The role of belief systems in Entrepreneurship

–

A Christian perspective

By

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DECLARATION:

In accordance with Rule G4.6.3, I declare that the above-mentioned treatise is my own work and that it has not previously been submitted for assessment to any other University or for any other qualification.

SIGNATURE ___________________

DATE   ____________________
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I would like to acknowledge my relationship with God. Without His fatherly hand over me, I would never have been able to produce this act of thanks and worship to Him.

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<td>African National Congress</td>
</tr>
<tr>
<td>SA</td>
<td>South Africa</td>
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<tr>
<td>UNISA</td>
<td>University of South Africa</td>
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<td>U.S.A.</td>
<td>United States of America</td>
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ABSTRACT

The world needs entrepreneurs now more than ever; fresh thinkers, who spot opportunities and apply their talents to overcome obstacles to make their ideas happen. Entrepreneurs need to reframe the recession as an area of business opportunity for all. They must unleash their innovative ideas around the world and inspire solutions that will tackle issues ranging from poverty, unemployment and climatic change.

It is the fundamental precept of the Christian faith that God calls not only ministers and other spiritual workers, but everyone to specific roles in his kingdom. Christian Entrepreneurs must realise that their calling to establish and lead business organisations that are designed to achieve results in the secular world. Christian Entrepreneur Organisations differ from secular businesses because they do business while being led by the Holy Spirit.

Christian Entrepreneurship is the return of unfulfilled business leaders to the sense of "calling" enjoyed by fellow laity in the U.S.A. and Western Europe prior to the 20th Century. The goal is to develop a business that blends business excellence and entrepreneurship with Christian Biblical and theological perspectives.

This exploratory study investigated the role of the Christian faith in Entrepreneurship and in Entrepreneurial businesses. The study identified some of the Christian business practices and introduced the reader to the different approaches this group of entrepreneurs have to that of the secular business equivalent.
CHAPTER 1

INTRODUCTION

CHAPTER INTRODUCTION AND PROBLEM STATEMENT

David Frost, the Director General of the British Chamber of Commerce (2008) suggested that “Thriving successful businesses are the lifeblood of prosperous communities. It has never been more important to support the next generation of wealth creating entrepreneurs – particularly in these challenging economic times.”

The world needs entrepreneurs now more than ever; fresh thinkers, who spot opportunities, apply their talents and overcome obstacles to make their ideas happen. Entrepreneurs need to reframe the recession as an area of business opportunity for all.

Frost (2008) said that it is projected that by 2015, there will be three billion people under the age of 25 worldwide, a demographic that is three times more likely to be unemployed than any other. Youth entrepreneurship presents a solution to youth unemployment, and addresses the need for wider economic opportunities in communities and countries. By unleashing the innovative ideas of entrepreneurs around the world Frost (2008) also hopes to inspire solutions that will tackle climatic change from clean-tech engineering to rural and community-based recycling enterprises.

Anderson (1999) argued that it is the fundamental precept of the Christian faith that God calls not only ministers and other spiritual workers, but everyone to specific roles in his kingdom. Christian Entrepreneurs must realise that their calling is to establish and lead business organisations that are designed to achieve results in the business world. Christian Entrepreneur Organisations differ from secular businesses because they do business while being led by the Holy Spirit (Ephesians 2:8-10; John 15:16a; 1 Corinthians. 12: 12-18.).
Christian Entrepreneurship is not a new idea, but a return by unfulfilled business leaders to the sense of "calling" enjoyed by fellow laity in the U.S.A. and Western Europe prior to the 20th Century (Anderson, 1999). The goal is to develop a business that blends business excellence and entrepreneurship with Christian Biblical and theological perspectives.

1.1. RESEARCH OBJECTIVES

1.1.1. General goal and problem statement

This exploratory study investigated the role of the Christian faith in Entrepreneurship and in Entrepreneurial businesses. The study identified some of the Christian business practices and introduced the reader to the different approaches this group of entrepreneurs have to that of the secular equivalent. The researcher addressed three sub problems as part of the research strategy to deal with and solve the main problem. The following sub-problems have been identified:

1.1.2. Objectives

The achievement of the general goal will be facilitated by the following secondary research objectives:

a. How does the Christian Entrepreneur’s relationship with God and his business purpose combine into a Work life / Christian calling?

b. How does the Christian Entrepreneur develop vision for the future? What role does prophecy play in developing future vision, mission and strategies?

c. How does the Christian Entrepreneur handle operational management including decision making, Human Resources, Ethics and Leadership styles?
1.2. LITERATURE OVERVIEW

Until recently entrepreneurs were not widely studied but the business world is becoming more aware of the exceptional qualities of these individuals. The perfect entrepreneurial profile has not been identified but there are many character traits that repeatedly appear in research. This research dissertation firstly attempted to define entrepreneurship in chapter 2.1 using the definitions provided by Timmons and Spinelli’s (2007: 9) and those of Scarborough, Wilson and Zimmerer (2009: 21).

Behavioural scientists have observed that some people have an intense need to achieve. McClelland’s (1955: 289) research led him to believe that the need for achievement is a distinct human motive that can be distinguished from other needs. McClelland (1955: 291) theory of psychological motivation is discussed in chapter 2.2.1. The theory states that people are motivated by three principal needs:

- The high need for achievement;
- The need for power;
- The need for affiliation.

Chapter 2.3 discussed the core and desirable attributes of entrepreneurs as defined by Timmons and Spinelli (2007: 9). These core attributes of entrepreneurs were defined as:

- Commitment and Determination;
- Leadership qualities;
- Opportunity Obsession;
- High Tolerance of Risk, Ambiguity, and Uncertainty;
• Creativity, Self-Reliance, and Adaptability;

• Motivation to Excel.

Timmons and Spinelli’s (2007: 9) desirable attributes of entrepreneurs were discussed in chapter 2.4. These attributes were:

• Capacity to Inspire;

• Values, morals and ethics;

• Intelligence and Emotional Intelligence;

• Energy, Health and Emotional Stability;

• Creativity and Innovativeness.

Interpersonal, structural and intergroup bases of power were introduced and discussed in chapter three using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used to define the sources of organisational power. Power has its origin in the position or behaviour of the person initiating the power base (Chapter 3.1.1.).

Internal and social bases of power were then introduced in chapter 3.3.1 at the hand of McClelland’s Two Faces of Power Model. David McClelland, as quoted by Cunningham (2007: 205) tried to broaden behaviour studies to include personality. McClelland (Cunningham (2007: 205) named these motives Achievement, Affiliation, and Power. It allowed the content of conscious or unconscious thought to be explored by observing and counting the frequency of certain types of verbal responses (Chapter 3.3.1.).

Christian faith as the source of power was discussed in chapter 3.3 at the hand of the work of Krejcir (2007). Krejcir (2007) suggested that Christian character is the spiritual fruit that is built in the individuals’ relationship with Christ. Character
combines with the Fruit of the Spirit to promote the Christian’s ability to relate and grow in character. Chapter three continues with the profile of a Christian Entrepreneur as defined by Nel (2006) and Weber’s (1922) work on the role of Entrepreneurship in the church.

