

***Ubuntu* for Social Entrepreneurship Education**

Adri Du Toit

*Faculty of Education, North-West University/Institute, Potchefstroom, South Africa
dutoit.adri@nwu.ac.za*

ABSTRACT: The value created for individuals and communities through social entrepreneurship is increasingly reported in research. Still, the perception that the purpose of entrepreneurship is only for individual or economic gain persists. This narrow perception needs to be expanded to include recognition of social entrepreneurship as a distinctive form of entrepreneurship, together with its broader purpose and the numerous benefits associated with it. The value-creation purpose of social entrepreneurship education can ameliorate numerous socio-economic problems experienced in many communities across the globe. In Africa, where similar problems are profuse, the need for social entrepreneurship is mounting. Therefore, the current conceptual paper explored how the African philosophy of ubuntu can contribute to a broader understanding of the value that social entrepreneurship can create for individuals and their communities. One approach to expand general perceptions is to disseminate knowledge and understanding in this regard, using entrepreneurial education. Gert Biesta's theory on educational purpose, focusing on qualification, socialization, and subjectification, was utilized as a framework to analyze and compare the purpose of social entrepreneurship and ubuntu for entrepreneurial education. Subsequently, recommendations were formulated for including and expanding purposeful learning for social entrepreneurship as part of entrepreneurial education in Africa.

KEYWORDS: entrepreneurial education, purposeful education, qualification, social entrepreneurship, socialization, subjectification, ubuntu

Background

Entrepreneurship as a field of research interest has expanded markedly in recent years. This expansion increasingly includes studies reporting on a variety of forms or types of entrepreneurship, including (but not limited to) 'modern entrepreneurship', intrapreneurship, social entrepreneurship, environmental entrepreneurship, and digital entrepreneurship (Abubakre, Faik, and Mkansi 2021, 3; Cardella et al. 2021, 3; Forouharfar, Rowshan, and Salarzahi 2018, 35; Kasu 2017, 32; Moberg 2014, 524). Each of these types of entrepreneurship has a distinct purpose and slightly divergent characteristics. Yet, despite increased reporting on these diverse types of entrepreneurship, the general perception that the purpose of entrepreneurship is chiefly to benefit individuals and for economic profit, or skills only related to business, persists (Bohwasi 2020, 110; Forouharfar, Rowshan, and Salarzahi 2018, 3; Khan, Oad, and Aslam 2021, 64; Rippon and Moodley 2012, 86; Salamzadeh, Azimi, and Kirby 2013, 18).

The divergent characteristics and distinct purpose of various types of entrepreneurship must be disseminated more broadly to contribute to knowledge and understanding of the benefits associated with each type. For example, Van Wyk and Adonisi (2010, 68) explain that social entrepreneurship "has the potential to address and shape transformations on political, cultural, and economic levels". Congruently, Cardella et al. (2021, 1) explain how social entrepreneurship contributes value in "diverse sectors such as innovation, technology, public policy, community development, social movements, and non-profit organizations". These two studies indicate that the benefits associated with this type of entrepreneurship are much broader than only economic gains. Against the backdrop of the countless social and communal problems that many countries across the globe face currently, it would be worthwhile to explore how social entrepreneurship can contribute to ameliorate (at least some of) these problems. Still, limited awareness of the potential benefits of social entrepreneurship means that fewer people may pursue it, reducing its potential to contribute value to communities. Hence, there is a need for education about and clarification of the expansive purpose of social entrepreneurship, including its potential to create value for others.

Moreover, there is mounting discord about the Western "predominantly individualistic thinking" about entrepreneurship, versus traditional more inclusive African views that "is characterized by solidarity, communitarianism, traditionalism, and participation" (Kasu 2017, 26). Therefore, exploring education on social entrepreneurship using a more inclusive African-oriented philosophy will contribute to contextualize its potential benefit to nations on this continent.

Literature-based conceptual framework

The concept of social entrepreneurship is addressed as a starting point, followed by the characterization of ubuntu, a well-known African philosophy of inclusivity. The discussion then advances to entrepreneurial education as a possible vehicle for disseminating knowledge and understanding about these two concepts to a broader audience.

