



Sister Judith Barnabas Nassaazi (right) with Sisters learning about coffee farming from NUCAFE staff



MillerCenter
for Social Entrepreneurship

Catholic Sisters as Faithful Agents of Sustainable Development

By Emily Petermann, with Keith Douglass Warner OFM
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Summary

Seeking new ways to express their mission in the world, Catholic Sisters in Eastern Africa are learning and applying social entrepreneurship principles in service to local youth and women. A partnership of the Association of Consecrated Women of Eastern and Central Africa (ACWECA) and Miller Center for Social Entrepreneurship has deployed a curriculum of practical learning to mentor the Sisters in developing the skills and strategies for launching and growing social enterprises. Even though this initiative is just in the pilot stage, the Sisters have a bold vision for scaling by engaging a substantial portion of the 30,000 Sisters in this region.

Participating Sisters perceive social entrepreneurship to be a new form of social ministry that is fully consistent with their religious vocations and the missions of their congregations. They are launching social enterprises in the agricultural, cooperative, and education sectors. They bring many personal assets to this work, including relatively more education than many African women and a lifelong commitment to serving the poor and vulnerable in society. They have a deep understanding of the obstacles to development in their local communities, including the role of dependency. They are able to leverage the high levels of trust that local people have in their congregations, and thus lead them toward enterprise-driven economic opportunity.

This study is informed by the vision of Wangari Maathai for African development and analyzes this initiative through the lenses of trusted leaders, honest institutions, and strategies to overcome dependency. Data was collected from Sisters and the Miller Center team, in Uganda and the United States. Equipped with social entrepreneurial leadership skills and inspired by their faith, Sisters can fulfill their vision of leading inclusive and sustainable development in Eastern Africa.



Sister Juunza C. Mwangani (left) and Sister Edna Himoonde (center) learning about compost

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Authors and Method

Emily Petermann graduated from Santa Clara University Honors Program with a BS in Environmental Studies and Minor in Sustainability, Magna Cum Laude. She was awarded Miller Center's Global Social Benefit Fellowship in 2019. Emily conducted action research in Uganda during which she was able to observe the early stages of the developing partnership between the Catholic Sisters and the social enterprise, NUCAFE. Her experience working directly with the Immaculate Heart of Mary Reparatrix – Ggogonya Sister group in Uganda sparked her to center her honors thesis around the Sisters Blended Value Project. She conducted ethnographic observation and semi-structured interviews with ACWECA's congregations to gain further insight into the Catholic Sisters and understand their daily activities, goals, and motives.

Brother Keith Douglass Warner OFM is Chief Learning Officer at Miller Center for Social Entrepreneurship, Santa Clara University. He directs the Global Social Benefit Fellowship and Miller Center's participation in the Sisters Blended Value Project.



Entrepreneurial Leadership to Tackle Africa's Sustainable Development Agenda

Africa is rich in its people, who possess strength, passion, and cultural values, but many of its institutions are weak or broken. Africa's post-colonial life has suffered from failed social, political, and economic institutions, such as archaic agriculture, inefficient food systems, widespread unemployment, poor schools, and dismal health care systems. Corruption exacerbates these problems, and weak institutions block efforts at progress, but these are not the only contributing factors. The mentality of dependency undermines the hopes of people who try to create positive change.¹

Wangari Maathai was a Kenyan political activist and elected official, Nobel Peace Prize winner, and founder of the Green Belt Movement. She advocated throughout her life for gender-inclusive sustainable development in African society, grounded in human rights and democracy. Her book *The Challenge for Africa* proposes various community-based solutions, and outlines her bottom-up approach to sustainable development. Maathai called on Africans to recognize the failed leadership in their countries, and demand more from their leaders.² She explained how corrupt leaders and institutions hold Africa back, but so too does a mentality of dependency. She wrote: "this 'dependency syndrome' is a substantial bottleneck to development, as challenging as corruption and poor governance."³ Maathai argues for more responsive leadership, but also for "honest institutions," those not driven by greed and corruption, but rather that genuinely put the African people first.⁴ Maathai insisted that honest institutions and accountable leaders are essential to her vision of a bottom-up approach to sustainable development, one that allows the agency of local leaders to emerge. She argued that African women have untapped potential to become the strong and responsive leaders in bottom-up development.