The work of Barbee (1983) was used in chapter 3.3 to discuss the relationship between ethics and the Christian worldview. Barbee (1983) said “In this most recent research study, we found that businesspeople who take religious values most seriously score significantly higher than others in their ethical judgments ”. A Christian worldview can be seen as supportive of ethical entrepreneurship. This research is consistent with the findings reported by Laura L. Nash (Cited Barbee, 1983). Chapter three concludes with Weber’s (1922) argument that religion played a big role in motivating people to take up entrepreneurial activity. He claimed that this explained the rise of capitalism in the West. Weber (1922) has observed that religious groups such as Quakers and other religious institutions had strong links with entrepreneurial activity. These activities have played an important role in shaping the activities of religious members and philanthropists. The church has always attempted to support economic solutions to poverty and social problems in their communities thru entrepreneurial activity.

Weber’s (1922) thesis about protestant religion and the rise of capitalism was in part based on the idea that certain elements of religious belief helped shape people’s motivations towards business development. Business was regarded as a religiously valued endeavour. Weber (1922) argued that social networks provide an important context for trust, acceptable norms and expectations of others. Religious identity provides an important basis for constructing a social network in which economic activity is embedded, and in which social exchanges take place.

1.3. RESEARCH METHODOLOGY

1.3.1 Research Design

Case study research brings some understanding of complex issues, and can extend experience to what is already known through previous research. Case studies
emphasise detailed analysis of a limited number of events or conditions and their relationships. Social scientists have made wide use of this qualitative research method to examine real-life situations and provide the basis for the application of ideas and extension of methods (Vosloo, 2004).

Researcher Robert K. Yin (2003) defined the case study research method as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.” According to Yin (2003) case study research is not merely either a data collection tactic or design feature, but that it does represent a comprehensive research strategy.

The first step in case this research study was to establish a research focus by forming questions about the issue to be studied and then to determine a purpose for the study (Vosloo, 2004). The research object in this case was a group of Entrepreneurs with a common belief system. The researcher investigated the objects of this case study using data gathering methods to produce evidence that leads to understanding of the case and then answer the research questions.

To assist in formulating the interview questions the researcher conducted a literature review (Chapters 2 and 3), in an effort to establish what research has been previously conducted in this area. The literature review and the definition of the purpose of the study served as a guide in how the study was conducted and then how it was reported on in chapter six.

This researcher carefully selected the five unrelated cases to ensure the validity of the study. The cases are unique and they can be considered typical, representing a variety of Christians in the Entrepreneurial business environment. The interviews were conducted in private and each interview was in excess of two hours long. All the interviews were conducted in of September 2009 in Port Elizabeth, South Africa.

The researcher personally conducted the interviews to limit the possibilities of misunderstandings, and to ask good quality questions in which to interpret the
subjects’ answers. The interviews were recorded on digital tapes. These recordings are available in digital format on the compact disk version of this study.

The interview data were examined with reference to the original research questions. The researcher attempted to find links between the research object and the outcomes. Throughout the evaluation and analysis process (Chapter 5 and 6) the researcher remained open to new opportunities and insights. “The case study method, with its use of multiple data collection methods and analysis techniques, provides researchers with opportunities to triangulate data in order to strengthen the research findings and conclusions (Vosloo, 2004).”

This study involved collecting and analysing data from several cases and may be distinguished from the single case study that may only have subunits or sub cases embedded within. By looking at a range of similar and contrasting cases, the researcher can strengthen the precision, the validity and the stability of the findings (Miles and Huberman, 1984).

During the report preparation process the researcher critically examined the document looking for ways in which the report was incomplete. The researcher then used a representative audience that included a theologian, an ordained minister and an academic representative to review and comment on the draft document. Based on the comments, the researcher rewrote and made revisions.

1.3.2. Case Study Subjects

Throughout the research, confidentiality was offered and the identity of the individuals participating in the interviews protected (Chapter 4.2.). It was important that the sponsor and all others were ensured of this fact at the onset. Formal confidentiality agreements were made available that could be amended and signed by the researcher and the company or the individuals concerned. All the subjects chose to give up their right to confidentiality. The researcher commented on this in chapter 6.4.
Five Christian Entrepreneurs were selected from the Port Elizabeth Area (Chapter 4. 2.). The subjects were all considered to be established as Entrepreneurs. This statement was based on the criteria as described by Timmons and Spinelli’s (2007: 9) and the entrepreneurial models are described in chapters two and three.

1.3.3. Case Study Protocol

The questions that were posed during each interview were chosen at the hand of the problem being investigated, keeping aligned with the goal and objectives of the investigation. This included the results of the literature study undertaken in chapters two and three. The objective of the interviews was to have conversations with the interviewees without influencing and directing their answers. The researcher attempted to understand their business and management practices in their organisations. It was important to explicitly request the interviewee’s opinion and reasoning on the company’s performance as a qualitative measurement of these management and business practices.

1.3.4. Analysis

The individual interviews were recorded in chapter five of this document. The results and data were analysed and reported on in chapter six using the methods suggested by Miles and Huberman (cited by Yin, 2002: 110) and according to Yin's suggestions (2002: 111), on the basis of the frequency of the various corresponding responses. The results of this analysis were compared to the problems being investigated.

Triangulation was used to increase the reliability of the data. The need for triangulation arises from the ethical need to confirm the validity of the research process (Yin, 1984). Triangulation examines information collected through different methods and then corroborates data across different data sets (Yin, 1984). Triangulation combines information from quantitative and qualitative studies and then makes use of expert judgment.

During the report preparation process the researcher critically examined the document searching for ways the report could be found to be incomplete. The
researcher used a representative audience that included an ordained minister (Momsen, E), a theologian (Clark, J) and an academic representative (Cullen, M) to review and comment on the draft document. Based on the comments, the researcher rewrote and made revisions.

1.4. PREVIOUS RESEARCH

While a fair amount has been written on the subject of Entrepreneurship, thus far, Christian Entrepreneurship has not been the subject of notable academic investigations. The researcher considers this dissertation to be exploratory research, with the view to conduct major investigations in this area in the future.

This research dissertation firstly attempted to define entrepreneurship using previous research and definitions provided by Timmons and Spinelli’s (2007: 9) and those of Scarborough, Wilson and Zimmerer (2009: 21). Behavioural scientists like McClelland (1955: 289) have observed that some people have an intense need to achieve. This need to achieve was discussed in chapter 3.2.

Interpersonal, structural and intergroup bases of power was introduced from research using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used to define the sources of organisational power. Internal and social bases of power were then introduced at the hand of McClelland’s two faces of power model (Chapter 3.3.1.).

Christian faith as the source of power was discussed in chapter 3.3. at the hand of the research work done by Krejcir (2007), while the profile of a Christian entrepreneur was defined by the previous work of Nel (2006).

The work of Barbee (1983) was used in chapter 3.3 to discuss the relationship between ethics and the Christian worldview. Chapter three concludes with Weber’s (1922) argument that religion played a big role in motivating people to take up entrepreneurial activity. He claimed that this explains the rise of capitalism in the West. Weber (1922) has observed that religious groups such as Quakers and other religious institutions had strong links with entrepreneurial activity.
Weber’s (1922) thesis about protestant religion and the rise of capitalism was in part based on the idea that certain elements of religious belief helped shape people’s motivations towards business development. Business was regarded as a religiously valued endeavour. Weber (1922) argued that social networks provide an important context for trust, acceptable norms and expectations of others. Religious identity provides an important basis for constructing a social network in which economic activity is embedded, and in which social exchanges take place.

