an organization strives for the stage of *proven effectiveness*, which occurs when the methodological rigor is applied over time and measurement of impact is incorporated into an organization's ongoing operations and reporting mechanisms. In the end, an organizational strategy should be based on its empirically valid theory of change, which details the causal link between an organization's vision and its programmatic activities.

Lindgren and Packendorff (2006) describe the environment in which social enterprises strive to apply their theory of change in order to resolve enduring problems as a complex web of interactive relationships and activities with various recursive loops. This web is best analyzed from a systems perspective, rather than from an individual or organizational one, in order to comprehend how societal patterns, evolve and sustain a status quo (Katzenstein & Chrispin, 2011; Nielsen & Samia, 2008). Such complex adaptive systems (CAS) are constructed and behave according to three principles: the system's (1) order emerges overtime, (2) history is

irreversible, and (3) future is generally unpredictable due to non-linear interactions (Dooley, 1996). The building blocks of CAS are semi-autonomous agents with motivations, values, and actions exhibiting social, cultural, political, and psychological characteristics (i.e., specific contexts). These agents generally form networks to facilitate their work. A network may consist of a small group of interdependent individuals or linked organizations with various specialties. Jointly, networks and agents work to achieve desired outcomes and create systemic change. The present research focuses on describing the system rather than developing a deep understanding of how individual and organizational agents come together to implement a theory and related strategy of change. In describing the Inua case, the authors differentiate a traditional mission system with a social entrepreneurial one and propose the adoption of the latter for improved outcomes.

Church Missions as Aid

Church missions are said to develop from Biblical commands such as: "Therefore go and make disciples of all nations..." (*The Bible*, Matthew 28:19 NIV) and various verses instructing Christians to "defend the weak and the fatherless; uphold the cause of the poor and the oppressed." (*The Bible,* Psalm 82:3 NIV). In an attempt to obey these commands, churches, as organizational agents, sought to assist the materially poor by providing immediate relief. In part, theologically based development scholars attribute the root cause of poverty to the inharmonious relationships between a person with themselves, with the community, with the environment, and with God (Myers 2011; Corbett et al., 2014). The resulting success of such interventions are generally measured from the church's perspective, with a focus on fund-raising metrics (Corbett, et al., 2014; Hesselgrave 2000).

Over time, mission organizations observed the negative effects of handing out immediate, short-term relief, particularly when the ministries' flow of resources stop, leaving communities disempowered and unimproved (Corbett et al., 2014). Recognizing the limitations of previous approaches, some churches and mission-based actors began to move away from aid, redirecting their efforts towards participative development and "empowering people to earn sufficient material things through their own labor, for in so doing we [the church] move people closer to being what God created them to be" (Corbett et al., 2014).

Social Entrepreneurship and CCSI

Social entrepreneurship is the process of bringing innovation and sustainable solutions necessary to solve complex, multi-factor social problems through a variety of methodologies. (Easter & Conway Dato-on, 2013) differentiate social entrepreneurship (SE) from a social welfare tool, such as mission-driven aid, by emphasizing how SE utilizes entrepreneurial concepts to create, organize, and manage an enterprise to improve social conditions. Thus SE work is done by imbedding the effort in the community being served and empowering community members to develop and manage proposed solutions. In contrast, many mission organizations working in BoP market's function and strategize away from the mission field (i.e., in developed countries), similar to traditional consulting models that deploy outsiders to proffer recommendations with limited embeddedness. This disconnection of mission *strategy* from community *work* frequently results in recommendations that are too technically focused, overlooking root causes stemming from the cultural environment in which the problem is based (Katzenstein & Chrispin, 2011). This paper examines an alternative; the client consultant system infrastructure (CCSI), which replaces the distant, top-down approach, with an intersubjective

model in which community participants are involved in the construction of whatever knowledge, process, and solution is being developed (Katzenstein & Chrispin, 2011).