Social entrepreneurship

Social entrepreneurship is a rapidly growing field of research, including diverse sectors and foci (Cardella et al. 2021, 1). As a result, numerous definitions, conceptualizations, frameworks and interpretations have been developed for social entrepreneurship, many of which convey a purpose of value creation. For instance, Cardella et al. (2021, 2) define social entrepreneurship as "a form of social change by means of innovative ideas or actions to achieve social objectives and create new value." Two more expansive definitions or explanations for this term, both focused on social value creation, are presented to elucidate the complexity of social entrepreneurship. In the first, Salamzadeh, Azimi, and Kirby (2013, 19) define social entrepreneurship as a process initiated by forming social ideas, followed by steps to identify, create, evaluate and exploit opportunities related to the initial idea, and which results in social value creation. Defining social entrepreneurship as a *process* implies that careful planning and consideration of the various elements contributing to the process are needed to attain its intended benefits. Providing more detailed explanations of these elements, Peredo and McLean (2006, 64) define social entrepreneurship as actions where an individual or group: (1) prominently or exclusively aim(s) to create social value; (2) can envision, recognize or take advantage of opportunities for value creation; (3) utilize(s) innovation to develop or distribute social value; (4) take(s) risks to create or dispense social value; and (5) is/are not deterred by a lack of resources when in pursuit of their social value creation goal. The definition by Peredo and McLean (2006, 64) underscores that social entrepreneurship is an activity (or process) with the creation of social value as the core purpose of thereof.

Characteristics of social entrepreneurship

The most frequently mentioned characteristics of social entrepreneurship are that it relies on innovation and opportunity-identification to create social value, effect positive social change, and improve social welfare (Cardella et al. 2021, 2; Forouharfar, Rowshan, and Salarzahi 2018, 11; Rippon and Moodley 2012, 83). Social entrepreneurs are viewed as change agents who use general entrepreneurship principles "to organize, create, and manage a business to bring about social change" and, in the process, solve socio-economic problems (Cardella et al. 2021, 4). The core aim for social entrepreneurship organizations is not to make a profit but rather to make a positive difference by addressing socio-economic problems or issues (Rippon and Moodley 2012, 82). That is not to say that social entrepreneurship organizations may not make a profit – income or profit generated is, however, not the core purpose thereof (Peredo and McLean 2006, 61). Two directions of research are distinguished in this regard: the non-profit organizations focusing exclusively on social undertakings (non-profit); and the hybrid ventures that combine economic (for-profit) and social (non-profit) goals (Cardella et al. 2021, 2; Peredo and McLean 2006, 60). Social entrepreneurship, therefore, can benefit the entrepreneurs themselves and

individuals or groups in a community through the value it creates (Forouharfar, Rowshan, and Salarzahi 2018, 9; Peredo and McLean 2006, 60).

Value-creation as the purpose for social entrepreneurship

The change agents in social entrepreneurship are continuously working to solve social problems or looking for new opportunities to create value in an iterative process of exploration, innovation and learning (Cardella et al. 2021, 2; Salamzadeh, Azimi, and Kirby 2013, 19). Such value-creation can be applied in or focused on various social issues. For example, Urban (2008, 353) describes how social entrepreneurship can create value through creating jobs, optimizing the utilization of buildings, providing volunteer support, and generally helping people in need. In another example, Cardella et al. (2021, 1) explain that social entrepreneurship creates value by improving the "collective well-being and the quality of life in the community", reducing illiteracy or poverty, conserving or protecting the environment, or overcoming social injustices or discrimination. The potential for value-creation through social entrepreneurship is thus broad and far-reaching across several spheres of interest. Consequently, Forouharfar, Rowshan, and Salarzahi (2018, 5) caution that researchers should refine, adapt and align the purpose of social entrepreneurship to "justify its role as a model for social value-creating activities".

On the African continent, "social and economic needs abound", creating countless opportunities for ventures that have (or at least include) social goals (Rivera-Santos et al. 2015, 78). It is, therefore, worthwhile to consider how social entrepreneurship could best be merged with African philosophies. One well-known African philosophy that seems exceedingly appropriate for social entrepreneurship is *ubuntu*.

Ubuntu

The concept of *ubuntu* appears in various forms and is referred to by various terms in several African countries (Bohwasi 2020, 109). It is difficult to translate directly, but generally, it is interpreted as meaning "I am because we are" or "I am what I am because of others" (Abubakre, Faik, and Mkansi 2021, 2). *Ubuntu* is closely linked to humanity, being human, humanness or oneness and expresses the philosophy that "we are truly human only in community with other persons" (Lutz 2009, 314). In other words, "an authentic individual human being is part of a larger and more significant relational, communal, societal, environmental and spiritual world" (Bohwasi 2020, 109). *Ubuntu* is, therefore, a philosophy that positions and explains an individual's humanness in relation to others.