1.5. CHAPTER OUTLINE

1.5.1. Chapter 1: Introduction

The introductory Chapter described the problem to be investigated, how the investigation was conducted and the problem that was researched. Furthermore chapter one has defined the limitations within which this investigation was conducted.

1.5.2. Chapter 2: Entrepreneurship

The perfect entrepreneurial profile has not been identified but there are many character traits that repeatedly appear in research. Chapter two attempted to define entrepreneurship. These definitions were followed by an introduction to McClelland’s (1961: 6) leadership models. Timmons’s (2007: 9) Core and Desirable Attributes of entrepreneur’s model was finally used to consider the character traits of the entrepreneur.

1.5.3. Chapter 3: Bases of Power

Interpersonal, structural and intergroup bases of power was introduced and discussed in chapter three using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used to
define the sources of organisational power. Power has its origin in the position or behaviour of the person initiating the power base.

Internal and social bases of power were then introduced at the hand of McClelland’s Two Faces of Power Model. David McClelland, as quoted by Cunningham (2007: 205) tried to broaden behaviour studies to include personality. McClelland (Cunningham (2007: 205) named these motives Achievement, Affiliation, and Power. It allowed the content of conscious or unconscious thought to be explored by observing and counting the frequency of certain types of verbal responses.

Christian faith as the source of power is discussed at the hand of the work of Krejcir (2007). Krejcir (2007) suggested that Christian character is the spiritual fruit that is built in the individuals’ relationship with Christ. Character combines with the Fruit of the Spirit to promote the Christians ability to relate and grow in character. The chapter concludes with the profile of a Christian entrepreneur as defined by Nel (2006) and Weber's (1922) work on the role of entrepreneurship in the church.

1.5.4. Chapter 4: Case study methodology and questionnaire

Chapter four provided the justification for the chosen methodology for this investigation. It was established that a multiple-case type case study analysis with structured interviews was the most appropriate investigation method to use. It was decided that the investigation would consist of five individual cases that should fairly represent the Christian Entrepreneurial business person in South Africa.

Chapter four also compiled the study protocol, and the questions for the interviews for the investigation. It then set out the procedures used for the evaluation and analysis of the results of the individual case studies.

1.5.5. Chapter 5: Reports and analysis

Chapter five reported on the results of the studies undertaken. Thereafter the reports were analysed, compared and evaluated (as indicated in Chapter 5.5.). From the
analysis certain conclusions were drawn, specifically about the role of Christian belief in Entrepreneurship. These conclusions were discussed in chapter six.

The questions that were posed during each interview were chosen at the hand of the problem being investigated and the goal and objectives of the investigation. The objective of the interviews was to have conversations with the interviewees without influencing and directing their answers. The researcher was attempting to understand the business and management practices in their organisations. It was important to explicitly request the interviewee’s opinion and reasoning on the company’s performance as a qualitative measurement of these management and business practices.

1.5.6. Chapter 6: Conclusions

The literature review and the analysis of the previous chapters were combined in chapter six. These results were compared to the sub-problems being investigated, the objectives of the investigation and the hypothesis being tested in order to determine its validity. Chapter six ends of with the conclusions of the investigation.

1.5.7. Chapter 7: Observations

Based on the findings of the investigation, chapter seven made some general observations about Christian Entrepreneurship. The chapter also made recommendations for further research into this phenomenon.
Chapter 2

ENTREPRENEURSHIP

CHAPTER INTRODUCTION

The decision to become self-employed may stem from the push effect of unemployment or from pull effects induced by economy producing entrepreneurial opportunities. Reynolds (2005: 16) distinguishes between “opportunity-based” and “necessity-based” entrepreneurship. Opportunity-based entrepreneurship involves those who choose to start their own business by taking advantage of an entrepreneurial opportunity. Necessity-based entrepreneurship involves people who start a business because other employment options are either absent or unsatisfactory.

Until recently entrepreneurs were not widely studied but the business world is becoming more aware of the exceptional qualities of these individuals. The perfect entrepreneurial profile has not been identified but there are many character traits that repeatedly appear in research. Chapter two will attempt to define entrepreneurship. It will then be followed by an introduction to McClelland's (1983: 6) leadership models. Timmons and Spinelli’s (2007: 9) Core and Desirable attributes of entrepreneur’s model will then be used to consider the character traits of the entrepreneurial character.

2.1. ENTREPRENEURSHIP DEFINITIONS

The Timmons and Spinelli’s (2007: 79) definition of Entrepreneurship has evolved over the past two decades from research at the Babson College at the Harvard business school and enhanced by Spinelli (Timmons and Spinelli, 2007: 79).

Entrepreneurship is a way of thinking, reasoning, and acting that is obsessed with opportunity, holistic in approach, and leadership balanced. Entrepreneurship results in the creation and realisation of value, not just for owners, but for all the stakeholders. At the heart of the entrepreneurial process
is the creation, recognition and initiative to seize these opportunities. It requires a willingness to take risks - both personal and financial - but in a very calculated fashion in order to constantly shift the odds of success, balancing the risk with the potential reward. Typically, entrepreneurs devise ingenious strategies to marshal their limited resources.

Scarborough, Wilson and Zimmerer define (2009: 21) an entrepreneur as:

One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalise on these opportunities.

2.2. LEADERSHIP AND HUMAN BEHAVIOUR

Behavioural scientists have observed that some people have an intense need to achieve. McClelland's (1955: 289) research led him to believe that the need for achievement is a distinct human motive that can be distinguished from other needs. McClelland's (1955: 291) theory of psychological motivation states that people are motivated by three principal needs:

2.2.1. The high need for achievement

McClelland's (1983) research led him to the belief that the achievement motive can be isolated and assessed in any group. McClelland (1983) illustrated some of these characteristics of achievers in describing a laboratory experiment. Participants were asked to throw rings over a peg from any distance they chose. Most people tended to throw either from very close or from too far, but individuals with a high need for achievement seemed to measure where they were most likely to get a sense of mastery.

Achievement-motivated people are not gamblers. They prefer to work on a problem rather than leave the outcome to chance. They set difficult but potentially achievable goals. This is translated into their attitude toward risk. Most people tend to be extreme, either favouring gambling or minimising their exposure to risk. Achievement-
motivated people take the middle ground; they feel their efforts and abilities will influence the outcome of the issues at hand.

Achievement-motivated people are more concerned with personal achievement than with the rewards of success. They are motivated by solving difficult problems, more than by money or praise. Money is only valuable as a resource or a measure of their success.

People with a high need for achievement tend to seek situations in which they obtain measurable feedback on their achievements. They are often found in sales jobs or as owners of their own businesses where feedback is measurable. McClelland (Cited Timmons and Spinelli, 2007: 79) claims achievement-motivated people spend time thinking about doing things better and they have the ability to get things done.

Achievement-motivated people are likely to come from families in which parents expect their children to start showing some independence between the ages of six and eight. These children make choices and are taught to perform tasks without assistance. They typically know their way around the neighbourhood and how to take care of themselves around the house.

2.2.2. The need for power

The need for power is an urge to influence others and make them do things which they would not have done if left otherwise. Individuals with a low need for power lack the assertiveness and self confidence necessary to organise and direct group activities effectively.