Social entrepreneurship is an inherently pro-woman form of economic development and can contribute a methodology to this bottom-up sustainable development. Using the skills and strategies of social entrepreneurship to design solutions, African women can become the kind of leaders Maathai envisions. Instead of merely repairing a broken system, social entrepreneurs seek to transform this system and create a new social equilibrium – meaning the process of transforming broken and unjust social systems to make them

1 Maathai, Wangari. (2009). *The challenge for Africa*. New York: Pantheon Books.

2 Ibid.

3 Ibid., 129-130.

4 Ibid.

more equitable, authentically human, and sustainable.⁵

With the skills and strategies of social entrepreneurship, Catholic Sisters are uniquely positioned to serve as faithful agents of sustainable development, and to pursue the bottom-up approach to development proposed by Maathai. The Sisters bring a bundle of “personal assets” unavailable to most other women, and these position them well for transformative local leadership. They have made a lifelong commitment to serving the poor and marginalized. Relative to other African women, they are well educated. These Sisters have knowledge and education that they can use to create a sustainable system and inspire others to follow. They are geographically proximate to the rural African poor, especially women. They are well integrated into their communities and have existing institutions in place such as schools, hospitals, and development programs for women that improve their communities’ livelihoods. Their religious faith has led them to dedicate themselves to their vocation as Catholic Sisters in service to others, which requires self-sacrifice and discipline.



Sister Juunza (left) feeding chicks for the farm

Congregations have “institutional assets” that support this kind of leadership development. They have a multi-generational institutional commitment to the betterment of local society (beyond the work of individual Sisters), which results in congregations perceived by locals to be among the most trusted institutions in these communities. This is very similar to the “honest institutions” envisioned by Maathai. In addition, congregations received or purchased land many decades ago, when land was easier to come by. However, without capital investment, the congregations have been unable to realize the potential of this land to host sustainable agriculture initiatives, or schools and health care facilities.

Regional associations of Catholic Sisters are another example of honest institutions. Each country in Eastern Africa hosts a national association of Sisters that coordinates the development of congregations and leaders,

5 Martin, R. L., & Osberg, S. R. (2015). *Getting beyond better: how social entrepreneurship works*. Boston, Massachusetts: Harvard Business Review Press, 36.

and provides education for many Sisters. To coordinate the development of Sisters' leadership formation, several of these national associations banded together to form a regional body known as the Association of Consecrated Women in Eastern and Central Africa (ACWECA). ACWECA represents about 300 congregations of approximately 30,000 Sisters in Eritrea, Ethiopia, Kenya, Malawi, South Sudan, Sudan, Tanzania, Uganda, Zambia, and Zimbabwe.⁶ Seeking to enhance the mission of Sisters in this region and foster the sustainability of Sisters' congregations, ACWECA initiated the Sisters Blended Value Project in 2018 to foster social entrepreneurship leadership formation among Sisters in this region.

The Vicious Cycle of Aid Dependency

Reliance on international aid has created a vicious cycle of dependency in parts of African society. Maathai describes a legacy of colonialism that eroded local leaders and institutions, and created a pattern of waiting on an outside force to come and be a "savior." African Catholic Sisters have suffered from this dependency syndrome as well. For generations they have relied on charity, depending upon donations from European Catholic aid organizations. This has allowed them to make one-time investments in their ministries, but has undermined their ability to create sustainable organizations with revenue streams.

Sister Eneless Chimbali SBVM, the former Secretary General of ACWECA and architect of the SBVP, described dependency in terms of a bridge analogy: the donors on one side, local communities on the other, and the congregation connects the two like a bridge. Without the donation side, the bridge falls down, and the congregation is unable to serve local communities. Catholic Sisters want to help educate and provide resources to local communities, but the business model of the congregation itself is not sustainable.

