

A LEGACY OF BROKERING ENTREPRENEURIAL TENDENCIES: A CASE STUDY

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This paper explores how entrepreneurial legacies can have broader social impact beyond the identity of a founder, the organization that they created, or their own philanthropic activity. Thus, we illustrate how, in the South African context, social entrepreneuring may be understood as the values-driven, relational brokering of societal legacies amongst a variety of entrepreneurs. At the heart of the layered legacies of Robbie Brozin, cofounder of Nando's, lie his personal values, the organizational values of Nando's, and South Africa's constitutional values. Through our analysis of Brozin's legacies, inspired by Levinasian ethics and Ubuntu principles, we can rethink how social entrepreneuring comes about, how it is nurtured, and the social impact it can have. Social entrepreneuring is an ethical-relational accomplishment, which requires engagement with histories and material realities on individual, organizational, and sociocultural levels. In practice, this means that our understanding of social entrepreneurship could extend beyond empowering individuals with a stated social purpose, to include the creative brokering of values-driven relational legacies on various levels of society. In this context, policy and practice should focus less on empowering individuals, and more on understanding and supporting the relational texture of social entrepreneurship, and the entangled legacies it responds to and recreates.

Social entrepreneurship (SE) is often hailed as central to dealing with societal challenges,¹ yet its role in procuring lasting legacies remains in question, especially in challenging environments.² Does SE always have to start with a clearly defined social mission, formulated and imprinted by an inspired or inspiring individual—that is, the “social entrepreneur?” Or can social impact also come about in other ways, especially in contexts characterized by negative historical legacies? More specifically, we ask: what is the *social* legacy of SE in the context of South Africa (SA)? We answer this question by studying the case of Robert Brozin, a South African entrepreneur, cofounder of the restaurant chain Nando's, who, after stepping down as CEO, nurtured the collective creation of legacies on a societal level. These projects were not focused on building Brozin's own, individual legacy, but aimed at realizing constitutional values, on various levels, and in many divergent ways, which he tended to *prorol*³ rather than control.

Brozin's engagement with and support of other entrepreneurs therefore goes beyond his own legacy, or that of Nando's, in being focused on affirming the legacy of the South African Constitution—opting

to do things as “We, the people.”⁴ His activities and actions perform an expression of Ubuntu values, which facilitates people’s participation in the realization of constitutional values. As expressed in the Constitution’s preamble, the people of SA, “We, the people,” acknowledge past injustices and suffering, but celebrate justice, development, and diversity, and protect democracy and the rule of law (see [Figure 1](#)).

[Insert Figure 1 about here]

We found that the businesses that Brozin supports do not necessarily have a stated social mission, yet have the potential for real social impact in their contribution to society by realizing the relationality central to the ethics of Ubuntu. Our case allows us to explore how Brozin’s ongoing process of relationally tending, attending to, and brokering other entrepreneurial ventures generates further socially impactful legacies within spaces with troubled pasts. We propose to see this as a case of social entrepreneuring that, through the organization creation it entails, potentializes others’ enactment of becoming-entrepreneur. Social entrepreneuring is here a process of making others’ entrepreneurship incipient.

When one thinks about entrepreneurial legacy, it is often framed in positive terms; yet, legacy, from a historical perspective, whether colonial, patriarchal, or racial, could also be burdened and stifling. From our process perspective, a legacy, whether positive or negative, holds a processual momentum, a “reaching toward” what comes next by relating to the past, the present, and the future in and through relationships. Legacy is important as a way of making the past present,⁵ but, in the case of SA, is also vital for addressing the injustices of the country’s apartheid past. In practical terms, we find that SA’s way of dealing with its apartheid legacies has provided the historical context for Brozin’s values-driven tending of, attending to, and brokering of legacies that makes him support entrepreneurs as a social entrepreneuring process. This holds unique, and in many ways urgent, lessons for entrepreneurially dealing with legacies of racism, and discrimination more generally.

From a methodological point of view, we will be embarking on a case analysis⁶ focused on the initiatives Robbie Brozin and his collaborators are undertaking at Constitution Hill (ConHill). Our site-specific investigation into his initiatives at ConHill offer us a new ethical perspective on a processual-relational approach to enabling entrepreneurial projects that are aimed at ConHill becoming financially self-sustaining. This is enacted through initiatives such as the recording studio built within ConHill’s reimagined cells, Flame Studios; and the restaurant in the old women’s prison kitchen, Food I Love You. Our analysis highlights how the interplay of values, as they operate on national, organizational,

and personal levels, infuses the fluid connection between for-profit organizations and the social-entrepreneurial processes through which they are enacted.

The paper proceeds as follows: We start by explaining why our relational approach to social entrepreneuring, derived from how Ubuntu is practiced, and honed through theoretical conversation with the relational ethics of Emmanuel Levinas, could add value to the literatures on SE and legacy. We then provide some background on our case study, which centers around Robbie Brozin's engagements at ConHill. Following this, we explain our methodology, how data were generated, and how they were analyzed. In our findings section, we illustrate how Brozin's brokerage of positive and values-driven legacies required a gentle, patient, and affectively attuned approach toward relationally enabling those who share values to creatively embrace entrepreneurial opportunities with social impact. Finally, we discuss these findings to develop our contributions to the theory and practice of legacy work amongst social entrepreneurs.

LEGACIES AND SOCIAL ENTREPRENEURING—A PHILOSOPHICAL READING

Definitions of SE abound, but what seems to characterize most definitions is the ability of SE to create both social and commercial value.⁷ From our perspective, the social entrepreneuring that commercial entrepreneurs may pursue at various stages is underemphasized. By showing how for-profit entrepreneuring may have social impact far beyond philanthropic intentions, or otherwise supporting those who seek social impact as their core mission, we highlight the multiple ways in which social entrepreneuring may be pursued.^{8 9} We would like to suggest that the social impact of some entrepreneurial ventures lies in their values-driven creative interpretation and application of legacies. Such values-driven legacies also take us beyond the literature of commercial organizations creating shared value (CSV).¹⁰ This could allow us a response to the critique that the idea that for-profits can create "shared value" is naïve about the tensions between social and economic goals.¹¹

Systematic reviews have found that there is no clarity around the concept of SE and its components. Our reading of Claeys's¹² comprehensive study of the varieties of social enterprise operative in SA reveals that the existing legal forms that it could take raise questions regarding our ability to fully capture the processual nature of social entrepreneuring. How can we understand the complex relationality that exists when ventures emerge in response to need and opportunity? Should we impose Western notions of the hybridity of SE onto South African social entrepreneurs? In what Krige¹³ calls a "solidarity economy," there seems to be other things at play, such as social solidarity and trust. To

us, an understanding of how social entrepreneuring may work in practice thus necessitates an inclusion of the role of Ubuntu values in the SA societal context.

Our analysis also deepens our insight into the intermediaries of social entrepreneuring.¹⁴ Going beyond the current understanding of hybrid SE (combining for-profit and not-for-profit)¹⁵, we believe social impact could be enabled through values-driven legacies among a broader group of entrepreneurs. Most importantly, it allows us to develop a process-oriented understanding of how values-driven legacies with social impact may be entrepreneurially brokered in challenging environments.¹⁶ Whereas the legacy of many entrepreneurs primarily lies in the organizations that they have built,¹⁷ the theory that we develop by bringing various literatures together (see [Table 1](#)) is illustrated by the way in which Brozin relationally brokers legacies through his responsiveness to historical tendencies and the contextual opportunities they afford. We argue that Brozin's legacies span his initial entrepreneurial activities as the cofounder of Nando's and driving force behind its corporate social investments (CSI), but extend far beyond this because of the entrepreneurial initiatives he pursued as a board member of the ConHill Trust. An important distinction that emerges seems to be the "direction" of social impact. Instead of starting an enterprise with a clear social mission, or solving a specific social problem, Brozin's social impact seems to emerge from values-driven actions in alignment with others who share his values. Social impact, in the form of values-driven legacies on individual, organizational, and societal levels, is the result—more relationally achieved than preconceived. It emerges as part of the process of experimentally affirming values-driven tendencies.