McClelland (Cited Timmons and Spinelli, 2007: 5) identified four stages of power orientation:

- Drawing inner strength from others by being a loyal follower and serving the power of other leaders;

- Strengthening oneself by playing the power game. Individuals start collecting symbols of status, practicing one-upmanship, and trying to dominate situations;
- Self-assertiveness by becoming more aggressive and trying to manipulate situations so as to achieve one's own targets;

- Acting as an instrument of higher authority by identifying with an authority system and being able to claim formal legitimacy.

Socialised power leaders direct their power in socially positive ways that benefit others rather than contributing to their status and gain. They are hesitant to use power in a manipulative manner, are less narcissistic and defensive, accumulate fewer symbols of power or status, have a longer range perspective, and are more willing to receive consultation and advice. They realise that power must be distributed and shared, and that everyone must have a sense of influence over their own jobs (Timmons and Spinelli, 2007: 6).

2.2.3. The need for affiliation

The need for affiliation reflects behaviour towards others that are cooperative, supportive, and friendly. High need for affiliation managers obtain satisfaction from being liked and accepted by others. They prefer to work with others who prefer group harmony and cohesion and are reluctant to let work interfere with harmonious relationships. McClelland (Timmons and Spinelli, 2007:6) suggested that a strong need for affiliation undermines a manager's objectivity and that this affects his decision-making capability.

A leader with a low need for affiliation tends to be a loner who is uncomfortable socialising with others except for a few close friends or family. They lack motivation to build and maintain social contacts, public relations and building close personal relations with peers and subordinates. They will consistently produce a determined work ethic and commitment to the organisation; however they may not possess the required flexibility and people-centred skills. McClelland (Cited in Timmons and Spinelli, 2007:6) argues that people with strong achievement motivation make the best leaders, although they can have a tendency to demand too much of their staff in the belief that they are all similarly focused and results driven. Most people are not.
2.3. THE CORE AND DESIRABLE ATTRIBUTES OF ENTREPRENEURS

Exhibit 2.1. Core and Desirable Entrepreneurial Attributes

Timmons and Spinelli (2007: 9) identified the core and desirable attributes of the entrepreneurial character. These attributes are demonstrated in Exhibit 2.1. Timmons (Timmons and Spinelli, 2007:18), when asked if entrepreneurship can be learned answered “Am I pretentious enough to believe that in 35 to 40 hours of class time, during a single semester, I can convert the average student into the economic equivalent of a Picasso or a Beethoven? I reckon I can.”
2.3.1. The Core Attributes of Entrepreneurs

2.3.1.1 Commitment and Determination

At the heart of the entrepreneurial process are the opportunity seeker, the leader, and the guardian of the venture's vision and mission. Without their energy the greatest opportunities will never see the light of day. Entrepreneurial attributes like commitment, tenacity and determination ensure that entrepreneurs overcome obstacles and compensate for their and their venture's weaknesses (Dalimunthe, 2009).

Most entrepreneurs live under extreme and constant pressure. A new venture requires first priority of the entrepreneur's time, capital, patience and loyalty. Entrepreneurial commitment can be measured through their willingness to invest their own capital in a potential venture. The entrepreneurial desire to win, their tenacity and perseverance is bigger than their will to fail, or admit defeat.

Entrepreneurs seek to overcome hurdles and complete the job at hand. They are disciplined and persistent. They are able to commit and recommit quickly. They are intensely competitive in achieving goals and they love to win. Entrepreneurs are also realistic in recognising what they can and can't do. They know how and where they can get help to solve very difficult tasks.

2.3.1.2 Leadership

Most of the successful entrepreneurs are experienced leaders. They are usually skilled in the technology and the marketplace in which they compete. They have sound general management skills and have a strong internal locus of control. They are patient leaders, capable of managing for the long haul. They have the vision to build a substantial enterprise that will be relevant to the world while realising a capital gain. This requires patience to stick to the task for five years or more. (Timmons and Spinelli, 2007: 10)
Successful entrepreneurs possess a well-developed capacity to influence others without formal power. They build relationships with different stakeholders, often managing conflicting aims. Successful entrepreneurs are nurturing and not interpersonally competitive. Entrepreneurs tend to treat others as they want to be treated. They share with those who contributed to their success. They recognise that it is impossible to build a business working alone and become super-interdependent when building a team. Johannsen (1996) identified nine leadership qualities in entrepreneurs:

- A strong sense of self-worth and self-esteem is needed to manage and accept tough challenges;

- The need to achieve has been associated with entrepreneurs who constantly seek to perform at their best. Individuals high in this need are open to feedback, are goal oriented, seek to be unique, and strive to accomplish with their own efforts;

- Leaders constantly screen information to seek new growth opportunities. They act like gold miners; they shift through tons of information to find ways to grow the businesses;

- Successful entrepreneurs show a high internal locus of control. Julian B. Rotter described these individuals in 1954. These individuals assume that any success they experience is due to their personal efforts. They believe that they have the ability to influence events, either to success or failure (Cited in Lee, 2001);

- Leaders have a relentless drive to accomplish goals. They understand what the priorities are and continue to work towards the goals;

- Entrepreneurial optimism serves as the mechanism to deal with the set-backs they encounter in business. They see problems as opportunities and view it as a challenge. This behaviour contrasts the majority of people who project a more pessimistic, defeatist view on life;
• Large organisations protect employees from a harsh and unforgiving environment. It takes a great deal of courage to leave a secure corporate position and set out alone into the cruel world of business;

• Tolerance to Ambiguity was first identified by Budner in 1962. It refers to a person’s tolerance to uncertainty and risk. Entrepreneurs generally score high on this scale. Entrepreneurial start-ups exist in an environment where almost everything is ambiguous and many things have not been done before (Cited in Entrailgo, 2005:187);

• Motivation comes from internal (intrinsic) and external (extrinsic) sources. Extrinsic factors include any type of motivational influence from the environment such as rewards and punishments. Entrepreneurs are driven by intrinsic factors that include needs, desires, motives, and will power.

2.3.1.3. Opportunity Obsession

The founder of a successful business, asked by a student to describe the type of person who should be an entrepreneur, said he should be (Timmons, 1985): “Anyone who wants to experience the deep, dark canyons of uncertainty and ambiguity and wants to walk the breathtaking highlands of success. But I caution: Do not plan to walk the latter until you have experienced the former.”

Successful entrepreneurs are usually not inventors. Inventors often become obsessed with their ideas. Most successful entrepreneurs are creative, but are obsessed with the opportunity instead. They let the customer and market guide the creation of the product or service.

Creative entrepreneurs are constantly thinking of new ideas, watching trends, and shaping unique enterprises. Entrepreneurs rely on their own life experiences to generate ideas and shape them into viable opportunities. These practices and habits are part of the entrepreneurial mind-set that can be learnt or acquired.
2.3.1.4. High Tolerance of Risk, Ambiguity, and Uncertainty

Leaders are expected to function in environments characterised by information overload, environmental complexities and ambiguous tasks. Coping with ambiguity and uncertainty are central leadership competencies. Ehrlich, Meindl, and Viellieu (1990) reported that “leaders are seen as the causal forces which determine the fate and fortune of organisations”. Their successes were positively correlated with their tolerance for uncertainty. People with a high tolerance to ambiguity tend to be seen as innovators:

- Innovators are individuals who think and approach tasks from unsuspecting angles. They can be seen as undisciplined and unpredictable but have the ability to discover problems and discover less consensually expected avenues of solutions.