Characteristics of ubuntu

Views of human interdependence and reciprocity characterize the philosophy of *ubuntu*, focusing on 'being human together with others' rather than centring on individualism or self-interest (Mirvis and Googins 2018, 3; Rivera-Santos et al. 2015). *Ubuntu* provides a dynamic view of the interchange and exchanges between individuals, shifting away from individualistic social understandings to promote relationships of inclusivity and reciprocity between people. In *ubuntu*, an individual's identity (who they are) is shaped through their relationships with others, and their success is reliant on the contributions of and cooperation with other members of the community (Abubakre, Faik, and Mkansi 2021, 6).

Ubuntu is characterized by values of benevolence, humility and reciprocity (Abubakre, Faik, and Mkansi 2021, 1; Lutz 2009, 320). It also relies on values such as sharing, respecting others as human beings, and "the universal brotherhood of Africans" (Kasu 2017, 27), as well as harmony and hospitality, caring for and supporting others, solidarity, responsiveness to the needs of those around you, and appreciation for how people serve each other (Abubakre, Faik, and Mkansi 2021, 5; Kasu 2017, 29). It is underscored by a cultural belief that individual gain ought to be subservient to tribal or community interests (Mirvis and Googins 2018, 3). For these reasons,

economic and other values are derived from "the capacity of the community instead of the abilities of individuals" (Abubakre, Faik, and Mkansi 2021, 5).

The communal character associated with *ubuntu* is not, however, the same as Marxist collectivism, in which the good of the individual is subordinate to that of the group: it is more accurate to say that individuals pursue their own 'good' through pursuing the common good (Lutz 2009, 314). *Ubuntu* is, therefore, community orientated, using collective collaboration to support and empower individuals within the community to grow and develop self-worth (Van Wyk and Adonisi 2010, 79). This collectivistic premise diverges from the Western, more individualistic views to life in general and the economic sphere (Van Wyk and Adonisi 2010, 73) and in the approach to entrepreneurship (Abubakre, Faik, and Mkansi 2021, 3). So, how can the African philosophy of *ubuntu* be utilized to expand learners' understanding of the value that social entrepreneurship can create for individuals and their communities?

***Ubuntu* and social entrepreneurship**

According to Van Wyk and Adonisi (2010, 78), "Money does not build people, it is *ubuntu* that builds people." This statement underscores the importance of people in the success of individuals and groups. Therefore, the many socio-economic problems faced by societies, particularly African societies, will not be solved by money (only) but can be ameliorated through *ubuntu* or community collaboration. Social entrepreneurs are inclined to choose reciprocity and interdependence to do good, solve problems, and create value for others in their society or community (Mirvis and Googins 2018, 3). Social entrepreneurs select activities that include communities (and 'others') in decision-making processes (Rivera-Santos et al. 2015, 80). *Ubuntu* also realizes in entrepreneurial activities such as creativity and innovation, social entrepreneurship, and recognition of opportunities (Van Wyk and Adonisi 2010, 76). To address (at least some of) the socio-economic problems and challenges faced by many communities, encouraging an *ubuntu* philosophy and "unleashing a spirit of social entrepreneurship focusing on Africa's youth is critical for future training and development" (Rippon and Moodley 2012, 94). Thus, ways to support this type of education must be explored. Entrepreneurial education is a potential vehicle for disseminating knowledge and understanding about these two concepts to a broader audience, as discussed in the subsequent section.

Entrepreneurial education for social entrepreneurship

'Entrepreneurship' refers to what an 'entrepreneur' is and what that person does as an entrepreneur (Peredo and McLean 2006, 57). This implies that the type of entrepreneurship (for example, what a person does as a *social* entrepreneur) will shape the education associated with it. Accordingly, the narrow term 'entrepreneurship education', which mainly serves to develop competencies for starting a new venture or business (Lackéus, Lundqvist, and Middleton 2016, 780), might not be appropriate for fostering social entrepreneurship education. On the other hand, the term 'enterprise education' refers to developing entrepreneurship competencies for everyday life to generate and realize ideas (Lackéus, Lundqvist, and Middleton 2016, 780), which also does not entirely address the characteristics of social entrepreneurship. The more encompassing term 'entrepreneurial education' is therefore proposed for education on social entrepreneurship, as it encompasses both entrepreneurship education, as well as enterprise education, and in which entrepreneurial is interpreted as "creating value for others" (Lackéus, Lundqvist, and Middleton 2016, 778).