The CCSI process implements modified action research (MAR) to diagnose and eventually propose actionable solutions to endemic problems. MAR is a cyclical system of six steps, which strongly parallels theory of change. The steps are, problem diagnosis, alternative generation, best course of action selection, action, consequence evaluation, and finally, results analysis. The data from these six steps are analyzed, with subsequent conclusions applied in the iteration of the next cycle (Katzenstein & Chrispin, 2011). One distinguishing feature of CCSI compared to traditional consulting practices is that interspersed within the cycles are interludes of self-reflection, designed to ensure a full study of consequences from multiple perspectives (i.e., multivocality) (Katzenstein & Chrispin, 2011; Montgomery et al., 2012). Findings from analysis and reflection are shared throughout the organization, resulting in another cycle of innovation. The constant environmental flux and the nature of enduring problems, such as multi-generational poverty, necessitate an ongoing process of change with the acknowledgement that definitive resolution is rarely seen (Lindgren & Packendorff, 2006), but progress and improvement is chronicled.

The drivers of the MAR process are known as agents, who may be individuals or organizations directly involved in deploying the theory of change, or external experts brought in to support the focal organization. In a mission-based church organization, agents may be members of the local church where internationally proffered donations are directed, and services rendered. Agents may also be individuals or groups from churches in developed economies who provide service or donate funds through collections organized in their home congregations. As agents evaluate an opportunity, and make subsequent decisions, they receive information from

social relationships and process inputs based on their own identities and experiences (Wry & York, 2017). Therefore, agents affiliated with multiple contexts and different cultures diversify MAR inputs. The cadre of agents create impactful change by involving stakeholders as co-researchers and strategist that generate complex adaptive systems (CAS) (Katzenstein & Chrispin, 2011). While it is important to know how agents influence the steps to developing and implementing sustainable solutions through MAR, the focus of the current paper is the CCSI process itself. As such, the following discussion does not explore the agents' role or influence on the method.

Case Study and Data Collection Method

In the following sections, the authors apply the models discussed to a particular social enterprise. The application enables an assessment of CCSI functionality while chronicling the value creation of the focal organization: Inua[1] – Partners in Hope (hereafter referred to as Inua). Subsequently, the authors discuss opportunities to use the model in conjunction with other techniques to improve Inua's work and consider the findings across other contexts. The information about Inua and its leaders has been gathered from two sources across a two-year period (2016-2018). First, the authors' university conducted several course-related projects with Inua. These documents were reviewed, and applicable information extracted to catalogue Inua's development. Second, the authors conducted numerous interviews with agents from the United Methodist Church in Winter Park, Florida and Naivasha, Kenya. The notes from these interviews provided perspective to evaluate how to apply Inua's decision model into the CCSI framework.

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[1] On October 26, 2018, Panua officially changed its name to Inua. When referencing the organization, this new name is used, when citing previous publications, the original name is used.

Inua: Background and Context

In the early 2000s, Naivasha, Kenya experienced rapid population growth with sparce infrastructure and scarce employment opportunities, which created social crises including massive poverty and sprawling slums. At the same time, an AIDS epidemic in the country coupled with inadequate health care and inter-tribal violence triggered a massive death toll, leaving many children and teens without parents. The breakdown of family units caused devastating economic and social repercussions. By 2010, there were an estimated 25,000 orphaned and vulnerable children (OVCs) in Naivasha (Panua Annual Report, 2017), a city with an estimated population of 400,000. These children received minimal attention from society and no governmental support for food or housing, resulting in increased social isolation, destruction of self-esteem, and nutritional deficiencies. In addition to these difficult conditions, many OVCs shouldered the responsibility to support younger siblings.

Out of desperation and a need to survive, countless OVCs left school to become day laborers. Despite back-breaking work, they frequently became dependent on charity from distant relatives and churches to eat. Poverty cycles resulting from these complex individual, familial, and societal problems are particularly difficult to break (Moore, 2001). The sense of hopelessness is overwhelming. A strong desire to reverse this trend motivated the leaders of the United Method Church in Naivasha to design a long-term solution to re-focus and empower the youth to eventually lift the community spiritually and economically. With this end goal in mind, Inua was created in 2010, signaling the beginning of the three-year Pilot Program cycle.