- They act as catalysts in settled groups. They are sometimes seen as abrasive, ingenious, unsound and impractical when they are creating dissonance. They appear to have low self-doubt and will not need consensus to maintain conviction in the face of opposition. They provide the dynamics to bring about periodic change, without which institutions tend to stagnate.

Kirton (2006) defines ambiguous situations as situations with a lack of sufficient information. This lack emerges in three contexts:

- a completely new situation in which there is no experience, models or familiar cues;

- a complex situation in which there are a great number of cues to be taken into account;
• a contradictory situation in which different elements or cues suggest different structures or solutions. It is a situation characterised by novelty, complexity, or insolubility.

2.3.1.5. Creativity, Self-Reliance, and Adaptability

New ventures require adaptive forms of organisation that respond quickly and effectively to change. Successful entrepreneurs have the ability to conceptualise issues and function in this environment. They willingly put themselves in situations where they are responsible for the success or failure of operations. They take the initiative to solve problems or fill a vacuum where no leadership exists.

Self-reliance was originally defined as “the attitude of being self-employed, whether inside or outside an organisation” and was later modified to “the ability to actively manage one’s work life and learning in a rapidly changing environment” (Waterman, Waterman and Collard, 1994). Self-reliance contains some useful entrepreneurial traits and principles.

• The personal responsibility dimension fosters a feeling of competence and control over one’s own life. It helps the entrepreneur to cultivate his own resources to solve problems. Taking personal responsibility encourages entrepreneurial thoughts as to what kind of career would be most satisfying, rather than just reacting to environmental opportunities;

• Careers are becoming more specialised. It is critical to stay current through continuing education programs and relationships with mentors. Coaching entrepreneurs to create a career development plan can prevent career stagnation and help them thrive in a changing marketplace (Waterman, Waterman & Collard, 1994);

• Entrepreneurs must be flexible and willing to stretch beyond the boundaries of their job descriptions. The most successful entrepreneurs will be those who can
best accommodate the changing needs of their environment while keeping a clear sense of self actualisation and their life’s direction.

Most entrepreneurs are lateral thinkers. This capability is found in a phrase coined by Edward de Bono (Cited Sloane, 2009) as a counterpoint to conventional thinking. Lateral thinking involves looking at the problem from new directions. De Bono (Cited Sloane, 2009) defines the four main traits of lateral thinkers as:

- The ability to recognise polarising and unconventional ideas;
- The ability to search for different ways to look at problems;
- A relaxation of the rigid control of vertical thinking;
- The use of misinformation and chance can lead to epochal discoveries.

Most organisations’ dominant ideas polarise their view of the world. Asking ‘What if?’ is a lateral thinking technique that helps business explore new possibilities and challenge assumptions in the same way. The ‘What if?’ question could stretch every dimension to the point of being ridiculous, stimulating lines of enquiry by testing the rules, dominant ideas and boundaries that are assumed to apply to a problem.

The role of chance in major inventions and scientific discoveries is well documented. The transmission of radio waves was discovered by Hertz when some of his equipment happened to produce a spark on the other side of the room. Alexander Fleming discovered penicillin when he noticed that one of his old dishes had developed a mould that was resistant to bacteria. Christopher Columbus discovered America when he was looking for a route to India (Sloane, 2009).

The common theme is that someone with a curious mind sets out to investigate things. When something unusual happens they study it and see how it can be put to
use. When entrepreneurs are looking for new ideas and fresh ways to do things, a random input can help them onto a new path.

2.3.1.5. **Motivation to Excel**

Successful entrepreneurs appear to be driven by a desire to compete against their own self-imposed standards. They seek out and respond to the challenges inherent in start-up enterprises. Entrepreneurs set high goals to focus their energy from the challenges of creating and building enterprises. High goals enable entrepreneurs to focus their energy and define priorities that provide the measures of their performance.

Money is seen as a tool rather than the object of the business game. Successful entrepreneurs insist on the highest personal standards of integrity and reliability. These ethical standards are the glue that bind successful personal and business relationships and make them endure (Timmons, 1985).

2.3.2. **The Desirable Attributes of Entrepreneurs**

2.3.2.1. **Capacity to Inspire**

Entrepreneurs are inspirational leaders. They are usually the first to identify obstacles and can be expected to find opportunity and solutions to most problems. The entrepreneur's ability to infect their teams with enthusiasm is inspirational. They put their ideas, dreams and hopes in as many people as they can with a simple message of inspiration, collaboration and passion.

Successful entrepreneurs recognise the importance of committed staff and are willing to share the success of the business with their people. They create a working culture and environment in which success is recognised and rewarded. Entrepreneurs look beyond the obvious choices when identifying new talent and are prepared to invest in their long term success (Bhide, 2000:299).
2.3.2.2. Values

Smilor (2009) suggested that the act of creating and building something of significance requires a strong consideration of values. He suggested that an entrepreneur's most valuable possession is not money or products but his reputation. Values enhance credibility and draw others who want to do ethical business. Entrepreneurs can maintain direction in their lives when they embrace the following values (Smilor, 2009):

- An entrepreneur requires bravery. Bravery springs from natural creativity and a determined spirit. Bravery helps the entrepreneur deal with discouragement in the early stages of company formation;

- Vision guides the entrepreneur through the business planning process, especially when clarifying the opportunity and setting goals for the organisation. Vision allows the entrepreneur to see past his current position into the potential future of the venture;

- Self Respect and respect for others enables the entrepreneur to appreciate his efforts, relate effectively to family and community, and to motivate others. Respect stems from pride, hope and enthusiasm. It frees entrepreneurs from the obstacles of low self-esteem, hopelessness and anger;

- Trust results from reliability, compassion and gentleness. Trust permits the entrepreneur to overcome selfishness and ruthlessness as the company deals with employees, customers and vendors;

- An entrepreneur must be honest when managing the assets of the firm. Honesty emanates from the choices we make. Honesty lets the entrepreneur avoid false security and enables him to stay calm in confusing situations;
• Generosity develops from supporting and leading others. It permits an entrepreneur to eliminate racial bias, reduce resistance to change and heal dysfunctions within the organisation;

• An entrepreneur requires fortitude to keep a business strong and to bring it to harvest. Fortitude stems from persistence, realism and consistency, which strengthens the entrepreneur against scattered thinking and giving up;

• Character provides a standard and a challenge for an entrepreneur who seeks to build a viable and lasting enterprise. Character reminds leaders that true success and a happier life stems from enlightened values that direct behaviour;

• Religious identity provides an important basis for constructing a social network in which economic activity is embedded and in which social exchanges take place;

• Religious networks allow access to a wide range of people with resources and would help strengthen trust relations. Morality or the acting out of collectively held values influence both the character of personal goals and the selection of means to attain them (Smilor, 2009).

2.3.2.3. Intelligence

Successful entrepreneurs can comprehend complex situations that include planning, strategic decision making and working on multiple ideas and problems simultaneously. They are farsighted and aware of important details. They will continuously review all possibilities to achieve their objectives. Their high level of emotional intelligence has been indentified as a predictor for their workplace success.