Our understanding of entrepreneurial legacy motives therefore goes beyond the individualistic, relational, or collectivistic,¹⁸ because the organization creation taking place is concerned with benefiting society, and not necessarily the entrepreneur themselves, nor specific relationships they have or groups they belong to. Our case therefore illustrates the potential contextual¹⁹ and collective²⁰ social value of entrepreneurship as the creation of sociality as possibilities for new ways of living.²¹ As Schumpeter²² indicated, the entrepreneurial function often is filled cooperatively.²³ Yet, the social impact of this potential remains unrecognized and untapped, often due to the social and commercial being dichotomously conceptualized, serving economic models more than providing realistic explanations of how social life *in* society works.²⁴

A constructivist approach to history²⁵ shows how history is open to multiple interpretations and reinterpretations, enabling active revival of values and the creation of new practices²⁶. Such crafting of historical narratives and their use is analyzed in cultural entrepreneurship²⁷ to reveal that this is a culturally embedded process that generates new identities and legitimizes new ideas²⁸. From this perspective, entrepreneurial legacy can be defined as the active construction of how past achievements

affect the present by changing identities and legitimizing new possibilities for new practices.²⁹ Legacies are both enabling and constraining, and our study shows how affirming elements of the legacy that tend toward new possibilities of living, attending to these tending forces, and brokering how they can be constructively combined with such elements in legacies on multiple levels (individual, organizational, societal), demonstrates a social entrepreneuring process. Such constructive and rhetorical use of narratives of history, being anchored in identities and generative of practices, has a lingering meaning that both enables and constrains. Social entrepreneuring's creative use of legacy must be about the others' identities and possibilities for living. Building on Radu-Lefebvre, Davies, and Gartner,³⁰ we add, from our process perspective, the affirmation of elements of historical narratives that tends towards a possible future for others you seek to enact. Beyond Barbera, Stamm, and DeWitt,³¹ we stress the need to attend to organization creation, not merely narratives, to understand this process as something other than second-hand use of the past, and more as affirmation of potential for difference present in historical narratives as tendencies.³²

Our review of the literatures on legacy, as well as on SE, revealed the necessity of developing a SA-based understanding of what social entrepreneuring in this context may entail. What was called for was a process conceptualization of entrepreneuring that included SA Ubuntu values³³ as expressed in the Preamble of the Constitution. To respond to this call, we added a relational, Ubuntu-inspired reading to what social-entrepreneurial legacies would entail (See [Table 1](#)).

[Insert Table 1 here]

Ubuntu relationality may explain how, in the SA context, ethical legacies can emerge through social entrepreneuring. As the Zulu greeting *Sawubona* signals, "I see you, I see your ancestors"; and, as reflected in the traditional response, *Yebo, Sawubona* ("I see you seeing me"), the relational fabric runs deep and wide and stretches across many generations. The essence of Ubuntu is captured in the Xhosa saying, "I am because we are," or, as Desmond Tutu expressed it,³⁴

Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, "yu, u nobuntu" or "hey, so-and-so has Ubuntu." Then you are generous, you are hospitable, you are friendly, caring and compassionate. You share what you have. It is to say, "my humanity is caught up, is inextricably bound up, in yours." We belong in a bundle of life. We say, "a person is a person through other persons." It is not, "I think therefore I am" but rather says "I am human because I belong. I participate, I share."

We take up the challenge of interpreting social entrepreneuring in the SA context by drawing on the philosophical contributions of Emmanuel Levinas (1906–1999). Levinas was chosen because of his focus on relationality, which we believe adds conceptual depth to the application of Ubuntu to leading social entrepreneuring, through the way this expresses values-driven legacies in practice. To do so, we build on recent scholarship in organization studies that has drawn on Levinas³⁵ and Ubuntu³⁶ to understand how ethical legacies tending toward change may be affirmed.

What we learnt from Levinas is that values-driven social entrepreneuring needs to be practiced response-ably: relating to others through caring responsiveness and relational reflexivity means moving from the past into a future with renewed ethical commitment toward others, always reinventing an appropriate ethical response.³⁷ Regarding how ethical legacies may be brokered and creatively rewritten, it is important to acknowledge that they can be negative *per se* (holding back, reproducing the status quo), but also that all legacies can either prioritize repetition or difference.³⁸ According to Levinas, ethical thinking is accomplished through the practice of relational reflexivity. As Rhodes explains, relational reflexivity may allow us to “testify to the reality of a lived experience while at the same time undermining the self-evident character of that reality,”³⁹ This kind of engagement with reality has a distinctly poetic quality to it, allowing us to creatively “make” and “rewrite” (difference) rather than simply represent or duplicate (repetition). As we suggested above, social entrepreneuring entails weaving particular narratives of others into new accounts of reality to experimentally affirm tendencies, attend to how emerging options of being response-able can be pursued, and broker new ways of doing. A processual perspective on social entrepreneuring would thus create social impact by enabling others to become entrepreneurs that create ventures. This can be an ongoing process, a values-driven legacy beyond printed values statements or strong, mimetically oriented organizational cultures. Levinas’ ethical practice refers to the ongoing process of responding to others, as an ongoing becoming-responsible that is never completed.

Levinas’ philosophy challenges us to go beyond the centrality of the ego in our thinking about ethics. In fact, from an ontological point of view, *egology* (conceptualizing everything through the lens of the self) blocks any form of ethical responsiveness. For Levinas, ethics is being open to, (un)prepared for, and impassioned by the radical difference of the Other—that is, that which we do not know already about ourselves or about the Other. Levinas⁴⁰ goes even further: the self is also bound to answer to the Third (the Other than the Other). This is one of the lesser-known aspects of Levinas’ works, which takes his ethical thinking to the realm of the sociopolitical as well. Indeed, responsibility lies at the heart of what it means to be a human being within society at large. Levinas’ reconceptualization of ethics is built on his critique of individualist instrumentalist rationality. For Levinas, ethics *is* questioning the egocentric assumptions of the self.

Drawing on Perestz et al.,⁴¹ we can identify how social entrepreneuring, in the spirit of Ubuntu, allows values-driven legacies to cascade in ways that are unique to the entrepreneurs involved and their own role in creating impact. We need to look beyond the self-construction of the “leader” or sole, visionary “entrepreneur” (in this case, Brozin), and the “agents” of particular individual and organizational legacies. This gives us another reason to conceive of entrepreneurship as a collective process.

In what follows, we pursue several theoretical insights, which emerge through our engagement with the case, and put them to the test in studying the details of what has happened at ConHill between 2019-2024. In order to gauge the challenges that the literature on entrepreneurial legacy work poses to our thinking on social entrepreneuring in the SA context, we specifically consulted the review of the literature on family legacies by Radu-Lefebvre et al.⁴², as well as the theoretical framework developed by Foster et al.⁴³ and reflected on what our relational approach may add to these literatures. The key theoretical insights emerging from [Table 1](#), and which will frame our analysis of Brozin’s activities at ConHill, include the following:

- Family histories or individual legacies are central to the extant literature, yet the radical other-centeredness of Ubuntu orientations, and the infinite responsibility to innovate and experiment in partnership with others who share one’s values, will allow us to shift the focus from the personal to the societal.
- Archival work is important as an approach to history, but in contexts of trauma and injustice, such as SA, rewriting these negative legacies, affirming tendencies that create new sociality as new possibilities for living, is more central.
- The strategic imperative to emphasize continuity, or to change the past, is less the product of one mind, or a few minds. In a radically relational context, it is emergent as an ongoing experiment in rewriting the past, pursued by those who are committed to the same values.
- Identifying the “audience” of the legacy work is less an instrumental matter of seeking new customers for profit generation, or of creating “shared value,” and more a creative pursuit of experimentally affirming tendencies that open to new ways of living sustainably together in society.
- The outcomes of social-entrepreneurial legacy work go beyond one individual, or one company, and extend to a flourishing society. The three levels are related by the way in which such entrepreneuring enables others’ efforts to change society, by offering values-driven impetus toward new possibilities of living.

These insights enable us to contribute to entrepreneurial legacy research by bringing it into conversation with SE research. The links are made by thinking of social entrepreneuring processually, and by emphasizing the ethical-relational Ubuntu dimension of this creation of new possibilities of

living. This combination of legacies—individual, organizational, and societal or constitutional—requires brokering, which needs to be practiced relationally as a form of driving social entrepreneuring. How this is done will be further explored in the case analysis below.