Shift to Social Entrepreneurship

This shift from a charity model to a social enterprise model challenges Sisters to a new way of thinking, one that requires an investment in learning and effort, but has the ability to break free of dependency thinking and lead others in this same journey toward agency. Sister Eneless recognized the challenges Sisters faced in this transition, and in response, decided to look for a partnership program that will help guide and accompany the Sisters through this process. When she spoke to then-Executive Director of Miller Center, Thane Kriener, at the Third Vatican Conference on Impact Investing in Rome in 2018, she recognized the alignment of values and mission between these organizations. They both addressed food insecurity, domestic violence, and climate change as significant threats to the wellbeing of Africans. They shared a commitment to accompaniment as foundational to leadership formation. They agreed on the importance of integrating social entrepreneurship into the vocation of the Sisters and the mission of their congregations.

6 Association of Consecrated Women in Eastern and Central Africa. (n.d.). Historical Background.

Sisters' Congregations Can Create System Change

Social entrepreneurship is a journey – one that demands the acquisition of skills, careful thought and execution, sustained effort, and adept management. But this journey also requires a moral commitment to society, and to exercising leadership to create a positive impact on society. This section describes the Sisters Blended Value Project. It profiles two congregations participating in the project: the Immaculate Heart of Mary Reparatrix – Ggogonya Sisters in Uganda and the Religious Sisters of the Holy Spirit in Zambia.

The SBVP provides practical, hands-on learning experiences, apprenticeships with local social enterprises, and mentoring in social entrepreneurship for Catholic Sisters, enabling them to transform their congregations into social enterprises with a special focus on women and youth. This project has two essential components: the Sisters Apprenticeship and the Sisters Accelerator.

Sisters apprentice with local social enterprises in their successful business models, and replicate these to start up their own enterprises. Having completed a Miller Center accelerator program in 2017, Eggpreneur teaches poultry farming to foster women's economic empowerment. NUCAFE participated in its first Miller Center accelerator in 2016, and has continued to collaborate in multiple ways. For the apprenticeship, its team mentors Sisters in sustainable coffee growing, entrepreneurship, and forming local cooperatives. Teach A Man To Fish completed a Miller Center accelerator in 2009, and now trains Sisters and teachers to lead students through the startup process, and then together they launch school-based social enterprises.



Sister Judith Barnabas Nassaazi (right) with NUCAFE Executive Director Joseph Nkandu (center)

In the Sisters Accelerator, Sisters build out their own business plans to guide their growth. This program follows Miller Center's curriculum structure, and Sisters are guided by Miller Center mentors. Upon completing the accelerator, the Sisters apply for impact investment. In the future, Sisters will replicate these entrepreneurial initiatives within their congregations and for other congregations of Sisters.

The apprenticeship begins with lecture-based training, but also incorporates practical learning activities. The apprenticeships are guided by online playbooks created by Miller Center and local social enterprises, with in-person and online Zoom programs delivered by these local entrepreneurs. The playbooks are resources for

learning entrepreneurship and business skills but also provide active learning exercises that furthers critical thinking and leadership. Each module includes lessons, questions, activities for the Sisters to do on their own, group activities, and video explanations. The modules give the Sisters the insight and confidence to design a business model for their congregation's enterprise. The Sisters Accelerator provides mentorship to the Sisters as they build out their business plans. The goal is for these Sisters to be able to start up and lead social enterprises, and then apply the same entrepreneurial leadership across their congregation to transform them into social enterprises, with social impact models and sustainable sources of earned income.

Immaculate Heart of Mary Reparatrix – Ggogonya Sisters in Uganda

Founded in 1948, the Immaculate Heart of Mary Reparatrix (IHMR) – Ggogonya Sisters were among the first congregations to join the SBVP. These Sisters wished to start a social enterprise that organized rural coffee growers. They participated in an apprenticeship with NUCAFE, a social enterprise based in Uganda that fosters rural prosperity by helping coffee growers and their associations capture more value in the coffee value chain.⁷

I was able to be a firsthand witness to the beginning of this collaboration while I was a fellow. These Sisters convey a compelling vision for social entrepreneurship and sustainable development. The congregation seeks to enhance its financial management skills in order to turn its farming practices and knowledge into a profitable business that can both benefit the congregation and provide opportunities for the wider community of neighboring coffee farmers. - Reflection by Emily

Farming is an integral part of the congregation and broader African culture. The IHMR congregation has at least one farm on which they grow cassava, potatoes, and plantains to feed themselves and their institutions. However, the Sisters did not recognize the potential of farming as a social enterprise that can provide income to support their congregation and economic opportunities for their neighbors.