Orths and Geraghty (2008) suggested that emotional intelligence significantly improves entrepreneurial performance. The undeniably strong correlation between emotional intelligence ability and entrepreneurial performance explained the ability in entrepreneurs to manage themselves and to manage relationships with others.
Critical thinking ability is an entrepreneur’s primary tool for dealing with the dilemmas in a changing business environment. Their critical thinking ability is used to describe thinking that is purposeful and goal directed for the purpose of solving problems and making decisions. Individuals with high critical thinking abilities are reflective, focused and able to recognise the existence of problems (Orths and Geraghty, 2008).

Entrepreneurs are expected to be sensitive to market needs especially in the process of opportunity exploitation. They must be able to prescribe solutions to address market problems. Critical thinking ability directs entrepreneurs’ capabilities to draw on their prior knowledge to create fit between underutilised resources and unmet market needs.

2.3.2.4. Energy, Health and Emotional Stability

Entrepreneurs are physically resilient and remain in good health. They can work for extended periods, and they refuse to get sick. At the end of the eight-hour day the entrepreneur will often continue to work into the evening. They will be busy developing new business ideas or do the necessary planning and administration to free themselves up to be able to serve their staff and customers during operating hours. They are comfortable in stress situations and are challenged rather than discouraged by setbacks or failures (Businesstown.com, 2003).

2.3.2.5. Creativity and Innovativeness

Brown and Ulijn (2004) suggested that creativity and innovation are often sparked by experimenting and playing with new ideas. Seeing through the eyes of the user will helps the entrepreneur recognise the problems that exist. Entrepreneurs immerse themselves in problems. They learn everything they can about the topic. They generate lots of ideas, mostly without evaluation or criticism. They keep a notebook, write things down, sketch and draw and construct physical prototypes. They creatively experiment with multiple ways of thinking and allow their thinking to become more abstract. They are independent thinkers that evaluate information critically and question assumptions.
Entrepreneurs accept things as they are and deal with them accordingly. They will change their direction when they see that change will improve their prospects for achieving their goals. Entrepreneurs tend not to function well in structured organisations and do not like authority over them. Most believe they can do the job better than anyone else and will strive for maximum responsibility and accountability.

CHAPTER CONCLUSION

Until recently entrepreneurs were not widely studied but the business world is becoming more aware of the exceptional qualities of these individuals. The perfect entrepreneurial profile has not been identified but there are many character traits that repeatedly appear in research. This chapter attempted to define entrepreneurship. These definitions were followed by an introduction to McClelland’s (1961: 6) leadership models. Timmons’s (2007: 9) Core and Desirable attributes of entrepreneur’s model was lastly used to consider the character traits of the entrepreneurial character.
Chapter 3

BASES OF POWER

CHAPTER INTRODUCTION

Interpersonal, structural and intergroup bases of power were introduced and discussed in this Chapter using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used to define the sources of organisational power. Power has its origin in the position or behaviour of the person initiating the power base.

Internal and social bases of power were introduced at the hand of McClelland’s two faces of power model. David McClelland, as quoted by Cunningham (2007:205) tried to broaden behaviour studies to include personality. McClelland (Cited Cunningham (2007:205) named these motives Achievement, Affiliation, and Power. It allowed the content of conscious or unconscious thought to be explored by observing and counting the frequency of certain types of verbal responses.

Christian faith as the source of power was discussed at the hand of the work of Krejcir (2007). Krejcir (2007) suggested that Christian character is the spiritual fruit that is built in the individuals’ relationship with Christ. Character combines with the Fruit of the Spirit to promote the Christian’s ability to relate and grow in character. The chapter concludes with the profile of a Christian entrepreneur as defined by Nel (2006) and Weber's (1922) work on the role of entrepreneurship in the church.

3.1. ORGANISATIONAL BASES OF POWER

Organisational power has its origin in the position or behaviour of the person initiating the power base. These powerbases were discussed by Cook and Hunsaker (2001:}
The Bases of Social Power of French and Raven (1959: 150) is a theory that identifies six bases of social and organisational power. The theory started from the assumption that power and influence involve relations between at least two agents. The theory argued that the reaction of the receiving agent is a more useful focus for explaining the phenomena of social influence and power.

French and Raven (1959: 151) examined the effect of power derived from the various bases of attraction and resistance to the use of power. Attraction and resistance are the recipient's sentiment towards the agent that uses power. They conclude that the use of power from the various bases has different consequences.

**3.1.2. Reward power**

Reward power is based on the perceived ability to give positive consequences or remove negative ones. It is based on individual's capacity to provide things that the receiving agent desires. They make positive outcomes such as pay increases, recognition, interesting job assignments and promotions contingent on desired behaviour. For reward powers to be effective, this power base requires that receivers value the incentives offered and that they believe that the giver can and will provide them (French and Raven, 1959).

**3.1.3. Coercive power**

Coercive power is the perceived ability to punish those who will not conform to leadership’s ideas or demands. Coercive power could be considered the flip side of reward power. Coercive power is based on a manager’s capacity and willingness to
produce conditions that the others want to avoid or find unpleasant. Coercive Power relies on the contingent use of punishments such as criticism, poor performance appraisals, reprimands, undesirable work assignments or even dismissal. Coercive Power is most effective when its application is both immediate, certain and consistent (French and Raven, 1959).

Management theorists, such as Crosby (1979) and Deming (1986) suggested that there was a decline in productivity and creativity when coercive power is employed. The use of coercive power results in an atmosphere of insecurity or fear. In spite of this insight, coercion as a base of power continues to play a role even in those organisations influenced by theories of quality management.

3.1.4. Legitimate or normative power

Legitimate or normative power (organisational authority) is based on the perception that someone has the right to prescribe behaviour due to election or appointment to a position of responsibility. Legitimate Power is the formal authority that is embodied in an individual’s position or title. A manager have the “right to manage” and to expect compliance because of his place in the organisation. With Legitimate Power there is little need for a personal relationship between managers and others. Others respect the authority carried in the position regardless of who occupies the position. Legitimate power rests in the belief among employees that their managers have the right to give orders based on his or her position (French and Raven, 1959).

3.1.5. Expert power

Expert power is based on distinctive knowledge, expertness, ability, skills or reputation. Others are willing to do what the expert wants because they trust that their superior expertise will produce the desired results. Expert power instils confidence in others even when the solution or way forward may not be clearly understood. This base of power requires that the subordinates trust the expert’s expertise and believe it applies to the issue at hand (French and Raven, 1959).
3.1.6. **Referent or connection power**

Referent or connection power is power through association with others who possess power. Connection Power is derived from relationships with influential or competent people. Because an individual has a network of connections with other powerful people, they can use these relationships to influence the behaviour of others who also want to be seen favourably by these other influential people (French and Raven, 1959).

Referent power rests heavily on trust. It often influences employees who may not be aware that they are modelling their behaviour on that of the leader and using what they presume he or she would do in such a situation as a point of reference. The concept of empowerment in large part rests on referent power. Referent power may take considerable time to develop and thus may not prove particularly effective in a workforce with a rapid turnover of personnel.

3.1.7. **Information power**

Information power is based on control over the information others need in order to reach an important goal or target. Information Power is based on a manager having access to information that others are not privy to, which they believe is important. Workers comply because they believe that what you want them to do is based on some special insight or maybe even inside information that you have (Victor, 2007).