Through the efforts of several agents in Naivasha (e.g., the Dean of Superintendents, the United Methodist Church in Kenya) and in the United States (e.g., the First United Methodist

Church of Winter Park, FL – FUMCWP), Inua became a community-based organization (CBO), a simplified non-governmental organization that operates as a nonprofit 501(c)3. This status enabled tax-deductible donations for funds raised in the United States to be directed to Inua. The Inua team focused on the OVC population, with the vision to end multi-generational poverty in Naivasha. Inua's vision was to empower orphaned and vulnerable children to improve their socio–economic status through fostering financial independence and offering God's love (*Home | Inua Partners in Hope*, 2018).

Inua, as many mission-based organizations before it, came to realize that simply providing aid to the OVCs wasn't solving the problem of devastating, multi-generational poverty. Many OVCs received financial and nutritional handouts from international aid agencies; some participated in short-term social programs sponsored by well-meaning global organizations (i.e., external agents). Despite these efforts, OVCs were left with no direction, skills, or education and therefore continued to struggle to support themselves and their younger siblings. To Inua's local leadership, it was obvious that the interventions offered by others were not creating lasting change. The external agents did not understand the context or "target the root problems stemming from [the] cultural environment" (Katzenstein & Chrispin, 2011). Inua sought a different theory of change, one that focused on engaging agents from the local community with diverse perspectives to build the organization while using external agents to advise on specific capabilities. As such, Inua staff and other local agents became directly involved in the development of organizational strategy, implementation, and evaluation. This direct involvement enabled Naivasha community members to shape Inua into a CBO that directly addressed the needs of local society, while developing and executing a multi-year program based on personal, familial, and societal emotional and economic wealth.

Inua Pilot Program

In September 2010, Inua's three-year Pilot Program began with 90 households, representing 470 OVCs. The program's first year focused on building the OVC as a holistic individual, based on sound spiritual and social relationships, in order to address the sense of observed hopelessness. The local church in Naivasha was familiar with this work of building hope and faith in God and oneself to construct a foundation for a productive life. During the first year, OVCs learned basic life-skills to improve health and hygiene and run a household.

To build a sense of community and emotional encouragement, Inua organized the OVCs into support groups called Neighborhood Youth Groups, which consisted of 20 OVC heads of households, (i.e., 16 - 22-year-old) located in ten different districts around Naivasha. Each youth group selected a mentor from a suggested list of Naivasha community members, which were provided by Inua. The Neighborhood Youth Group met for the entire 3-year duration of the program. As a state of emotional, spiritual, and mental health was restored, the OVCs began learning a vocation and considering the creation of a small business to improve their economic wealth (i.e., Pilot Program Year 2).

In the beginning of program year 3, the economic development stage, each Neighborhood Youth Group selected an income generating activity (GIGA- Group Income Generating Activity) from a list provided by Inua. These GIGAs were selected with the advice of the mentor and were often based on the mentor's experience, as well as the group's skills, interest, and the community's needs. The OVCs used the revenue from GIGAs and the donations from the Florida-based church operations, for micro-loans to support group members. The GIGAs also

provided opportunities for OVCs to learn how to run a business and work in teams with minimal

risk. The mentors offered both personal and career guidance to the OVCs.

Based on this experience of working in a team and running a GIGA, as well as ongoing

teaching in personal responsibility and vocational training, OVCs began developing options to

launch their own micro-business or began career planning for a job in a large, local company.

The individually run businesses became known as IGAs (Individual Income Generating

Activities). In the Pilot Program, the OVCs graduated after three years, regardless of the

operating conditions of their respective GIGA or IGA endeavors. The three-phase program is

depicted in Figure 1.