Coffee is native to East Africa and is Uganda's number one export. After the liberalization of the coffee market in the late 1980s, the Ugandan coffee market collapsed, prices plunged, and smallholder coffee farmers fell deeper into poverty.⁸ NUCAFE's solution to these problems is found in its farmer ownership model.⁹ NUCAFE trains smallholder farmers to form cooperative associations and to maintain ownership of their coffee crop throughout the value chain. It brokers sales for the farmers to international coffee markets and negotiates fair

7 Kristi Chon and Efren Oxlaj Tambito (2018). NUCAFE's Farmer Ownership Model for Rural Prosperity: How Smallholder Coffee Farmers in Rural Uganda Are Transforming Their Destiny. <http://www.millersocent.org/wp-content/uploads/2020/01/Bus-Case-Study.pdf>

8 Baffes, J. (2006). Restructuring Uganda's coffee industry: why going back to basics matters. Development policy review, 24(4), 413.

9 Chon and Oxlaj Tambito.

prices on their behalf. Thus, in the face of global coffee market failure, NUCAFE has created a coffee value chain that fosters rural prosperity for Ugandan farmers. NUCAFE has become the leading institution in the Uganda coffee industry.

NUCAFE trains the Sisters to understand the coffee market, different planting techniques, and its farmer ownership model. NUCAFE explains the importance of eliminating the middleman in the coffee value chain. The Sisters were highly engaged in this training, and articulated this new approach with their previous agricultural knowledge. They were quick learners, and shortly after receiving the training from NUCAFE, they participated in creating training videos of coffee farming. These videos covered multiple topics and featured: picking a proper site to plant the coffee, hole preparation, applying fertilizer and manure as compost, properly bending the coffee tree, an explanation of pests and diseases, intercropping techniques, and proper

coffee storage.¹⁰ The IHMR Sisters' wit, knowledge, and enthusiasm fill these training videos. Their ability to quickly adapt and become actors and educators showcases their ability to handle ambiguity and challenges. Their innate interest in learning and dedication to service was inspirational and will aid in their success in scaling and spreading their social impact.



Sister Barnabas presenting a workshop regarding coffee farming

NUCAFE has embraced an active partnership with congregations of Sisters because they recognize them as honest institutions. For decades, Sisters have served rural communities that include coffee farmers, and NUCAFE has observed expressions of the trust

that these communities have in the Sisters. NUCAFE has invested in training the Sisters because they can help NUCAFE reach farmers it wants to engage, and Sisters can recruit these farmers to form a cooperative association and participate in NUCAFE's farmer ownership model. Thus, NUCAFE's partnership with the Sisters is a component of its scaling strategy, leveraging the trust that people have in the Sisters.

10 These videos are linked from the research portfolio by Petermann and colleagues and found here <https://www.millersocent.org/portfolio/nucafe-2/>

The Religious Sisters of the Holy Spirit in Zambia

An Irish Jesuit Bishop founded the Religious Sisters of the Holy Spirit (RSHS) in Monze Diocese, Zambia, in 1971. The Sisters run a primary school in Mazabuka, in Southern Zambia, called the James Corboy School. In 2016, they were given ten acres of land by a local leader to expand their primary school into a secondary boarding school. The RSHS have decided to transform their current model for delivering education into a social enterprise model. The Sisters struggled with the fact that the families of many children could not afford to pay secondary school fees, and were at risk of unemployment. The Sisters want to both educate the pupils on standard subjects but also teach them hands-on skills and an entrepreneurial mindset so that they can create opportunities for themselves.