3.2. **STRUCTURAL BASES OF POWER**

Cook and Hunsaker (2001:457-460), Mullins (1999: 781), and Nelson and Quick (1997: 317-318) discuss the structural bases of power and how they reflect the division of labour and memberships in different departments, teams and groups.
3.2.1. The Knowledge base of power

The Knowledge base of power is the knowledge of the organisation that individuals and teams possess. The group can use this to attain the group’s goals and have power. The power is built on the group’s ability to control information about current operations, their ability to develop information about alternatives or their knowledge of future events and plans. This knowledge that the group possesses is called the organisation’s intellectual capital. Intellectual capital amounts the total competitive advantage to some businesses in their marketplace (Cook and Hunsaker, 2001: 457-460).

3.2.2. Resources as a base of power

Resources as a base of power relates to individuals, teams or other sub-groups that can introduce essential or hard-to-obtain resources into the bigger organisation. These individuals or groups have the ability to acquire power in the bigger group. Mullins (1999: 781) provides a list of difficult to obtain resources such as money, equipment, materials, supplies, customers and other human resources that may be needed depending on the situation and the organisation’s goals, the economic climate and the goods or services being produced.

3.2.3. Decision making as a powerbase

Decision making as a powerbase refers to an individual or sub-groups that have the power to affect the decision-making process in the group. Often organisational decisions are made sequentially, with many groups or individuals participating. This powerbase can influence the goals being developed, the principles being used, alternatives being considered or outcomes being projected (Nelson and Quick, 1997: 317-318).
3.2.4. Networks as a powerbase

Nelson and Quick (1997: 317-318) lists social networks as a powerbase in the organisation. They imply that various friendships, channels of information and coalitions, both inside and outside the group represent sources of power. The connecting links between individuals and departments can contribute to building a powerful network of superior/subordinate linkages. Affiliations of people and channels of information both inside and outside of the organisation can create the ability to obtain cooperation internally and externally.

3.2.5. Lower-level employees as a powerbase

Lower-level employees can develop as much power as their managers do. The ability of low-level employees to influence the behaviour of others is likely to stem from structural rather than situational forces. If an employee has more knowledge of the subject than his manager his position of power increases. The employee can concentrate his efforts in areas where the manager lacks or puts little efforts in. Unions usually represent the lower-level employees. They speak as a collective of workers and might become very powerful in organisations or countries were they are allowed to function (Mullins, 1999).

3.2.6. Intergroup bases of power

Intergroup power bases become stronger when groups combine their power sources such as expert, referent and legitimate power. Controlling resources needed by another group allows the power-holding group to influence the actions of the less powerful group. Such a power base may result in the formation of a coalition or conflict. Most conflicts involve a mix of cooperative and competitive motives.

A key element in understanding cooperation/competition is the type of goal interdependence found between the involved parties. The parties’ goals may be
negatively or positively interdependent. Competitive processes tend to yield negative effects. It obstructs communication, creates an inability to coordinate activities, suspicion and a lack of self-confidence becomes common. The desire to reduce the other’s power and to dominate the competition might become more important than the organisations goals (Fisher, 2003: 168).

3.3. INTERNAL AND SOCIAL BASES OF POWER

3.3.1. McClelland’s two faces of power

Studies by McClelland as cited by Cunningham (2007: 205) tried to broaden behaviour studies to include personality. McClelland developed coding systems that allowed researchers to count the frequency of certain types of imagery in stories that people told. By coding imagery, McClelland obtained behavioural estimates of the strength of social motives. McClelland named these motives Achievement, Affiliation, and Power. It allowed the content of conscious or unconscious thought to be explored by observing and counting the frequency of certain types of verbal responses.

Exhibit 3.1. McClelland’s two faces of power

(McClelland’s two faces of power cited in Cunningham, 2007: 205)
McClelland’s, as quoted by Cunningham (2007: 205), early work focused on the achievement motive. This motive was closely linked to entrepreneurial motivation. McClelland turned his attention to Affiliation and Power only later in his career. McClelland’s Power motivation was based on the degree to which an individual gets pleasure and satisfaction from exerting power and influence over others (Cunningham, 2007).

Studies by Kreitner & Kinicki (2001: 213), as quoted by McClelland suggest two faces of power, one negative and one positive. The negative face of power is personal power, a win-lose form of power in which the manager tends to treat others as objects to be used to get ahead. The positive face of power is social power, used to create motivation or to accomplish group goals.

Exhibit 3.1 shows McClelland’s (Cunningham, 2007: 205) two faces of power. He has found that the best leaders are those who have a high need for social power coupled with a relatively low need for affiliation. Nelson and Quick (1997: 320) mention the four power-orientated characteristics of managers who use power successfully:

- They believe that the authority system of the institution is important and valid, and that it is the source of their power;

- These leaders have a preference for work and discipline, are orderly, and have a basic value preference for the Protestant work ethic;

- They put the company and its needs before themselves and their own needs. They see their own well-being as integrally tied to organisational well-being;

- Managers who use power successfully believe that justice should be sought above all else, allowing people to receive that to which they are entitled and that which they have earned.
3.3.2. Christian faith as the source of power

Krejcir (2007) described Christian character as the spiritual fruit that is built in the individuals’ relationship with Christ. The Fruit of the Holy Spirit promotes the Christian’s ability to relate to others and grow in character. Krejcir (2007) described a combination of these Christian character traits that form the backbone to internal power and Christian purpose.

- Purpose is the Christian’s knowledge that he is in a relationship with Christ, and that he is acting it out with his calling. The Christian devotes his abilities, Spiritual gifts, and calling to bring out the best in people and situations. Christian Entrepreneurs understand that giving meaning to life will have eternal treasure and results (John 15). They obediently submit to God in their daily relationship. They recognise the authority and direction from appointed leaders, family and the church (Deuteronomy. 13: 4; Proverbs. 19:16; John 14:14; 15:14; 2 Corinthians 10:5). The Christian remains flexible and open to other’s ideas and is willing to be instructed and challenged to change for the better (Colossians 3:2).

- Wisdom is the true desire for the knowledge contained in God’s Word and the ability to apply this knowledge in everyday life. Wisdom enables the Christian to have sound judgment and make quality decisions (1 Kings 3:9; Psalm 119:97-98), choosing to follow Scriptural precepts as the primary important schedule and value for life (Matthew 6:33). Discretion keeps the Christian’s mind focused on sound judgment, giving detailed attention and thought to situations (Psalm 112:5; Proverbs 22:3; Romans 12: 2, 9; 14:19, 22).

- Joy and peace allow the Christian to enjoy his own circumstances with an expression of real happiness in harmony with God and others (Proverbs 15:13; John 15:11; 17:13). Christians develop the ability to surrender and yield to God’s control in every situation. God is seen as the ultimate provider and the giver of peace. Peace will be fuelled by the harmonious relationship with God. When the Christian can hand over control of heart, will and mind (to God) the he will be able to make and maintain peace with others (Matthew 5:9; Colossians 3:15; Philippians 4:7).
Courage, confidence and endurance come from the realisation that God is the source of strength in any situation. The Christian has the ability to react, knowing that God is in control and “that He who is in me is greater than he who is against me” (Deuteronomy 31:6; 1 John 4:4). The Christian relies on God for all things in his life. This confidence will enable him to push forward in the direction that he is called because God is governing. It makes him realise that he is not responsible for the results, only obedience to his Godly calling (Philippians 4:13). The Christian develops endurance and staying power in order to accomplish God's will for him (Galatians 6:9).