METHOD AND EMPIRICAL ANALYSIS

Case Background

With his partner Fernando Duarte, Brozin's first claim to fame was that he cofounded Nando's, a restaurant and fast casual food chain in Johannesburg, SA, in 1987, now operating over 1,200 restaurants in 30 countries. Brozin's early entrepreneurial activity was profit-driven, though always intended to remain playful and experimental and aligned with his family values. Following Nando's exponential growth from 1987 to 2010, Brozin stepped down as CEO. Having no interest in retiring, he initially took the helm of the organization's corporate social responsibility (CSR) activities and its trust. Nando's Goodbye Malaria project, which sought to eradicate malaria in Mozambique and other African countries as a philanthropic activity, was indeed CSV for Nando's and the citizens of Mozambique.

Yet, Brozin's contributions to social entrepreneuring would only fully materialize after he enthusiastically accepted an invitation to join the ConHill Trust. In all the interviews we conducted, he reflected on how the South African Constitution made him realize that he, as a White South African who was never politically active in the struggle against apartheid, could play a role in realizing the promise of SA's young democracy. In his capacity as trustee at ConHill, the legacies that Brozin brokered started to go beyond philanthropy, CSR, CSI, and also CSV, toward engaging with broader societal legacies, the value of which will only become evident over time.

SA's first free elections, held in 1994, were greeted with euphoria. The country had defied the odds, replacing the apartheid regime with a democratically elected government committed to human rights. The hopes and expectations that SA would continue this struggle and build a just and inclusive society were embodied in SA's Constitution, which was promulgated by Nelson Mandela in 1996.⁴⁴ It offered a bold, progressive vision, anchored in the entrenchment of human rights and a commitment to active citizenship. It was a vision around which South Africans could transcend their divisions and unite in their diversity. It opened up the possibility of reconciliation, and healing of past wounds.⁴⁵ Unfortunately, 30 years later, there is a widespread sense that SA has lost its way, and that the hopes and expectations of 1994 have been unfulfilled and betrayed. This is evident in various disappointing developments post-apartheid, such as the various forms of corruption that led to state capture—that is,

private interests destroying the ability of key state institutions to serve the public interest.¹ In our first interview with Brozin⁴⁶, he highlighted the disappointment that many South Africans feel quite poignantly:

This is the [ConHill] we're involved in [...] saying well how do you promote a product [the Constitution] that people have lost faith in? You [...] that actually was the best product [...] we've got the best product in the world, OK, but the average person that that should have been there, [that] should have been protected by this Constitution, is actually much worse off.

Poverty, unemployment, and inequality; racial and gender discrimination; the lack of delivery of basic services including education, housing, and electricity; corruption and state capture; as well as violence, persist. Social enterprises are often seen as central to addressing such institutional “voids” or “gaps,” but the potential of other entrepreneurial ventures, even those that are primarily commercially driven, to further a broader, systemic social impact agenda, has not been explored. In the absence of positive socioeconomic change and inclusive transformation, populist politicians in SA started to exploit the feeling of despondency, making reckless promises and further fueling divisions. Reflecting on the role of the Constitution in protecting SA's young democracy in its first 25 years contends that the cases that were fought in the constitutional court played a very important role in keeping corruption and other abuses of power at bay.⁴⁷ Our case illustrates how the spirit of the Constitution's preamble, which starts with “We, the People,” inspired the relational manner in which entrepreneurial ventures at ConHill emerged, and the role that Brozin played in brokering this process.

The Hermeneutic Case Methodology

To explore, describe, and analyze how the brokering of entrepreneurial legacies took place, we adopted the case study design, and applied interpretivism, which is a widely acknowledged methodology in social research of a post-positivist nature.⁴⁸ Given the intricacies of case methodologies,⁴⁹ our case analysis also entailed a variety of data generation techniques over more than three years. In terms of the unit of analysis, we were interested in Brozin's entrepreneuring, but soon realized, in conversation with each other, and in reflecting on our notes and transcripts, that more—a particularly African form of social entrepreneurship—was at stake. In fact, in a case study, the individual narrative, or life

¹ This affected the South African Revenue Service, South African Airways, the South African Broadcasting Corporation, and Transnet (the national railways). State capture reduced gross domestic product by 4% per annum, and led to serious service delivery failures around water, electricity, transport, and government revenues, which impoverished society as a whole.

history, is less important, as focus must shift to the contextual in order to delimit the interpretive domain used in the analysis.

We engaged in multiple events (private as well as public) with opportunities to observe Brozin's style and behaviors in various contexts. This included frequent participant observation during events "on the Hill," listening to some of Brozin's keynote speeches and award acceptance speeches available in the public domain, and informal conversations with Brozin and his partners on the motivations behind the entrepreneurial activities on the Hill. Three formal research interviews were conducted with Brozin about his initiatives at ConHill.⁴⁶ We cross-checked our interviews against another interview conducted by Harvard Business School in 2019⁵⁰, which revealed persistent values-driven themes. Frequent participation in events and attendance at a number of Friday-afternoon networking sessions at Brozin's house, field studies at ConHill, and interviews with two of the entrepreneurs followed. The multiplicity of sources allowed rich empirical material to be developed, and access to Brozin's continuing rearticulation of various legacies, in terms of his own personal and public reflections, what others said about him, and his effect on the entrepreneurial ventures at ConHill.

To ensure the rigor of analysis when working with our qualitative case data, we employed Mees-Buss' hermeneutic approach⁵¹ which is interpretative by nature and employs important heuristics to validate emerging interpretations (see [Figure 2](#)). With its roots in hermeneutics and phenomenology, this iterative approach aligns with our own process-philosophical assumptions. The latter urges us to not stop at what the empirical material means, but to also see what it does in terms of how it modifies the world in which we find it. This paper explores how entrepreneurial legacies can have broader social impact beyond the identity of a founder, the organization that they created, or their own philanthropic activity. In this way, we illustrate how, in the African context, social entrepreneuring may be understood as enabled by a values-driven, relational brokering of societal legacies by a wide variety of entrepreneurs.

How one can ensure that plausible and helpful theoretical contributions emerged from the analysis remains a challenge when dealing with qualitative data. We confront three interpretative challenges: (1) data interrogation, (2) theory generation, and (3) plausibility.⁵² The composition of our team of three authors enabled intersubjective engagement with the case material, which is crucial to making a first level of interpretation and theorization possible.⁵³ The intersubjective component also involved different engagements with Brozin and the entrepreneurs around him. Our approach to data interrogation involved reflecting on, discussing, and debating our insights that emerged from the narratives embedded in the interviews, field observation, and historical case data⁵⁴. The second challenge of interpretation involves bringing the observational and presentational data, which

describes “what happened,” into conversation with concepts that are part of a certain framing. It is here that theoretical perspective emerging from the literatures on legacy, SE, and Emmanuel Levinas⁵⁵ ⁵⁶were brought into and engaged in a conversation with the case. The themes of relationality, connectedness, and values-driven responsiveness cut across these literatures, and helped us develop a new understanding of what bridging values-driven legacies could look like in socio-entrepreneurial practice. We believe that our theorizations⁵⁷ in terms of how legacy can be understood from Levinas’ philosophical perspective were in the first instance “tentative hunches,” which we tested and retested by adding more information, and more conversations, over the various years of our engagement with the case.

Thirdly, regarding plausibility, we were engaged in a nonlinear process of interpretation that could have been questioned, and, as such, we added layers of reflection to substantiate the plausibility of our claims.⁵⁸ The outcome of our analyses are conceptualizations that reveal relationships and connections not previously seen or understood.⁵⁹ Reviewers and the handling editor also challenged us to think much more clearly about how certain commitments to values, and the tending of values, were manifested in words, actions, and relational dynamics. The embrace of heuristics entails the development of thought patterns to encourage questioning and generation of new insights on the basis of alternative interpretations, central to reflexivity.⁶⁰ Our process-philosophical approach to social entrepreneuring,⁶¹ informed by our Levinasian framework, then allowed us a further layer of theoretical analysis of the findings—that is, identifying certain process principles that were present in the process of entrepreneurial brokering. In fact, it became clear that certain narrative practices⁶² are central to the way Brozin relates to others, encourages them, and reinforces their shared values. To be more specific, in our case, the attention to narrative elements in Brozin’s storytelling⁶³, in our interviews and in contexts in which we observed him interacting with others, is important as these elements work as gambits that nudge, lead, direct, and operate as ways of seeking out the quality of agreement between his values and ideas and those values and ideas of people he meets. Brozin, in our perspective, is probing the potential for becoming-entrepreneur without necessarily doing so intentionally⁶⁴. This allows us access to an underlying narrative that the storytellers may not be able to give voice to themselves.⁶⁵ These gambits become organization-creation efforts that gradually assemble bodies of ideas and people into a relational capacity for individuals to enact a becoming-entrepreneur process that Brozin’s social entrepreneuring has potentialized by bridging legacies.