Figure 1

Inua's Pilot Program Outline "Inua's Pathways to Hope"
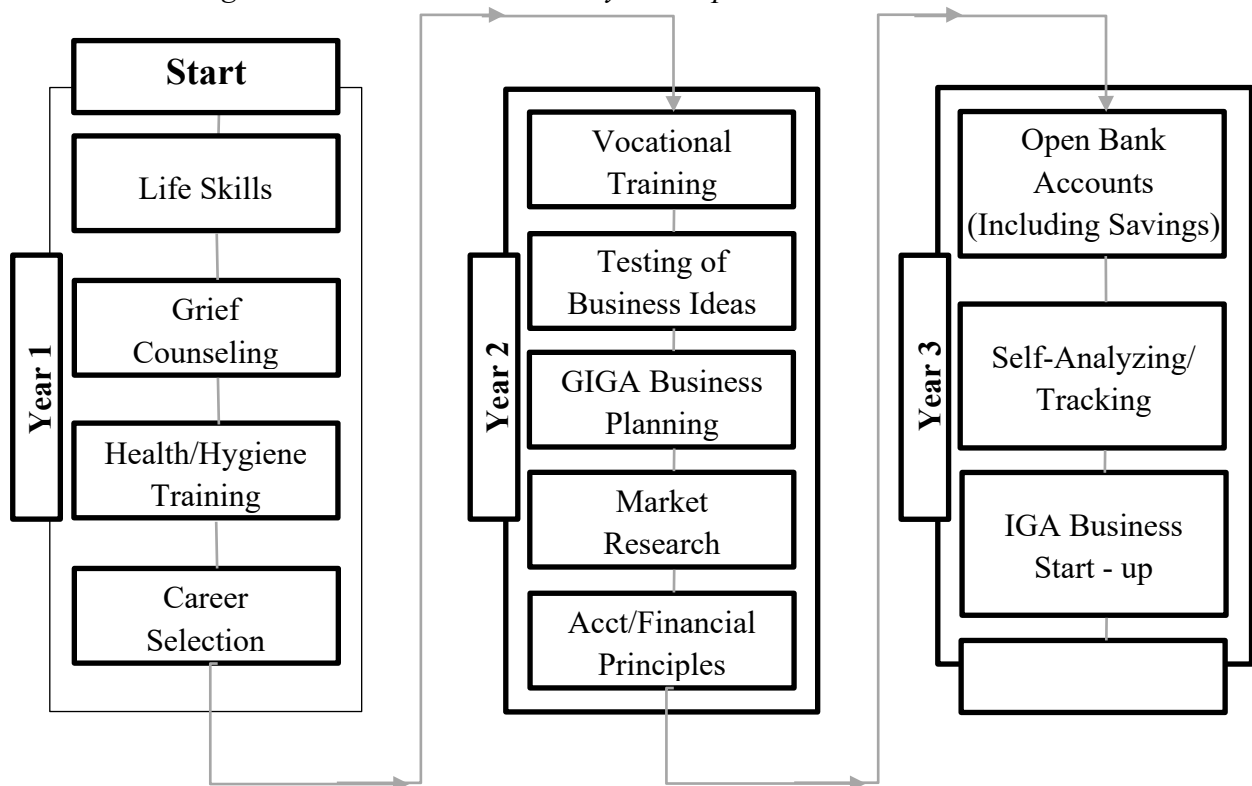
*(*Source: Author creation based on Inua Annual Reports and interviews with staff)

Reflection Interludes

Throughout the Pilot Program's three-year period, Inua leaders in Naivasha and Florida set-aside time for reflection to diagnose, plan, act, evaluate, and apply their learning. Based on the reflection, leaders adjusted the program components. To catalogue this sequence, the authors connect Inua's work with (Epstein & Yuthas, 2014) framework for measuring output, outcome, and impact to the CCSI model (Figure 2). In their framework, (Epstein & Yuthas, 2014), suggest that a theory of change leads to a logic model in which planned actions result in desired short- and long-term results. In the short-term, actions drive outputs that are easily quantified (e.g., number of OVCs retained in the program from year 1 to year 2). Considering a mid-term time horizon, outputs connect to desired outcomes. For Inua, desired outcomes for OVCs include improved personal health habits and ability to work in groups. In the long-term, impact is measured through individual and societal change toward a sustained desired state and improved equilibrium for previously marginalized population segments. In other words, an end to multi-generational poverty occurs when the process scales through repetition at the individual OVC level, which raises economic and emotional wealth of Naivasha's entire community.

Implementation of CCSI and MAR at Inua

Figure 2 shows the application of MAR's self-reflective cycles, as outlined in the CCSI framework for Inua. The current situation is assessed prior to the start of each program year using the five stages: diagnose, plan, act, evaluate, and learn. Following an interlude of reflection, the impact of prior actions is evaluated. These assessments are subsequently applied to Inua's program development and adjustments are made for each subsequent year.