Linking learning with value creation aligns with Vygotskian views on the outcomes of learning. That is: learning through internalizing activity to develop understanding, as well as externalization of activity to develop products, through value creation (Lackéus, Lundqvist, and Middleton 2016, 791). Using a value-creation purpose for entrepreneurial education will include

both social and individual learning components (Lackéus, Lundqvist, and Middleton 2016, 778). This aligns well with the philosophy of *ubuntu*, wherein an individual's identity is shaped through interdependent social actions with their community, resulting in "collective forms of being" (Abubakre, Faik, and Mkansi 2021, 6).

Although value creation is seldom the primary purpose of education, it supports "increased engagement and deeper learning" (Lackéus, Lundqvist, and Middleton 2016, 790), making the learning more meaningful and valuable. In this regard, 'value' is not singularly related to economic gains but relates to creating value in social, economic, cultural, emotional and ecological spheres, wherein individuals learn through creating value for others (Lackéus, Lundqvist, and Middleton 2016, 778). Entrepreneurial education for social entrepreneurship can thus also be described as utilizing entrepreneurship content and skills for application with social value-creation intent (Peredo and McLean 2006, 58). Therefore, the value-creation purpose of this type of learning should be delineated and disseminated widely to foster an understanding of its worth and benefits for individuals and communities.

To provide a framework for clarifying such a value-creating educational purpose based on the *ubuntu* philosophy, the 'purposes of education' theory of Biesta (2009; 2012; 2015; 2020) was used for the current study.

Theoretical framework

Over the past two decades, Professor Gert Biesta has developed an educational theory in which he suggests that education should be oriented toward three functions or domains of purpose, specifically regarding qualification, socialization, and subjectification. Each of these functions or domains provides context and elucidation to support the purpose of education. The theory is based on the premise that "education is [or ought to be] about education, not learning", and therefore its purpose should be clear (Biesta 2012, 584).

The qualification purpose of education

The qualification function of education serves the purpose of developing learners' knowledge, skills, understanding, values and disposition to enable them to 'do something' – including very general and more specific education (Biesta 2009, 39; 2012, 584; 2015, 77; 2020, 92). This is often viewed as the core purpose of education (Biesta 2009, 39) and focuses on what (content, skills, competencies and values) is included in education. If the qualification purpose is clear, it enables the determination of the educational content (the 'what') that must be included to attain this purpose.

The socialization purpose of education

The socialization function of education refers to "the ways in which, through education, [learners] become part of existing traditions and practices (Biesta 2012, 584). This educational purpose is often embedded in the hidden curriculum and emphasizes the contribution of culture, traditions and community practices to developing learners as members of "particular social, cultural and political orders" or groups (Biesta 2009, 40; 2020, 92). This function of education also highlights that education cannot be neutral but is always affected by society's underlying norms and values (Biesta 2009, 40). The socialization function of education can develop cohesion or division, depending on the social structures, norms and values that it embraces (Biesta 2015, 77). Therefore, the social context in which learning takes place contributes significantly to the intended or expected purpose of education. Learners are, however, not only viewed as 'part of a group' but also as individuals that need to develop certain qualities.

The subjectification purpose of education

The subjectification function of education refers to how education contributes to developing individual learners' qualities or characteristics (Biesta 2012, 584). It includes personal or individual characteristics such as "autonomy, independence, responsibility, criticality and the capacity for judgement" (Biesta 2015, 85). The importance of developing the learner as an individual (not only as part of a particular group) is the purpose of this function of education. The subjectification purpose of education is closely linked to what a learner chooses to do (or not to do) with what they have learned (Biesta 2020, 93). Therefore, the subjectification purpose of education supports learners in becoming more independent and autonomous in their thinking and acting (Biesta 2009, 41), built on a foundation of understanding their place in the world (Biesta 2012, 589; 2020, 97).

None of the three dimensions or purposes of education can be viewed as disengaged from the others (Biesta 2009, 41; 2012, 586). For example, what is learned (as part of the qualification function), will impact how learners view themselves as part of certain groups (socialization function), as well as what they choose to do with this learning (subjectification function). The linkages between the three functions are not equal but depend on what the core focus or purpose is at a particular point in education; for example, sometimes the focus is on knowledge or skills development, and at other times it might be on developing the learner as a human being in general (Biesta 2015, 79).