OBSERVATIONAL AND PRESENTATIONAL FINDINGS

Our engagement with Brozin and the activities at ConHill revealed values-driven legacies on three levels—that is, personal, organizational (Nando’s), and societal (Constitutional). On each of these

levels, particular values had to be tended, nurtured, and, in important ways, reimagined. Our visual representation (see [Figure 3](#)) of the intersections of Brozin's personal legacy, within Nando's and in his actions at ConHill, reveals clusters of core values, which led to an affective and actioned commitment to playful brand-building, family, and creative pursuits. In what follows, we hope to offer examples of Brozin's affective and practical *tending* of values on all three levels—personal, company, and constitutional—which continues to be *attended* to in and through his social-entrepreneurial leadership and that of others. Brozin's commitment to values is collective in nature. This is clearly articulated in his frequent articulation of the first words of the constitutional preamble—that is, “We, the People of South Africa,” and in making this a slogan in brokering partnerships for social impact.

Values-Driven Branding and Rebranding

Organizational tending of values.

Brozin's commitment to values-driven brand-building is evident in how he approached the Nando's brand marketing strategy. In his Harvard Business School interview, Brozin reflected on the timing of establishing Nando's as a brand in the early 1990s, just around the time of the transition from Apartheid to a Democratic SA. Brozin acknowledged the challenges, and opportunities of connecting corporate branding with the challenges society is facing: “So from a brand point of view, kind of our best creative work was done at probably the most difficult time of South Africa's history, where we thought part of our brand personality was to make people laugh.”⁶⁶

It turns out, many a true word is indeed spoken in jest—in Nando's case, humor remains key to them putting their finger on the pulse of important South African values. Over time, the values driving Nando's became more and more key to how they ran the business and built the brand, strengthening it and propelling it forward. Brozin⁶⁷ is adamant about its importance:

Again, if I look today, and I know I'm jumping up and down—but if I look today, values in a business today is the Holy Grail. Yet we've tried to maintain those values for the last 32 years. We haven't changed. When we put our five family values down, which is pride, passion, courage, integrity, family, we put those five values down 31 years ago basically in a little document saying this is what we want this business to be. It's more than about chicken. It's going to be much more than about chicken. It's going to be about pride, passion, courage, integrity, family. So we instinctively wanted to build a business that had a higher purpose, that had a different approach to doing things.

Brozin's commitment to values is clear in how he speaks about his own mentors—that is, his father, and the main investor into Nando's, Dick Enthoven—they shared a passion for pride, family, courage, and integrity. These values remain central to Nando's, and found new expression in and through Brozin's collaborations with the entrepreneurs at ConHill⁶⁸.

I think there's a tension in the early days I believe actually to find your purpose and until you've actually got your purpose working—and I think where we're lucky is that I think we've got our purpose pretty much figured now. That's part of our wind that's blowing the brand. It's giving it a good tailwind. It's certainly not a headwind for us in any way. Purpose is a tailwind. There's no question in my mind.

Societal tending of values.

Little did Brozin know that his and Nando's commitment to values-driven purpose would have a much longer lifespan, culminating in his work at ConHill and beyond as the creator of multiple entrepreneurial opportunities as part of Jozi My Jozi.⁶⁹ In essence, Brozin became a broker of entrepreneurial activity that allowed constitutional values to find new expression, thereby promoting values-driven legacies and allowing us to see what Ubuntu SE looks like in practice. Brozin's involvement in ConHill initiatives is relatively recent, starting with Brozin's appointment as one of the Trustees of the ConHill Trust in 2017. As such, the timespan of the case study we are developing is relatively limited, though many of the initiatives are a response to a much longer history.

One of the first initiatives the ConHill Trust took was to create an archive, to document what Brozin believes was a certain energy at work in how the Constitution⁷⁰, which, if reignited, represents the South African “psyche” and allows one to appreciate SA's unique “DNA,”⁷¹ which is centered around relational values⁷². SA's constitutional court occupied its new premises in 1995. The impressive development was built on a prison fort, where the cells of rebels in the time of the Anglo–Boer war around the turn of the twentieth century sits side by side with those of the Freedom Fighters against apartheid decades later. Brozin's contention is that South Africans' struggle continues in and through the challenge to live according to its Constitution. It is now a war for social justice. Somehow, ConHill becomes the space for transformation from pain, and the anger that it caused, to one that allows for freedom, play, and a renewed sense of connection to Others. The space itself seems to allow for the entrepreneurial rewriting of negative legacies by balancing seemingly competing affects: fun and seriousness, blending beauty and remembrance of trauma, balancing cost-sensitivity and other values that have no price. In our interview with the restaurateur Mpho Phalane, she described it as follows⁷³:

And that's the things that drive [Brozin] that like in a country like this, we were actually able to say, Hey, let's go forward together. Let's go forward together. And it's, it's definitely not, um, rosy at all? It's not rosy at all. There's still a lot of work to be done. But, um, are we even sitting defining what that work is? And for me, I do it. It's my soft revolution. It's putting flowers in a concrete jungle.

Nando's experience in building a strong brand that particularly appeals to all South Africans because of its bold, humoristic, and candid engagement with societal issues is echoed in the spirit of relational engagement that Brozin brought to ConHill. Brozin embarked on a bold and creative attempt to "rebrand" the Constitution through a revitalization of the Hill. He wanted to shift perceptions of ordinary South Africans—from relating to the Constitution as a dry and abstract legal document to one that is dynamic, exciting, and relevant to their lives. However, he soon recognized that for these projects to be sustainable, viable revenue streams must be in place, but the site itself problematized traditional marketing strategies as inappropriate. Brozin reiterated the fact that the problem with funding the various ConHill initiatives lies in the fact that the site is in many ways "unsponsorable." When the trustees were faced with the prospect that the actual flame of democracy (a real gas fire) could go out because there was no funding, Brozin was clear that he could not simply offer Nando's money, no matter how perfect a match the slogan "Keeping the flame of democracy burning" would have been with the Nando's brand. In his opinion, the flame of democracy was too reverent to sponsor. What was needed, from his perspective, was sustainable public-private partnerships with "art and justice" as the theme.

Entrepreneurial tending of values.

Brozin seemed to intuitively understand that entrepreneurship at ConHill had to relate to the youth and reignite their passion for constitutional values. The way to get to the youth, he explained, was through music, and, as such, a recording studio, named Flame Studios, was built on ConHill and registered as a not-for-profit company. Nando's provided the capital investment and continues to step in if Flame Studios makes any losses, but the goal is for the studio to reach full financial independence in the near future. The capital investment from Nando's in Flame Studios is not acknowledged or actively "marketed" at the site. Instead, it is made clear that the studio's name does not refer to Nando's flame-grilled chicken, but to the flame of democracy, which is kept alive through music. Though their investment and involvements are deliberately underplayed, the Nando's DNA is evident in the pride, passion, integrity, courage, and connectedness to society that all the ventures at ConHill display. The way it functions currently is a good example of how SE, brought about by partnerships between a corporate and a not-for-profit organization, could perform different types of legacy work, perhaps with

much longer gestation periods but potentially with greater social impact because of the values-driven nature of the project.

Undiscovered South African talents are encouraged to record their music at Flame Studios, and are able to do so for free. For more established artists the recording studios are rented at market rates. In this way, the recording studio brings value to both public and private partners. For ConHill it becomes an income-generating space, and for Nando's, as a corporate partner in the project, it is an opportunity to not only curate music, as Nando's has been doing in choosing what to play in its restaurants, but to *create* music. These artists become advocates of the Constitution, far more powerful in their storytelling than by any other didactic means. Brozin reports that the studios have been incredibly successful—artists say that they experience ConHill as a space of reverence that allows them to discover themselves and their own heritage. Brozin sees the value of the entrepreneurial venture in terms of the protection of constitutional values: “Flame Studios, it's been unbelievably successful in terms of just getting, you know, hope back and confidence back and getting people to come to the Hill and feel the energy of the Hill.”⁷⁴

From Family Commitments to “We, the People”

Organizational tending of values.