Prior to launching Inua, local church leadership understood the conditions of the OVCs (e.g., poor nutrition, severe hopelessness to help themselves or their younger siblings) and the

lack of system-changing programs in Naivasha. While feeling competent to address the spiritual needs of the OVCs, church leaders had limited experience and capacity for managing a multi-year program. As such, Inua hired an experienced social worker. This newly hired social worker, together with the local ministry staff, comprised the Kenyan team. Year 1 of the program launched in 2013 and was based on a two-track system, vocational and education tracks. At the time, "program completion" meant that an OVC had continued through the program for all three years. After reviewing the cycle, Inua leaders found that OVCs completing the education track were still struggling to provide self-sustaining financial security for themselves and their family members. The Kenyan team then restructured Inua's program and turned to the Winter Park board, which included a serial entrepreneur with decades of start-up experience to restructure the vocational track. With the combination of this external expertise and deep local knowledge, Inua developed the program's final two years into an innovative and replicable vocational experience. This vocational training responded to the local culture and market needs, while creating a new mindset among OVCs. After the 2013 cycle, program completion was measured by counting OVCs who completed all three years and attained a sustainable vocation or employment position. This change in Inua's system accounts for the increase in "OVCs completing the program" as seen in Table 1.

Over time, Inua found that some of the businesses that developed from the individual income generating activities (IGAs) were very successful, while others failed. For example, one IGA grew from its original intended project and became a stand-alone business. The particular business was so successful that when the OVC owner graduated from Inua, she offered vocational training at her enterprise for other OVCs. Other IGAs were unsuccessful, sometimes
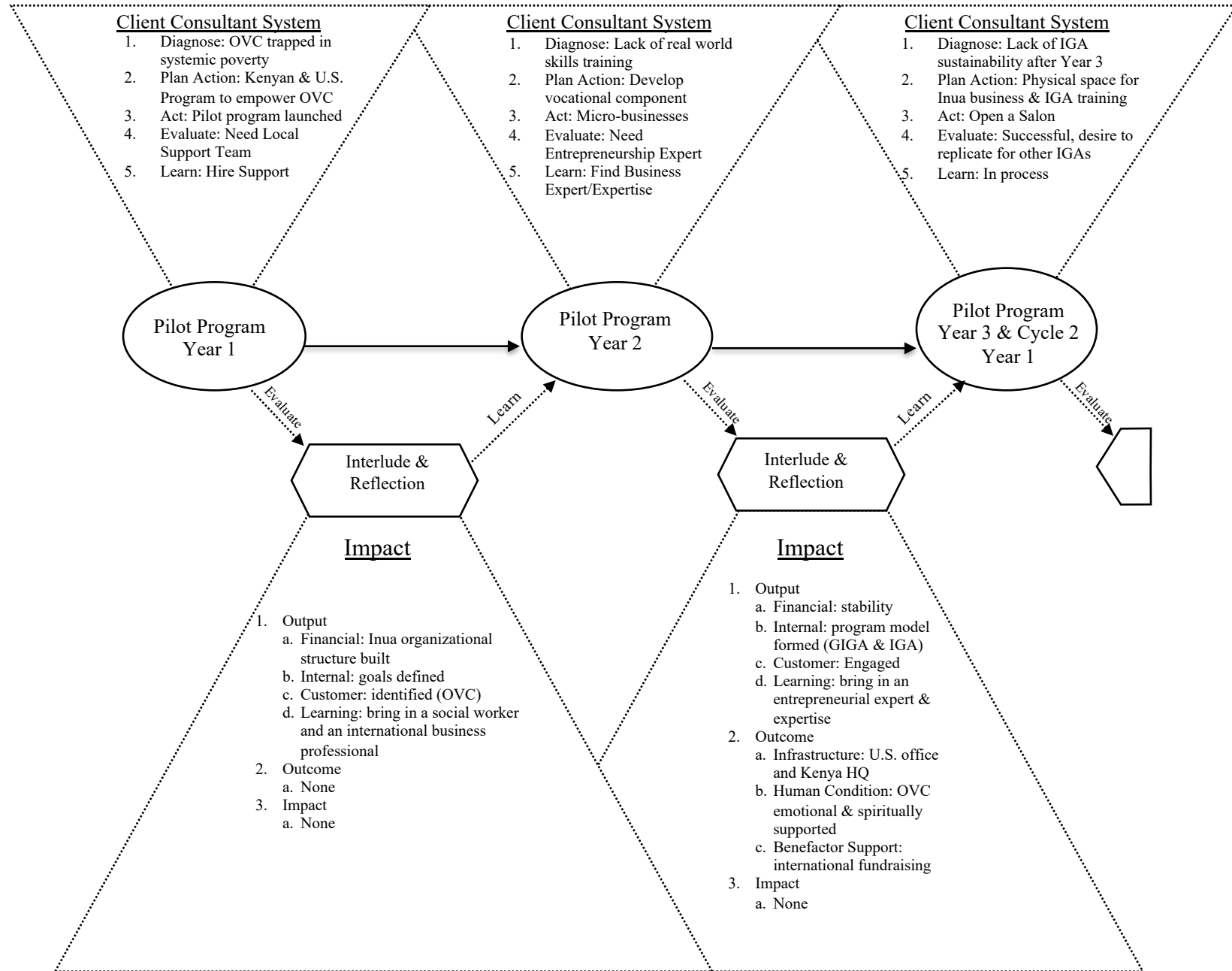
due to lack of business focus, other times because Inua graduates with skilled labor had no physical space to develop their practice (e.g., hairdressers with no salon).