Against the background of Biesta's explanations above, together with the insights gained from the literature review, this theoretical framework was subsequently used to analyze and clarify the purpose of entrepreneurial education for social entrepreneurship, informed by the philosophy of *ubuntu* (Table 1).

Table 1. Refining the Purpose of Entrepreneurial Education for Social Entrepreneurship
Informed by *Ubuntu*

	Qualification purpose	Socialization purpose	Subjectification purpose
Social entrepreneurship	developing learners' knowledge, skills, values and mindset to support understanding and utilizing of social entrepreneurship, with the purpose to create value for themselves and others	recognizing and understanding the contribution of culture, religion, traditions and community practices on learners' perceptions of social entrepreneurship as a value-creation activity	developing learners' individualistic characteristics (such as independence, responsibility, criticality); providing opportunities for learners to make informed choices regarding how they can utilize learning to create social value
Ubuntu	exploring and using contextualized socio-economic problems to guide, scaffold and inform learning about social entrepreneurship and how it can contribute value for learners and their communities	developing learners' understanding of human interdependence and reciprocity; valuing indigenous knowledge, traditions and beliefs as a framework to inform how and where learners can create value in their communities	developing learners' personal characteristics to pursue their own 'good' through pursuing the common good in their communities; as well as their understanding of how applying learning about social entrepreneurship can create value for themselves while also improving their communities

From the analysis and comparison in Table 1, the confluence of social entrepreneurship and *ubuntu* as guiding philosophy is clear. The three dimensions of education proposed by Biesta provides a robust theoretical framework to enhance the understanding and dissemination of relevant learning regarding the purpose of social entrepreneurship. This should contribute to the development of broader perceptions about the type of learning, the application potential thereof in various sectors, and the benefits associated with social entrepreneurship as part of entrepreneurial education. Careful consideration to align the purpose of entrepreneurial education to the needs of particular communities, based on the challenges and socio-economic problems they face, would improve the meaningfulness of such education to a much broader 'audience' than only for individual entrepreneurs. Linking such a new understanding of purposeful social entrepreneurship to the philosophy of *ubuntu* allows for improved contextualization of this type of learning for learners in African countries and will reduce the discord about the Western "predominantly individualistic thinking" about entrepreneurship to reflect more inclusive African views in entrepreneurial education. In addition, applying the *ubuntu* philosophy in entrepreneurial education will enable learners to contribute to ameliorating (at least some of) the problems that their communities face when they apply value-creating principles as part of social entrepreneurship.

Conclusions

This conceptual paper aimed to contribute to broadening and expanding general perceptions about the purpose of entrepreneurship (and entrepreneurial education): that there are different types, that it is much more than only for economic gains, and that it can be of value to communities, not just to individuals. Delving deeper into the purpose of social entrepreneurship as part of entrepreneurial education clarified different areas for emphasis in planning such education. The core purpose of creating value was highlighted yet again. Utilizing *ubuntu* allows for better alignment of entrepreneurial education with the African philosophy of reciprocity and inclusion to develop opportunities to create value for the self (that is, the individual entrepreneur) and others in their communities through entrepreneurial endeavours. Future research should further explore how entrepreneurial education can be improved to align with social value creation and *ubuntu* principles regarding teaching-learning content, teaching-learning approaches, and assessment in entrepreneurial education.

References

- Abubakre, Mumin, Isam Faik, and Marcia Mkansi. 2021. "Digital Entrepreneurship and Indigenous Value Systems: An Ubuntu Perspective." *Information Systems Journal*, no. May: 1–25. <https://doi.org/10.1111/isj.12343>.
- Biesta, Gert. 2009. "Good Education in an Age of Measurement: On the Need to Reconnect with the Question of Purpose in Education." *Educational Assessment, Evaluation and Accountability* 21 (1): 33–46. <https://doi.org/10.1007/s11092-008-9064-9>.
- . 2012. "Philosophy of Education for the Public Good: Five Challenges and an Agenda." *Educational Philosophy and Theory* 44 (6): 581–93. <https://doi.org/10.1111/j.1469-5812.2011.00783.x>.
- . 2015. "What Is Education for? On Good Education, Teacher Judgement, and Educational Professionalism." *European Journal of Education* 50 (1): 75–87. <https://doi.org/10.1111/ejed.12109>.
- . 2020. "Risking Ourselves in Education: Qualification, Socialization, and Subjectification Revisited." *Educational Theory* 70 (1): 89–104. <https://doi.org/10.1111/edth.12411>.
- Bohwasi, Phillip. 2020. "African Business Models: An Exploration of the Role of Culture and Family in Entrepreneurship." *African Journal of Social Work* 10 (1): 109–15. <https://doi.org/10.1016/j.procs.2020.09.284>.
- Cardella, Giuseppina Maria, Brizeida Raquel Hernández-Sánchez, Alcides Almeida Monteiro, and José Carlos Sánchez-García. 2021. "Social Entrepreneurship Research: Intellectual Structures and Future Perspectives." *Sustainability (Switzerland)* 13 (14). <https://doi.org/10.3390/su13147532>.