While they are raising substantial funds to build the secondary school, the Sisters have launched an entrepreneurial sustainable agricultural production unit, the Emerging Farmers Initiative (EFI). When fully built out, it will have a piggery, poultry, fish farm, garden, orchard, and maize field. The unit will be ecologically sustainable, refraining from artificial fertilizer use, and instead, will utilize the natural resources to fertilize the farm, creating a flourishing interconnected system modeled on agro-ecological principles. The maize will be used to feed the chickens, pigs, and fish, while the chicken and pig manure will serve as compost and fertilizer for the garden. Furthermore, the leftover water in the fishpond will be drained and pumped into the garden to irrigate the land naturally. In addition, the production unit will help financially support the school and children whose families cannot afford school fees. The school itself will be financed through both school fees and the produce of the EFI. This financial model will allow the Sisters to ensure that students from both the rural countryside and the urban areas will be able to attend this boarding school. This addresses the dependency syndrome by instilling entrepreneurial skills in local youth. They will be able to experience first-hand the entire cycle of the process, from planting and incubating to harvesting and then selling the products, and learn how to create economic opportunities for themselves.

Miller Center has provided the Sisters with business planning help, grant writing assistance, and introductions to funders. The organization also introduced RSHS to a social enterprise, Vitalite Zambia, which completed Miller Center's accelerator in 2017. Vitalite Zambia combats energy poverty in Zambia by offering quality affordable products for rural development, such as solar lights and water pumps.¹¹ The Sisters plan to use Vitalite Zambia's products, and demonstrate them to local community members on the EFI farm. Vitalite Zambia is motivated to work with a trusted local institution to reach deeper into their rural target market, while the Sisters are eager to learn more about the agricultural technology systems sold by Vitalite Zambia, and how they can advance their mission in this region. In addition, these Sisters have shared the story of their journey with numerous other congregations, to inspire them to social entrepreneurship.

11 Vitalite Group. (n.d.). Home - vitalite-group. Retrieved from <https://www.vitalitegroup.com/>

Hearts of Faith

To explain the emerging success of Sisters as social entrepreneurs, this section profiles the vocations and motives of three participants: Sister Judith Barnabas Nassaazi, Sister Juunza C. Mwangani, and Sister Edna Himoonde.

Sister Judith Barnabas Nassaazi, IHMR

I spent time with Sister Judith Barnabas Nassaazi in Uganda during July and August of 2019. Her smile lit up the room and she had the energy of the sun on a clear day. One could feel the warmth and compassion she radiates. She commands a room with her confidence and determination to make a difference and a positive impact on the people that surround her. - Reflection by Emily

Sister Barnabas joined the Immaculate Heart of Mary Reparatrix congregation in 1984 because of particular experiences she had with these Sisters. She attended Catholic primary school, but her family became unable to afford her school fees. Although scared that she would be forced to leave school, the Sisters covered her fees. This incident inspired her vocation of wanting to help the less fortunate, just as the Sisters had helped her. She applied to the congregation and stepped into religious life. She has expressed her religious faith by providing education and services to the disadvantaged members of her local community. This is the heart of her vision and her congregation's mission.



Sister Barnabas (left) and Sisters

The IHMR congregation provides educational opportunities for children, especially those who have lost their parents, and feeds the hungry. The Sisters currently have a guest house and a bakery to support these services, but the profit is slim. Sister Barnabas is concerned about her congregation's limited income. The budding partnerships with NUCAFE and ACWECA give her hope. She hopes that the congregation can move away from reliance on donations and start income-generating businesses to help sustain the congregation and support the ministries they provide to the community.

Sister Barnabas dreams of coffee farming and using this crop to overcome poverty in her local community.

She leads her congregation's team participating in the Sisters' Blended Value Project and sees its potential to transform the economic life and mission of her congregation. Although no one in her congregation has experience in large-scale agriculture as an income-generating activity, Sister Barnabas is confident that NUCAFE will mentor them as they learn how to grow and manage coffee as a business and launch a cooperative association of local farmers.