Inua went through another interlude where leaders reflected on their current state and focused on the problem of unsustainable IGAs. The result of this evaluation generated the idea of opening a salon, where IGAs could regularly train throughout the program, and become employed at the salon post-graduation. The salon quickly became self-sustaining, covering its cost from the rental fees paid by the Inua graduates, and a communal training space for Inua to develop future business owners.

Inua's theory of change is that the organization's three stage model of building hope, developing skills, and practicing entrepreneurship in small groups, creates the desire to improve oneself, one's family and ultimately one's community. When matched with a small investment from external agents, individuals lift themselves out of poverty through long-term self-sustaining employment. The development of the Inua Model and its stages of growth is seen in Figure 2.

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Figure 2: *Implementation of CCSI and MAR at Inua* (adapted from Katzenstein and Chrispin 2011)

Client Consultant System
1. Diagnose: OVC trapped in systemic poverty
2. Plan Action: Kenyan & U.S. Program to empower OVC
3. Act: Pilot program launched
4. Evaluate: Need Local Support Team
5. Learn: Hire Support

Client Consultant System
1. Diagnose: Lack of real world skills training
2. Plan Action: Develop vocational component
3. Act: Micro-businesses
4. Evaluate: Need Entrepreneurship Expert
5. Learn: Find Business Expert/Expertise

Client Consultant System
1. Diagnose: Lack of IGA sustainability after Year 3
2. Plan Action: Physical space for Inua business & IGA training
3. Act: Open a Salon
4. Evaluate: Successful, desire to replicate for other IGAs
5. Learn: In process

Pilot Program Year 1

Pilot Program Year 2

Pilot Program Year 3 & Cycle 2 Year 1

Evaluate   Learn   Evaluate   Learn   Evaluate

Interlude & Reflection

Interlude & Reflection

Impact

Impact

1. Output
   a. Financial: Inua organizational structure built
   b. Internal: goals defined
   c. Customer: identified (OVC)
   d. Learning: bring in a social worker and an international business professional
2. Outcome
   a. None
3. Impact
   a. None

1. Output
   a. Financial: stability
   b. Internal: program model formed (GIGA & IGA)
   c. Customer: Engaged
   d. Learning: bring in an entrepreneurial expert & expertise
2. Outcome
   a. Infrastructure: U.S. office and Kenya HQ
   b. Human Condition: OVC emotional & spiritually supported
   c. Benefactor Support: international fundraising
3. Impact
   a. None