The distinction between value and values in thinking about how to invest resources indicates Brozin's understanding that relationships cannot merely be transactional. Brozin's relational reflexivity is evident in the following reflection: “So, for me that's the distinction; so the value is transactional, values is much less a transaction, ... and you set those up early on, and [then] purpose came in later⁷⁵. Brozin's commitment to values-driven relationships is also clear in how he speaks about his own mentors—that is, his grandfather; his father; and the main investor in Nando's, Dick Enthoven—they all shared a passion for pride, family, courage, and integrity. In Brozin's words: “So my advice to any young entrepreneur is it's like a marriage. It's like picking a wife or a wife picking you. You've got to find people that share the values of what the business stands for.”⁷⁶

What is most striking about Brozin is his passion, enthusiasm, and initiative toward connecting people who share the same energy and values. During the regular Friday-afternoon networking sessions at his home, with drinks around a big boardroom table in his home office full of Nando's paraphernalia, he asks detailed and probing questions during one's first visit, and he makes sure to invite others that one should meet. Brozin also loves to connect people whom he believes to be potential leaders with others who can further their passions and values. He clearly does not see himself as individual “leader” with an individual legacy.

I could never lead alone...I always wanted to lead leaders not followers; yeah, you know, so to me it wasn't about having a whole range of followers around me, I wanted to have leaders around me that could lead and take over...so to me [that] collective...is such an important thing you know.⁷⁷

Societal tending of values.

These values remain central to Nando's, and found new expression in and through Brozin's collaborations with the entrepreneurs at ConHill. What we note, however, is that through his work at ConHill, the emphasis on family has been broadened to include Brozin's commitment to all his fellow South African citizens. Our findings reveal multiple examples of what we interpreted as values-driven social entrepreneuring, through projects that involve a very practical *tending of* relationships and active partnerships with social impact. The role of humor in tending such relationships reflects the intimate sharing of values. During our September 2024 conversation with Lance McCormack, the entrepreneur heading up Flame Studios, he reflected on his humorous relationship with Brozin as follows⁷⁸:

You, you become not gallows humor, but it's almost like you're in a situation that is desperate and horrible and you know, you don't have a choice. The only way you cope is through humor and developing relationships and bonds with people who share that.

The values-driven entrepreneuring at ConHill seems to rely on probing for potential in others, seeking agreement, connecting people to each other, and enabling the resourcing of ongoing partnerships. In this regard, Brozin's brand of SE is more about the creation of enduring social partnerships than about individualistic "organization creation" or his own ego-driven legacy.

Entrepreneurial tending of values.

The restaurant at ConHill, Food I Love You, has been conceived as a space that will bring South Africans from various traditions together around food, allowing them to experience their commonalities. In this way, the apartheid legacy of serving Black and colored South Africans inferior food when the site was a prison is reframed and reimaged. The restaurant is the fully commercial entrepreneurial venture of Mpho Phalane, a spirited Black woman with incredible culinary talents, but also a deep understanding of SA's divided past and a strong sense of self. She recounted how Brozin kept asking her to articulate her *own* vision, and to express her unique passions.

At Food I Love You, Phalane serves flatbreads and hummus that are popular in various South African religious communities, allowing for the experience of being more together than apart. In this way, she, as a black woman, is actively rewriting histories of oppression⁷⁹. Phalane explains her approach to her

entrepreneurial venture as follows: “Food is about connection, and I am about creating the experiences that ignite the human spirit.” The restaurant courageously engages with the traumatic past of the previous prison-site. As Phalane explained: “I story-tell through my food, drawing inspiration from the South African diet and some of the food prisoners ate... It’s food that makes you feel good, that’s wholesome.”⁸⁰

Appreciation of Creativity: Art, Design, and Music

Organizational tending of values.

Brozin’s visceral memories of his ancestral entrepreneurial legacies seem to have been the perfect breeding ground for a passionate commitment to art and design.

I was ... born into an entrepreneurial family... my grandfather came from Lithuania, basically with nothing, and he started a wholesaling business in Middleburg and I was always brought up in an entrepreneurial kind of environment, even as a wholesaler buying and selling, and I remember the smell of the warehouse very clearly and the kind of boxes of chocolates and stuff they used ... you can most tangibly touch and feel it.⁸¹

This relationship to spaces and objects was eventually reframed and, in many ways, reinvigorated by his mentor and business partner Enthoven’s commitment to fine art, and by the need to reach youth through music and creative pursuits. The affective atmosphere that art, design, music, and food create literally lead the legacy work. Brozin believes that great design in Nando’s restaurants makes their chicken taste better. It was not evident from Nando’s history why they chose to put art on the walls in the restaurant, but when we interviewed Brozin, he explained that art allowed them to create value at the same time as supporting young artists, and that this made it more fun, made them more money, and made it much more meaningful. As Brozin (2019) ⁸²explained in an earlier Harvard case interview:

It’s not like we’re doing it as part of a CSI program. It’s not like somebody’s writing a cheque and supporting a couple of poor artists. We’re doing it because we truly believe that South African artists are world-class. We truly believe that there’s value in South African art. And we truly believe that the art on the walls makes our chicken taste better. It creates certain energy and a certain ambience.

Entrepreneurial tending of values as societal tending of constitutional values.

In food, music, and art, Brozin believes, we discover what we have in common, and what constitutional values, which exist to protect certain basic common goods, may mean in real terms. Brozin’s

engagement with the physical reality of the old prison fort, and his inclination to trust and empower others in giving shape and form to new experiments, reveal the complex relational texture of his social entrepreneuring. As he explains⁸³:

We thought, well, what can we do with this place and the idea of a studio? Lance was central to that discussion and then I said to him come full time on board. And now he's just been an absolute superstar. I mean, he's been like a, without Lance, at Flame Studios... he's, he's run the ethos of it. He understands it, he's gentle with it.

Protecting values, yet not expecting a grand plan from the entrepreneurs he engages with, seems key. As Lance, the entrepreneur in charge of Flame Studios, explained:

It didn't come out of a, you know, it wasn't a grand plan. ... So we've kind of, as Robbie likes to say, ... we built the airplane as we fly it. Yeah. And we find it now that we are spreading our wings a bit, which is quite nice.⁸⁴

The entrepreneurs working at ConHill share this passion for beauty, and for taking risks to embrace the possibilities it creates. In Phalane's words⁸⁵:

I will have fresh flowers and beautiful flowers, at that, because we are bringing beauty and beauty is the answer. Beauty is the way to fix things. Yeah, absolutely. And I think this is what Robbie also believes is that through creativity, beauty, art, music... This is how we're going to do this revolution.

Brozin underplayed the support he offered Phalane⁸⁶:

The only assistance we've helped her with is a little bit of early CapEx [capital expenditure]. to help her with some startup, but we're not shareholders in any way with her. And I've just been a gentle, gentle mentor in the background where we both sobbed on each other's shoulders at times because it's been a long journey, particularly with COVID and with [ConHill] being a state owned enterprise, you know, they, they took COVID very seriously because of it.

The same kind of support was evident at Flame Studios: gentle nudging and a lot of investment (CapEx), but without dictating a clear vision or implementing a preconceived plan. What does, however, guide the process is a joint commitment to values. Robbie described his approach to support as follows⁸⁷:

[You have] to run it properly, like a business, and then any profit that we make off Flame [Flame Studios] like a business we plow back and if there are losses Nando's supports those losses, okay, so because what we want is that, is that we don't want Lance to rush it. Okay. So we don't want him to bring the wrong people in there.

ANALYSIS: CONVERSATION WITH THEORETICAL CONCEPTS

Emerging from our case analysis of the initiatives undertaken at ConHill was the sense that there is something to learn about brokering ethical legacies through driving social entrepreneuring. Theoretically, our contribution to process studies on entrepreneurial legacy builds on combining Levinas' relational ethical philosophy, process research on SE, and the Ubuntu values in the South African culture.