Sister Barnabas's vision is one in which coffee farming is not just to benefit her congregation but rather their entire community, especially women and youth. She explained how she aspires to share this knowledge of coffee farming with local farmers, and with support from NUCAFE, help them access a viable market, and thus foster sustainable economic development. The congregation will be an example, a role model, and an inspiration for other religious-affiliated and non-religious-affiliated groups to embark on their own entrepreneurial journeys. Sister Barnabas' voice is filled with energy and excitement when she describes her aspirations for their coffee farming endeavor to positively impact their community and become a part of their women's development activities. The congregation has taught local women how to support themselves with activities such as embroidery and hairdressing. Now Sister Barnabas explains that they can teach them about coffee farming as well and how they can use agriculture to generate an income and become economically independent. This vision of being a change agent in her community inspires Sister Barnabas to participate fully in the SBVP and to lead her congregation's coffee social enterprise.

Sister Juunza C. Mwangani, RSHS

A shy smile enveloped Sister Juunza's face when I saw her for the first time on the Santa Clara University campus. At first, I thought she would be afraid to open up and speak with me, but I was pleasantly mistaken. She surprised me with her confidence and earnestness. I thought she would be timid, but the more we spoke, the more I realized how determination and ambition fill her. She knows what she wants, and is willing to put in the hard work and effort to achieve her goals. She is on the team of the Religious Sisters of the Holy Spirit leading the Emerging Farmers Initiative and the James Corboy Boarding Secondary School. - Reflection by Emily

Her background is impressive as is her drive for this project. She started her formation training with the Sisters in 1999 when she was only 19 years old and made her first vows at the age of 23. From an early age, she knew that she wanted to be a Catholic Sister. She grew up in a religious Catholic family and attended Church regularly. When asked why she wanted to become a Catholic Sister, a beam of light came across her face, followed with a slight chuckle as she reminisced. When she was a little girl, she had to sit way high up in the Church on the second



Sister Juunza C. Mwangani

floor, far from the center of the liturgy. She recalled looking at the nuns that were in the service participating and singing on the altar. She knew at that moment, that's where she wanted to be, in the middle of the action. Her interest in Catholic Sisterhood grew as she heard stories about the Sisters having a friendly and exceptional reputation. People in her community would tell stories about how even thieves would not dare bother the Catholic Sisters, and this inspired her faith and entry into religious life.

After Sister Juunza took her first vows and joined the congregation, she completed a bachelor's degree in business administration and obtained a position as a hospital administrator. Her congregation nurtured Sister Juunza as a leader for Zambia and her local community. She described how the congregation has helped her grow personally and professionally, and the SBVP builds upon this. She has a passion for changing the dependency mentality through her vision for the boarding school and Emerging Farmers Initiative. On a personal note, she spoke of how the EFI has helped her to integrate her business expertise with her vocation to be a Catholic Sister.

Sister Edna Himoonde, RSHS

Like Sister Juunza, Sister Edna is a member of the Religious Sisters of the Holy Spirit in Zambia. Sister Edna described how she grew up in a Catholic family, and the influence religion has had on her and her family's life. Her uncle is a priest, and within her extended family there are four people with religious vocations. Her choice to become a Catholic Sister was simple: a vocation and calling to serve the community. She believed



Sister Edna Himoonde

the most effective way she could help her community was by joining religious life. Her family was not bothered by the fact that she was not able to support them economically and give them a portion of her income, which is the cultural norm for many African children. She has been a religious Sister in RSHS for 29 years, and her job is to teach the novice sisters. She trains young women to become Sisters in her congregation.

Sister Edna is the lead coordinator and communicator for the EFI. She also shares the Sisters' vision of social entrepreneurship with her Sisters and those in other congregations. She obtained a master's degree in sustainable development and applies this knowledge to the design of the Emerging Farmers Initiative and the James Corboy Secondary Boarding School. Prior to the

SBVP, she had struggled to find ways to apply her education in sustainable development. She discovered that when combining that education with the SBVP, she could design a practical project for her congregation. Leading her congregation from a charity model to a social enterprise business model will not only aid the congregation in becoming more sustainable and less reliant on donors, but will also serve as an example

for others to follow suit. SBVP has given her the mentorship and guidance she needs to bloom in her congregation and to transform RSHS's charity model into a social enterprise model. She believes that this will further help her better educate and inspire the wider community.