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Inua's Output Measurement

The evaluation of Inua's effectiveness mirrors the (Epstein & Yuthas, 2014) impact model. Specifically, Inua measures the OVCs emotional and spiritual health through the Year-1 pre- and post-program questionnaire (i.e., "Hope Index"). The metrics were developed based on observation of current state (e.g., poor nutrition, hopelessness, unemployment) and the social worker's professional knowledge. Overtime, additional measures were added and the measurement sophistication improved. For example, under the nutrition category, Inua initially only tracked food security among the OVCs. Upon completion of the 2nd Cycle, Inua leaders realized they were not obtaining a clear picture of the OVCs nutritional wellbeing. For the first year of the 3rd Cycle, the organization began to inquire about food safety practices, and soon after, offered classes on hygienic food management and nutrition. Tracking the OVCs completion and execution rate of these nutrition practices allowed the organization to observe the depth of understanding and develop a well-rounded program to support the OVCs health, and ultimately improve their quality of life. (See Table 1)

The metrics generate data that Inua's leaders use to assess finances and the effectiveness of Inua's projects. When combined, and tracked over time, these data allowed Inua to gauge intermediate outcomes of the various program's effect on the human conditions in Naivasha, the overall impact on Inua's sustainability, and the community's socio-economic change (Clark and Brennan 2016). Each of Inua's metrics focus on a single information point. Alone, the information has limited utility, but as Inua combines the data over time and across OVCs, leaders are able to gain significant insight that can further process innovation, adaptation, or repetition. These measures also look at Inua's activities and impact regarding the immediate participants, as

well as demonstrating a "ripple effect" that establishes value creation to the larger community

(Clark & Brennan, 2016).

Table 1: *Inua output metrics overtime: Improved indicator measurement*

Impact Area	Impact Measurement	Pilot Program Completion (2013)	Program Cycle 2 Completion (2016)	Program Cycle 3 Year 1 (2019) [2]	% Change over 3 Cycles
General	Number of OVCs completing the program	84	139	200	42%
General	Number of dependents impacted [3]	361	598	860	42%
Economic	Youth has at least 1+ income generating activity that makes a profit, and is self-sustaining	46%	60%	N/A	77%
Economic	Number of OVCs preparing a household budget*	N/A	94%	N/A	
Economic	Number of OVCs saving part of their income	63%	75%	86%	73%
Economic	Average income per day* [4]	N/A	$3.05	N/A	
Economic	Can afford medical care	99%	97%	N/A	-2%
Mental & Spiritual	OVCs have a support system	51%	63%	98%	52%
Financial	Number of financial donors supporting Inua	202	187	229	88%
Nutritional	Food security: youth eats at least 2 meals a day [5]	100%	88%	100%	No change
Nutritional	Using clean food prep practices**	N/A	N/A	97%	N/A
Nutritional	Access to clean/safe drinking water**	N/A	N/A	100%	N/A
Health	OVCs that know their HIV/AIDS Status	97%	97%	99%	2%
Health	Received trainings to educate on HIV/AIDS	100%	95%	100%	2%

Source: Author creation based on Panua Annual Reports, 2015, 2016, 2017 and interviews with Inua staff

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[2] This is the cycle completion date for the current cycle that began in 2017. Data is based on current numbers pulled from 2017, which represents year 1 of Program Cycle 3.

[3] Impact is measured by multiplying the individual by 4.3 people per OVC based on the average family size and community interactions, as per the Inua team in Kenya

[4] International poverty line is currently at $1.90 USD a day (World Bank, 2015 The World Bank. (2015, October). FAQs: Global Poverty Line Update. Retrieved from http://www.worldbank.org/en/topic/poverty/brief/global-poverty-line-faq). According to Inua's internal research, the average OVC in Naivasha made $0.67 USD per day.

[5] Food security was a blanket evaluation that developed into nutrition tracking after 2016 with specific components seen in the following two questions in the table.

Conclusion and Next Steps

One of the manuscript's goals was to identify Inua's processes, so that other organizations may use the findings in their work. Accomplishing this will empower other nonprofits to adapt the strengths of social entrepreneurial approaches while increasing beneficiaries' independence. Having documented Inua's methods within solid theory, the authors offer two suggestions for next steps with the objective of encouraging systemic change while alleviating multi-generational challenges: continuous improvement and strategic integration of CCSI with business model innovation.