From our processual-ethical framing, we analyzed our rich case material and unpacked what we believe to be some important processual practices evidenced by Brozin when brokering legacies as tendencies, as values-driven social entrepreneuring. He was involved in the creative experimentation that reimagined a negative past, and he gently nudged and supported this process. This relationally enabled others to embrace entrepreneurial opportunities through the creation of a network of relationships between for-profit and not-for-profit organizations, unified in their commitment to Ubuntu. In doing so, a number of elements were revealed that characterize what we call Ubuntu social entrepreneuring. This amounts not only to a processual understanding of social entrepreneuring⁸⁸ but also to a more culturally sensitive interrogation of how social impact may come about.⁸⁹

Beyond One Individual's Social Mission Toward Dispersed Entrepreneurial Legacies

Were Brozin's actions those of a transformational leader, a philanthropist, or a social entrepreneur with a clearly defined social mission? Brozin is clearly no moralist—in fact, speaking plainly in peppered language is his stock and trade, and his calls to action are certainly not couched in moralistic language, nor does he view himself as some kind of moral exemplar. Instead, he explains his commitment to the Constitution's values as an opportunity to join the struggle for freedom, as he was not initially part of the struggle against apartheid in his youth. He speaks of the deep “emotional connection” that he experienced on this first visit to ConHill, which spurred a move away from ego, self-centeredness and self-satisfaction, and opened him up to an ethical responsiveness to the difficult legacies of the past in ways that make new ways of existing possible.⁹⁰ In this way, what may have been a concern for one's immediate network expanded toward a realization that this relationality

extends to all Others, and that his entrepreneurial and organizational legacies, when understood from Ubuntu values, urged a responsiveness toward societal challenges.

This entails not transformational leadership, but a brokering and enabling of a new generation of SA's people to create a better future. Instead of simply writing checks, like many philanthropists do, Brozin entrepreneurially builds partnerships and actively seeds and supports others' entrepreneurial activities. By inductively employing theory-generating heuristics, we were able to combine our Levinasian reading of the relationality at work in Brozin's entrepreneuring, with his clear embrace of Ubuntu values⁹¹. Interrogating the plausibility of explanation required of us to cross-check our initial intuition, hunches, and theoretical constructs in conversation with participants, which required further conversation between us as authors, as well as also another round of conversations with Brozin and the entrepreneurs working with him.

Brozin's commitment to the values of pride, passion, courage, integrity, and family was deeply embedded at Nando's, but these values also characterize his brokering of legacies as tending toward social-entrepreneurial opportunities for others to become entrepreneurs at ConHill. The acceptance of interdependence echoes Ubuntu values and indicates the relationality that lies at the heart of social entrepreneuring. Levinas' philosophical framework helps us articulate how a values-driven legacy may operate beyond the individuals involved, articulating the relational capacity for interaction that is required for ethical values to flourish: In Brozin's words, "a lot of people come and say, 'Well, [you've] built Nando's'—but no one built Nando's. Nando's was built by [a] combination of so many different people, it wasn't just me".⁹²

From our processual perspective, legacies, especially in a context fraught with historical trauma, only make sense ethically as practiced relationally, and as an ongoing becoming-ethical. From the conversations with the ConHill entrepreneurs, it became clear that though they share important values with Brozin, they each had to find their own individual expression thereof. Just as Brozin came to the struggle for freedom and justice late in his life, the entrepreneurs he works with have their own, unique histories and contributions to make. As Mpho Phalane keeps reiterating, Brozin held a mirror up to her so that she could see her own force and power, thereby allowing her to articulate her own contribution to ConHill and to the values that the Constitution espouses. She was allowed to craft her "soft revolution" on her own terms, thereby creatively turning the racial oppression of eating out of enamel plates into experiencing beauty on those same plates.

The way in which Brozin works with potential entrepreneurs is telling. He does not embed them in his own master plan toward social impact, but rather allows them to define their own role in contributing

to SA's democratic future on their own terms. This sheds light on legacy as tending values into ripeness for action, and the processual nature of the social entrepreneuring that took place becomes clear. Mpho explained how Brozin often put her on the spot to define what her particular vision was, but always as a form of gentle encouragement to find her own way to live out her values, rather than demanding a grand plan. The nudging nature of his support, which nurtures rather than directs the individuals he is engaging with, is evident throughout the case. He speaks passionately, enthusiastically repeating words and ideas over and over—but most importantly, those values are reiterated in his pro-rolling relational practices.

It soon became clear to us that Brozin's brokering of entrepreneurial opportunity is not entirely random—that is, he seems to intuitively select the right people. He senses people's energy and their commitment to a values-driven life, and then nurtures that commitment to values whenever there is agreement. Brozin's "holding up a mirror," "putting on the spot," and "nudging" is the social entrepreneuring that enables entrepreneurship in this case. When asked directly about how he views his role in leading some of the ConHill initiatives, Brozin emphasizes that he is merely a connector of people, or, as we would like to interpret it, the broker of various values-driven legacies.

Process theoretically, a conceptualization of entrepreneuring⁶⁵ defines it as an organization-creation process that creates new value.⁹³ From our perspective, social entrepreneuring affirms legacies' tendency to become in creative ways, as long as values alignment remains in play. What cuts across the various entrepreneurial ventures operating at ConHill is that very little corporate branding is allowed, if any. Those participating have to be committed to social impact, rather than in purely instrumental brand-building or the instrumental creation of short-term "shared value." This may come across as a concern for immediate calculation of shared value as Porter and Kramer's CSV model⁹⁴ describes it, but it seems that in Brozin's case there is more at stake. The "blended value," in the case of Brozin's brokering goes beyond Nando's own valuation processes. In our case, Brozin's social entrepreneuring is focused on providing the social conditions for *others* to create partnerships that both serve their businesses' value and express their own values, while supporting constitutional *values*. Those businesses yield social impact beyond Brozin's own entrepreneurial legacies (personal level). This form of social entrepreneuring has distinct implications for the multilayered legacies that Brozin is involved in brokering.

Social Impact: Legacy beyond CSI or Philanthropy

From the perspective of our conceptualization of legacy as tendency, we argue that a social entrepreneuring of legacy, in this case, is the affirmation of tendency through a creative use of history

so as to imagine new entrepreneurial identities. This creates social impact as a collective process, organizing partnerships that result in new value being offered. Brozin's social entrepreneuring is relational in nature: he creates organizational capacity for partnerships for others to join (in Levinasian terms, the Other than the Other⁹⁵), centered on affective tactics, music, food, and design.

The complexity of valuation is evident in this social entrepreneuring, as the focus needs to be on value—and, most importantly values—and not cost. Reflecting on different forms of value, and its relationship to values, is crucial in understanding the ongoing rearticulation of ethical legacies. This gave us a context for understanding the focus of the projects that were initiated at ConHill: there was a focus on sensory connection, on making the experience of visiting the Hill visceral, felt. The projects supported were in art, music, and food entrepreneurship. Visiting ConHill is an affective-embodied experience, uniting all through bodies' capacity for being affected.

Zahra et al. define SE as the “recognition, formation, evaluation, and exploitation of opportunities” to create new businesses, models and solutions with a focus on achieving “blended value,” where “blended value” refers to a mix of social and economic value.⁹⁶ When hybrid organization-creation processes aim to create organizations that increase citizens' possibilities for living, we believe social entrepreneuring could potentially have larger social impact than immediately envisaged.⁹⁷ Whereas hybrid SE is predominantly framed as part of entrepreneurship's opportunity-centric view,⁹⁸ and opportunities are here understood as those situations where competitive imperfections exist in product or factor markets, our processual approach is somewhat different. In fact, we believe that it may shed a new light on CSV, or blended value by showing that social entrepreneuring legacy can also be a process that creates possibilities for others to become entrepreneurs. It could involve creating the social conditions for *others* to create partnerships that serve both their businesses' *value and express their own values*, while supporting constitutional *values*. Those businesses yield social impact beyond Brozin's own entrepreneurial legacies (personal level). Brozin's social entrepreneuring strengthens the social capacity of society by providing spaces to meet (societal level—the nation's and the Constitution's) and by bringing people together, and into partnership (organizational level), around a better future for SA. This form of social entrepreneuring has distinct implications for the multilayered legacies that he is involved in brokering. The fact that Brozin views ConHill as unsponsorable attest to his rejection of instrumentalist philanthropy and emphasis on nurturing the entrepreneurial spirit in others. In this way, the promise of the Constitution must be made a reality on an ongoing basis, creating ethical legacies far beyond Brozin or Nando's. Brozin states that the past must be acknowledged, but as a positive challenge for the future that can be creatively rewritten.