Conclusion: The Transformative Potential of Sisters as Social Entrepreneurs

This study described the development of a social enterprise leadership formation program for Catholic Sisters, and then profiled some of the congregations and Sisters participating in that program. It presented the Sisters' strategic social position to become social entrepreneurs and sustainable development leaders in their local communities. It explained how their faith, selflessness, and dedication to service to the poor and vulnerable establishes trust among local community members.

Catholic Sisters are well positioned to become social entrepreneurs and sustainable development leaders



Sister Edna, Sister Juunza, and Sisters working on their business plan

due to their religious calling and formation, personal resources, and capacity to influence local communities with the trust that they hold. These Sisters are leading their congregations towards greater self-sufficiency and resilience. They have the education and knowledge to conceptualize the transition to new forms of leadership, but they have lacked the practical business training and skills to launch social enterprises. The Sisters' Blended Value Project trains, mentors, and accompanies the Sisters to develop these skills as they start new enterprises that express the vision and mission of their congregations. Many of the Sisters participating

in the project have conducted seminars and workshops with young women in initial formation programs. These Sisters believe in and embrace the value of this approach, and are committed to sharing social entrepreneurship with other members of their congregations and other congregations in the ACWECA region.

The Sisters' Blended Value Project is relatively new and has started small, and the scope of this study is small. However, it has presented personal strengths of some individual Sisters and outlined the social assets of their congregations. If these are in any way representative, there is great potential for this approach to scale to thousands of Catholic Sisters in Eastern Africa, given appropriate resources.

Wangaari Maathai calls for leadership and institutions that place African people first. The Catholic Sisters are not motivated by conventional power or money, but rather by generating positive impact to care for others. They have a track record of placing the interests of the African women and youth first through the services they offer, such as developmental programs and providing food to the hungry. The institutions they have created, such as schools and hospitals, demonstrate their ability to provide quality services. The congregations are not foreign institutions; most are indigenous to their local communities. Therefore, their members understand well the culture and needs of local communities, and they desire to foster inclusive, sustainable development in them.

The Sisters' Blended Value Project leverages these strengths among the Sisters and their congregations by providing leadership formation in entrepreneurial skills and strategies. With these, Sisters are able to enhance their congregations from honest institutions into effective local institutions that create sustainable development among communities that need this the most.

About Miller Center for Social Entrepreneurship

Miller Center for Social Entrepreneurship, located at Santa Clara University, has accelerated more than 1,000 social enterprises since 2003. These collectively have improved, transformed, or saved the lives of over 400 million people in 100 countries. We help transform social ministries to more sustainable social enterprise models. We engage Santa Clara University students in research that helps social enterprises, leveraging our location in the heart of Silicon Valley and our Jesuit ambition to end poverty and protect the planet. <https://www.millersocent.org/>

About Santa Clara University

Founded in 1851, Santa Clara University sits in the heart of Silicon Valley – the world’s most innovative and entrepreneurial region. The University’s stunningly landscaped 106-acre campus is home to the historic Mission Santa Clara de Asís. SCU has among the best four-year graduation rates in the nation and is rated by PayScale in the top 1 percent of universities with the highest-paid graduates. SCU has produced elite levels of Fulbright Scholars as well as four Rhodes Scholars. With undergraduate programs in arts and sciences, business, and engineering, and graduate programs in six disciplines, the curriculum blends high-tech innovation with social consciousness grounded in the tradition of Jesuit, Catholic education. For more information see www.scu.edu.

About the Association of Consecrated Women of East and Central Africa (ACWECA)

ACWECA is a regional body comprised of 10 English-speaking countries in Eastern and Central Africa, namely Eritrea, Ethiopia, Kenya, Malawi, Sudan, South Sudan, Tanzania, Uganda, Zambia, and Zimbabwe. In order to promote the vitality of Religious Life in this part of the world, ACWECA reach the Sisters through their National Associations (Conference of Major Religious Superiors). And as a regional body, ACWECA coordinates the ministry of over 30,000 Sisters from about 302 Congregations in Eastern and Central Africa, thereby providing a real potential for great spiritual and pastoral impact in the region. <http://www.acweca.org>