Improving and Integrating CCSI for continuous improvement

To continue fostering a spirit of evaluation and innovation, Inua and other organizations striving for holistic societal change should consider implementing systems influence diagram (SID) – (Dietz & Porter, 2012). SID is a mind-mapping tool to identify processes perceived to drive desired organizational outcomes. SID isolates organizational leverage points to improve interactions among drivers and inputs (Dietz & Porter, 2012). The process feeds into the aforementioned self-reflection cycle, where agents participating in the work can graphically display organization values and find internal processes that support or hinder value creation. SID can depict interactions and relationships that do not match the expectations of the stakeholders, and thus demonstrate vicious or virtuous cycles that sustain desired program output (Dietz & Porter, 2012).

To date, Inua's reflection periods have been organic, rather than systematically planned as part of its change theory. For sustained effectiveness, leaders should consider establishing regularly scheduled, periodic self-reflection periods across all organizational areas. This would

enable proficient detection of system gaps and empower everyone in the organization to comprehend the problems at hand, while generating ideas together, thus increasing multivocality.

Considering the Business Model

Young (2007) posits that each nonprofit is likely to arrive at a different solution when developing a strategy to best accomplish its social mission. While such strategic creativity may ensure unique solutions that entice nonprofit funding, the approach is not conducive to replicable solutions that can be deployed to reduce complex social problems. The authors of the present manuscript suggest that through business model innovation (BMI), a replicable framework can be developed. Having described Inua's business model, which recognizes the peculiarities of nonprofits emerging into social enterprises within the context of institutional voids (Doh et al., 2019; Shephard et al., 2019), innovation at the business-model level can be deployed.

Similar to the use of CCSI described here, crafting business models is a trial-and-error process requiring tacit knowledge, experimentation, and organizational learning (Teece, 2010). An organization's business model depicts the architecture and method for creating, delivering, and capturing value (Sanderse et al., 2020). Business model innovations (BMI) can be a mechanism to protect against rapidly emerging threats from grand challenges evident in the context of emerging markets (Doh et al., 2019).

(Yunus et al., 2010) examine five elements unique to social enterprise BMI that parallel the work done by Inua. These elements include challenging conventional thinking that has led to a societal disequilibrium, discovering complementary partners driving toward a new status quo, undertaking continuous experimentation, recruiting social-profit oriented stakeholders, and specifying desired social value objectives early and often. When an organization can succinctly document its business model, its leaders can truly leverage innovation.

Limitations and Future Research

As with all case studies, the question of generalizability arises. While this is a valid concern, the authors contend that because the present study investigates an example of a common organizational approach (i.e., church-based missions), imbeds the transition to social enterprise in a theoretical and methodological framework, and offers next steps through BMI, the conclusions may be applied to other organizations. Furthermore, Inua's journey may add value to other social entrepreneurs as they strive to build sustainable solutions involving multiple stakeholders.

Despite the advantage of this study's multi-year focus, the conclusions would be more comprehensive if qualitative and quantitative data were available regarding the impact and operations beyond what Inua was able to provide. Due to the limited government resources and external oversite, consistent data on Naivasha and the changes within the local and social wellbeing of its citizens was not available, leading to an unintentional bias based on the focal organization's self-reported data. Certainly, continuing to monitor U.N. and other oversight organizational data in the long-term can support (or refute) Inua's claims. Future research demonstrating implementation of CCSI, MAR, and impact outcomes among similar organizations working on persistent social problems would strengthen the present study's contribution to theory and practice.

Implications and Contributions

This research deployed case study methodology to investigate the applicability of a specific consulting model (CCSI) to a social enterprise with two important objectives. First, to detail a practical framework for social entrepreneurs seeking to make lasting impact. Second, to contribute to literature by intertwining the case study with theory, while considering application

to an organization transitioning from aid-driven mission fulfilment to a social entrepreneurial approach. Through this analysis practitioners and academicians can see the development of a practical, scalable, and replicable model. This research discussed how to integrate local and foreign actors into lean cycles, the benefits of reflection periods, and the advantages of thorough output measurement, resulting in an adaptive and effective organization. For the academic, this research demonstrates the efficacy of an organization that has integrated various models (e.g., CCSI, CAS), and the theory of change. The case study tangibly exhibits the significant, positive, societal impact of an organization that operates in-line with these concepts and a social enterprise business model.

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