Beyond Apartheid Legacies: Ongoing Passionate, Values-Driven Experimentation

Brozin's social entrepreneuring shows a strategic use of the history⁹⁹ at ConHill that makes him affirm legacy as a tendency to become for the purpose of narrating new potential identities and possibilities of living for a variety of entrepreneurs. This shows that entrepreneurial legacies have fluid elements, as Barbera, Stamm, and De Witt¹⁰⁰ argue, that in Brozin's case could be put to creative use, setting up others to become entrepreneurs. This creates legitimacy¹⁰¹ for such becomings and makes such becomings incipient. People that have been given the opportunity to become entrepreneurs by Brozin's organization creation are driven by such "potentializing" of this happening, but also by a responsibility toward the enabling effort as such. In the case of Brozin's work at ConHill, what he "was" as a successful entrepreneur was brought into conversation with what the Constitution dictated ought to happen in SA. Further, this "ought" could only become possible if new possibilities for living and thriving became available for every South African person. Clearly, such entrepreneuring cannot operate in a vacuum, but must be responsive to layers of history; this defies reduction of value to simply economy,¹⁰² which would limit ethical reflection.¹⁰³ Researching such processes can therefore benefit from cultural entrepreneurship studies' attention to narratives, identity, and legitimacy.¹⁰⁴

Understanding the values-driven ethical relationality that emerges from our analysis reflects both the insights of Levinasian processual philosophy and African Ubuntu, thereby highlighting the key factors that enable social entrepreneuring toward social impact. Social-entrepreneurial legacy requires ongoing creative experimentation with others who can see social and commercial value as potentially, but not necessarily, codependent. From an Ubuntu perspective, Brozin is what he is because of what the other entrepreneurs around him are—on their own terms. Social value is not the sole characteristic of social entrepreneurship—instead, finding alignment of certain values between for-profit partners and not-for-profit entrepreneurs seems key to the hybridity that social entrepreneuring as creative brokering of legacies for societal impact feeds on. It requires an ongoing openness toward others, and the willingness to let them reinvent the values held in common, in creative, experimental ways. This is why our development of the concept of brokerage might bring new precision to analyses of SE processes in the context of legacies.

The way in which values inform the various relationships that Brozin is brokering through his work at ConHill strengthens the normative and cognitive pillars that Littlewood and Holt argue are crucial to social entrepreneuring.¹⁰⁵ Most importantly, it shows how values alignment supplements the sometimes problematic idea of CSV. Brozin's case shows how the "shared value," as it is used within the CSV literature, is supplemented by a relational commitment to shared *values*, which provides the

normative force for it to have more lasting impact. Social entrepreneuring as brokering means that sharing values enables coexistence of different kinds of value. Instead of ignoring tensions that exist in society, and the conflicts that may persist between societal realities and commercial aspirations, it allows entrepreneurs in our study to grapple with it on her own terms. Brozin's values, built into the legacies of Nando's as family, pride, passion, courage, and integrity, find broader expression in his social entrepreneuring as enabling entrepreneurship at ConHill. His pride in the Constitution, in South African design, art, and music, lies at the heart of the entrepreneurial opportunities he brokers, yet each entrepreneur has to find their own expression of their values. What Brozin's case makes eminently clear, however, is that values have to be shared between the partners of such hybrid social entrepreneuring.

Conceptualizing legacy as a tendency to become has not only placed greater emphasis on the role of ethics but also added precision to our understanding of entrepreneurial legacies' role, when brokered, as potentially both repetition or limitation, and difference. The past's momentum is affirmed as an openness to a creative becoming, which brings legacy work firmly into the realm of entrepreneurship.^{106 107} In this way, legacy, which can be a burden,¹⁰⁸ is a trace of a desire that can be affirmed in relationships to others in order to become actualized and materialized. In Brozin's case, the national legacy in particular could have been mainly a constraint. Legacy and entrepreneurship studies might learn something more general from what we have described as a creative narration of the past, understood in relational-processual-ethical terms: power to be affected by the past spills over into a power to affect the present. Openness that is based upon an ethical responsibility for the Other is sensed as an invitation to reciprocate with an equivalent responsibility-based openness. Brokerage in social entrepreneuring is thus a passion (capacity to be affected and affect) for new possibilities of living for the Other.

When a legacy is affirmed as a tendency to become by combining it with ideas for new value creation, its potential for creative becoming is strengthened. Values can here be understood as a force that affects the body's capacity to be affected by and affect (ideas, events, and others). In Brozin's case, this happened primarily when and where the affective and experimental playfulness enabled others to pursue entrepreneurial opportunities. Embodied affectivity is key to this practice—literally, laughing and crying together.

The three legacies that were woven together exemplified a brokering of legacies with a distinctly values-driven orientation: lead others to new identity as entrepreneur; open up new opportunities for others; know when to look at the *cost* of using money and when to look at the *value* from using money. This is highly resonant with, and adds to, Crosina and Gartner's ¹⁰⁹ definition of legacy as “enabling

one's accomplishments and values to benefit others in the future." Yet, Brozin's case casts a different light on what CSV could mean, because it is connected to a bigger agenda than merely that of the ConHill Trust, Nando's, Food I Love You, or Flame Studios. A much broader sense of shared value springs from the values of the South African Constitution. As such, the creation of value steers clear of only equating commercial and social value, but seeks the alignment of *values* instead. It is not constitutional values or people themselves, but their relation through the brokerage of legacies that is the source of social-entrepreneurial opportunities.

CONCLUSION

The paper draws on and extends our understanding of SE and "entrepreneurial legacies," partly due to the empirical basis and South African context, which has been too rarely studied in entrepreneurship research. In addition, our process-theoretical framing of the entrepreneuring¹¹⁰ taking place at ConHill allowed us to reinterpret SE as the brokering of a multilayered set of legacies—that is, individual, organizational, and societal. This brings our thinking on what "counts" as SE further: Do the legacies of social entrepreneuring in SA necessarily start with a clearly circumscribed, focused social mission and imprint? No. Does the individual who brokers entrepreneurial opportunity fully control the process? No. Is there a prescribed organizational form? No. Is it therefore random? Again, no. Values-driven resonance is key in the selection of projects and people, but their own relational engagements (past, present, and future) help them shape their own legacies, and play their own unique role in creating social impact. These legacies are related to, but not confined by Brozin's. It is instead inspired by a commitment to the country everyone is trying to build, each in their own way.

The Brozin case, read through Levinasian ethics and Ubuntu philosophy, as well as the literature on legacy, helps us identify some practical process principles involved in Ubuntu-based social entrepreneuring as legacy brokering. The first is the importance of nurturing a relationality based in an ethics of responsibility for the other in embarking on new ventures. The promise of having social impact seems to live in building relationships with others that share your values and extending conversations about these values to broader societal agendas. The second process principle is the fact that a shared commitment to values does not amount to restricting others in their own interpretation of how their legacy relates to societal legacies or dictating its organizational form. It is important to creatively rearticulate these values in and through new ventures, and to highlight the ways in which they may allow a wide variety of different entrepreneurial ventures to yield societal impact. It is the commitment to this new sociality that drives and nurtures the entrepreneurial ventures at ConHill. At ConHill, legacies are related yet also distinct. The third process principle is the fact, because legacy work takes time and requires constant reiteration, values-based endurance is required, through gentle,

patient, and affectively attuned relationship-building. This careful tending of entrepreneurial becomings could help us understand legacies' role in bringing processual momentum to SE as a form of societal healing.

Whereas this is conceptualized in institutional theoretical framings of SE as bridging conflicting logics¹¹¹, bringing in a process theorization is more a question of enabling the flows of will and desires to create values-driven projects, and brokering these flows relationally. This is an important practice that can be generalized to different sociocultural contexts: the process of making “entrepreneurial becoming” incipient, potentializing the enact-ability of becoming-entrepreneur, which is achieved by brokering societal legacies as tendencies to become. What will Europe and the world do with the legacies of war that are currently being written? Our case suggests that values-driven social entrepreneuring could have an important role to play in rewriting these legacies in impactful, healing ways.