- Forouharfar, Amir, Seyed Aligholi Rowshan, and Habibollah Salarzahi. 2018. "An Epistemological Critique of Social Entrepreneurship Definitions." *Journal of Global Entrepreneurship Research* 8 (1). <https://doi.org/10.1186/s40497-018-0098-2>.
- Kasu, Elliot. 2017. "Juxtaposing Ubuntu Values, Indigenous Knowledge Systems, and Entrepreneurship: Antecedents Underpinning Ubuntupreneurship in Communal Wealth Generation Elliot Kasu Da Vinci Institute of Technology and Innovation, South Africa." *Journal of Business Sciences* 1 (1): 25–42.
- Khan, Najmonnisa, Lubna Oad, and Rabia Aslam. 2021. "Entrepreneurship Skills Among Young Learner Through Play Strategy: A Qualitative Study." *Humanities & Social Sciences Reviews* 9 (2): 64–74. <https://doi.org/10.18510/hssr.2021.927>.
- Lackéus, Martin, Mats Lundqvist, and Karen Williams Middleton. 2016. "Bridging the Traditional-Progressive Education Rift through Entrepreneurship." *International Journal of Entrepreneurial Behaviour and Research* 22 (6): 777–803. <https://doi.org/10.1108/IJEBr-03-2016-0072>.
- Lutz, David W. 2009. "African Ubuntu Philosophy and Global Management." *Journal of Business Ethics* 84 (3 SUPPL.): 313–28. <https://doi.org/10.1007/s10551-009-0204-z>.
- Mirvis, Philip, and Bradley Googins. 2018. "Catalyzing Social Entrepreneurship in Africa: Roles for Western Universities, NGOs and Corporations." *Africa Journal of Management* 4 (1): 57–83. <https://doi.org/10.1080/23322373.2018.1428020>.
- Moberg, Kåre. 2014. "Two Approaches to Entrepreneurship Education: The Different Effects of Education for and through Entrepreneurship at the Lower Secondary Level." *International Journal of Management Education* 12 (3): 512–28. <https://doi.org/10.1016/j.ijme.2014.05.002>.
- Peredo, Ana María, and Murdith McLean. 2006. "Social Entrepreneurship: A Critical Review of the Concept." *Journal of World Business* 41 (1): 56–65. <https://doi.org/10.1016/j.jwb.2005.10.007>.
- Rippon, Anthony, and Indrasen Moodley. 2012. "Not for Profit, Not Necessarily, Not for Gain: African Perspectives on Social Entrepreneurship." *Journal of Management & Administration* 10 (2): 82–106.
- Rivera-Santos, Miguel, Diane Holt, David Littlewood, and A N S Kolk. 2015. "SOCIAL ENTREPRENEURSHIP IN SUB-SAHARAN AFRICA." *Academy of Management Perspectives* 29 (1): 72–91. <https://www.jstor.org/stable/43822075> Accessed:
- Salamzadeh, Aidin, Mohammad Ali Azimi, and David A. Kirby. 2013. "Social Entrepreneurship Education in Higher Education: Insights from a Developing Country." *International Journal of Entrepreneurship and Small Business* 20 (1): 17–34. <https://doi.org/10.1504/IJESB.2013.055691>.
- Urban, Boris. 2008. "Social Entrepreneurship in South Africa: Delineating the Construct with Associated Skills." *International Journal of Entrepreneurial Behaviour and Research* 14 (5): 346–64. <https://doi.org/10.1108/13552550810897696>.
- Van Wyk, Rene, and Mandla Adonisi. 2010. "Vukani-Ubuntu: A Social Entrepreneurial Answer to Social Development Issues in South Africa." *Social Development Issues* 32 (2): 67–83.