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FIGURE 1

The Preamble of South Africa's Constitution

WE, THE PEOPLE OF SOUTH AFRICA,

*Recognise the injustices of our past;
Honour those who suffered for justice and freedom in our land;
Respect those who have worked to build and develop our country; and
Believe that South Africa belongs to all who live in it, united in our diversity.
We therefore, through our freely elected representatives, adopt this
Constitution as the supreme law of the Republic so as to -*

*Heal the divisions of the past and establish a society based on democratic
values, social justice and fundamental human rights;*

*Lay the foundations for a democratic and open society in which
government is based on the will of the people and every citizen is equally
protected by law;*

*Improve the quality of life of all citizens and free the potential of each
person; and*

*Build a united and democratic South Africa able to take its rightful place
as a sovereign state in the family of nations.*

May God protect our people.

Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu shatutshedza Afurika. Hosi katekisa Afrika.

(Preamble to the Constitution of the Republic of South Africa)

ONE CONSTITUTION, ONE NATION



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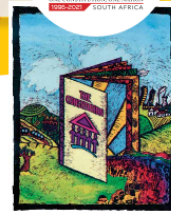
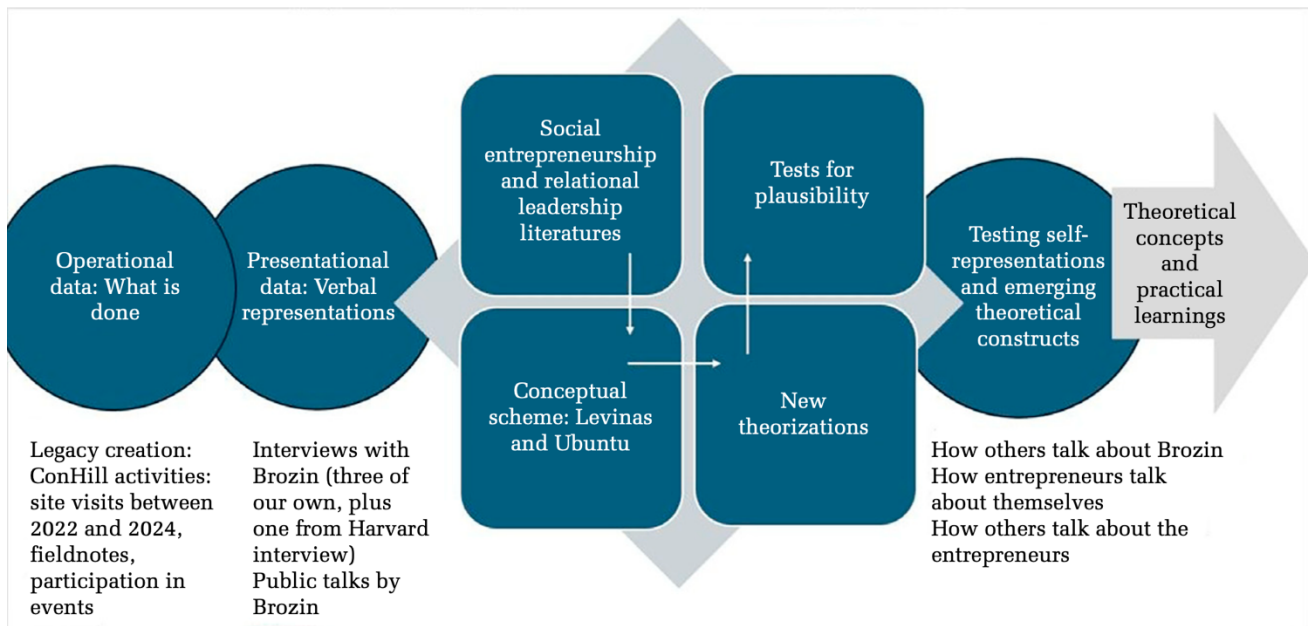


FIGURE 2
Case Methodology



Note: Adapted from Mees-Buss, Welch, and Piekkari.⁸²

FIGURE 3

Legacies of Intersecting Values—Pro-Rolling Entrepreneurial Opportunity

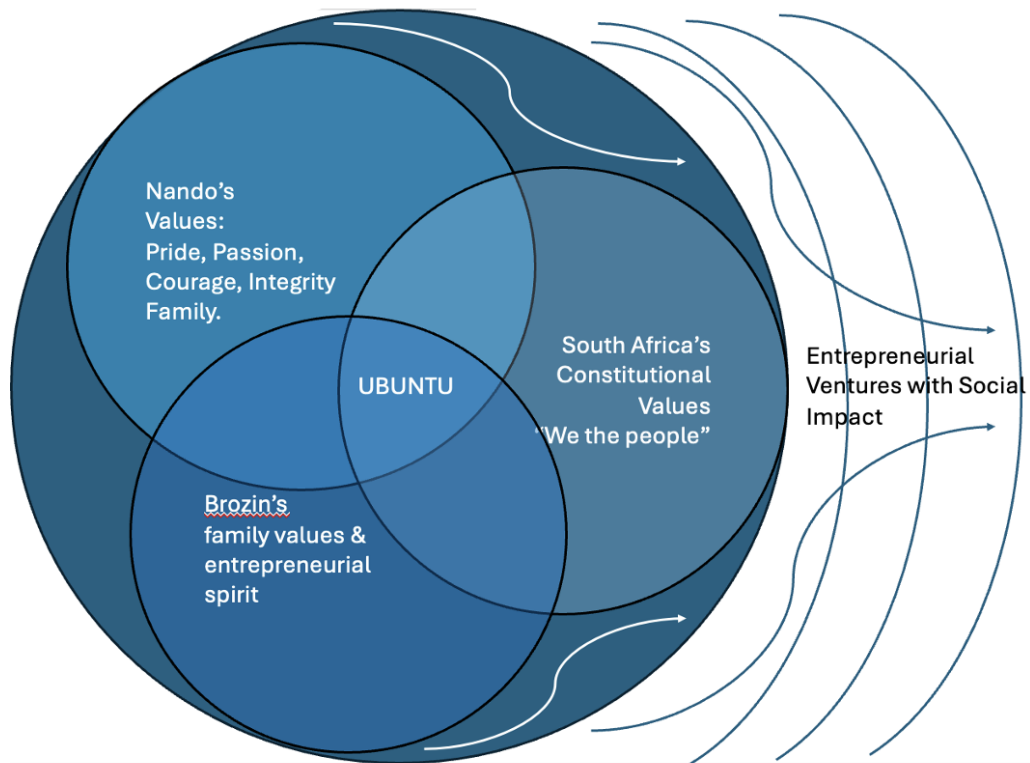


TABLE 1

Theory Development: Interfaces between the Literatures on Social Entrepreneurship, Legacy, and Relationality or Ubuntu

Legacy Work	Entrepreneurial Ventures at ConHill	“Social” Entrepreneurship as Relationality or Ubuntu
History as strategic resource	Continuing the struggle for freedom and justice through entrepreneurial opportunity Rewriting negative history of the site in positive ways	Ethics is about Other-centeredness Ethics is an infinite responsibility
Realist: History as archival Constructivist: History as interpreted	Brozin started with the compilation of the Archives on the Constitution, but then opted for “rebranding” the Constitution	Values-driven legacies are never final; they cannot be “re-presented,” but must be lived anew
Strategic orientation: Values used to revive past values or develop new practices Identification: Either similarity or difference	ConHill as site to reimagine troubled Apartheid and colonialist legacies	The strategic orientation is not instrumental but rather relational
Product identification with certain audience through historical narrative	The youth as main audience of rebranded Constitution Young entrepreneurs as realizing the promise of the Constitution	Levinas’ reference to the “saying” as ongoing challenge to be response-able Relational reflexivity in brokering new values-driven ventures
Internal and external audiences	“Internal” audience of entrepreneurs on the site External audience: The South African youth	“Social” entrepreneurship means creating values-driven legacies by relationally brokering other entrepreneurial ventures with unique “products,” but congruent with values
Outcomes of historical narratives: Unique identity Authenticity Legitimacy Culture	Outcomes: Realizing the promise of the Constitution Relating authentically through shared values References signifiers such as Mandela and Ghandhi; racialized food, African musical traditions to show values-driven alignment Ubuntu entrepreneurship	Outcomes: Caring responsiveness to place and to Others Values-driven societal opportunity Reimagined constitutional legacies Ubuntu relationality

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