Diligence allows the Christian to live with excitement and passion in order to complete his work and calling from God (Proverbs 10:4; Romans 12:11; Colossians 3:23). The diligent love their calling, always doing their best to glorify God (Colossians 3:23). They are well organised, competent and resourceful, efficiently making the most of every situation and seeking better ways to do their work (Psalm 90:12; Ephesians 4:23; 5:15-16; 1 Peter 4:10). Christians are committed and dedicated, pushing ahead in difficult times.

The Christian must have integrity and obedience to a moral code of ethics and values that have honour, truth and reliability as a basis (Hebrews 7:26). It will allow him to keep his word and do his best even when no one else is looking (Psalm 78:72). They are loyal and remain committed to those whom God has brought into their lives and has called him to serve (Proverbs 17:17).

3.4. PROFILE OF THE CHRISTIAN ENTREPRENEUR

Nel (2006:11) described the five-fold gifts and how God brings them into fulfilment one by one. God established the evangelists, the pastors, the teachers, the prophets and the apostles. No one replaced the other or became more important. He appointed individuals with each of the gifts. They had to take their rightful place in the body of Christ. The five-fold gifting in church life has counterparts in the business world:
• The marketplace evangelist uses business as his platform to evangelise customers, employees and suppliers;

• The teacher acts as teacher to younger and less experienced business people;

• The pastor offers a place of care and emotional support in the market place;

• The prophet in business gives direction;

• The apostle breaks open new uncharted territory in the business world.

Nel (2006:12) argued that most Christians in business have not moved past their evangelistic role. The marketplace needs Christian business men and women to become mentors, care-givers, visionaries and entrepreneurs. Nel (2006: 13) claimed that the relevant church is everywhere on earth. This includes the market where the plans of God are to be fulfilled (Nel, 2006: 12). Apostolic thrust is based on preparedness to go into the world, take new ground in unknown and risky places. An apostolic ministry is exciting and nerve-racking; it may come with severe discomfort and even pain. An entrepreneurial spirit is in essence apostolic in nature and the Christian entrepreneur has a wonderful, although sometimes painful calling to fulfil (Nel, 2006: 12).

3.4.1. Called to Make a Difference

Anderson (1999) argued that it is the fundamental precept of the Christian faith that God calls not only ministers and other spiritual workers, but everyone to specific roles in his kingdom. Christian Entrepreneurs realise that their calling is to establish and lead business organisations that are designed to achieve results in the world. Christian Entrepreneurial organisations differ from secular businesses because they do business while being led by the Holy Spirit (Ephesians 2:8-10; John 15:16a; 1 Corinthians. 12: 12-18.).
This is not a new idea, but a return by unfulfilled business leaders to the sense of "calling" enjoyed by fellow laity in the U.S. and Western Europe prior to the 20th Century (Anderson, 1999). The goal is to develop a business that blends business excellence and entrepreneurship with Christian Biblical and theological perspectives.

The Bible places emphasis on spiritual gifts. Christian Entrepreneurs believed that their gift is the specific position in which God has placed them. They believe that God has given them the opportunity to create a business enterprise which meets the needs of people in the marketplace. Christian business men and women can be even more relevant when they become mentors, care-givers, visionaries and entrepreneurs in their areas of influence. The plans of God are to be fulfilled in their business (Nel, 2006: 12).

Christian Entrepreneurs develop a specific vision of the future because of the position in which God has placed them (Anderson, 1999). This vision creates a very strong commitment in the Christian Entrepreneurs to weather set-backs and adversities. Anderson (1999) argued that through their relationship with God, the Christian Entrepreneur becomes empowered by his vision. Although their motives are often misunderstood, dedication to the unfolding truth of their vision as revealed by God is the guiding premise of their labour (Romans 1:1-14; 2 Corinthians 4:1, 6: 4-10; Galatians 6:9-10).

The Christian Entrepreneur knows that entrepreneurial business requires major commitments to be made. Generally, there isn’t sufficient information available in order to totally justify decisions. Therefore, the Christian Entrepreneur becomes a calculated risk taker. There is significant Biblical foundation for taking risks. The Christian Entrepreneur is drawn to a life of adventure in service, but recognises that the price of the adventure will be occasional failure and set-backs (Genesis 12: 1-12; Acts 21:13-14).
3.4.2. Servant Leadership provides value to customers

The Christian Entrepreneur recognises that the business world has changed as mass customisation and globalisation have taken new ideas and moved them into practice across the world. The prerequisites for business success have changed to a focus on the customer service needs and wants. The Christian model of service to others correlates well with the requirements for achieving business success. Today’s customer requires servant-hood and dedication, as well as a constantly evolving desire for innovation, quality and cost-effective products and services. Christian Entrepreneurs are called to a life of serving customers through the realisation of their Godly vision (Anderson, 1999).

Christian vision does not see the entrepreneur against the world; it sees the entrepreneur involving a group of committed individuals to embrace the Godly vision in order to constantly bring new value to the customer. Christian Entrepreneurs put their personal relationship with stakeholders at the top in order to get the necessary commitment (Anderson, 1999).

The Christian Entrepreneur gratefully receives material blessings as the result of successfully developing a business. Material goals are always secondary to the primary calling and vision. The Christian Entrepreneur constantly seeks out strength from his relationship with Christ to stay in line with the vision. The Christian Entrepreneur will refuse to be drawn into the materialistic world because of a strong moral character that is developed over time (Anderson, 1999).

3.5. CHRISTIAN WORLDVIEW ON ETHICS

Barbee (1983) said “In this most recent research study, we found that businesspeople who take religious values most seriously score significantly higher than others in their ethical judgments.” A Christian worldview can be seen as supportive of ethical entrepreneurship. This research is consistent with the findings reported by Laura L. Nash (Cited Barbee, 1983), a Harvard professor, in her book Believers in Business. She interviewed approximately ninety evangelical Christian CEO’s of entrepreneurial firms concerning the way they resolved ethical business
issues. She reported that the majority of these entrepreneurs seriously attempted to integrate their faith commitments into their difficult business decisions.

Barbee (1983) quoted Longenecker (1983) that “In fact, we might also apply Martin Luther's idea of God's calling as it applies to secular work. In the light of Luther's teaching, entrepreneurship can be viewed as a noble calling. A calling that permits the entrepreneur and the entrepreneurial organisation to serve God by the service they render to customers and the broader society.”

In condensing years of the ethical attitudes of entrepreneurs study, it is evident that entrepreneurs possess certain traits that drive them and set them apart (Chapter 2). They have the same pressures of customer relationships, handling employees and making money as other corporations, but they have a more personal stake in the outcomes. Their businesses aren't just what they do, but it's who they are (Barbee, 1983).

3.6. ROLE OF THE CHURCH IN ENTREPRENEURSHIP

Weber (1922) argued that religion played a big role of in motivating people to take up entrepreneurial activities. He claimed that this explained the rise of capitalism in the West. Weber (1922) observed that religious groups such as Quakers had strong links with entrepreneurial activity. These activities have played an important role in shaping the activities of philanthropists. The church has always attempted to support economic solutions to poverty and social problems in their communities through entrepreneurial activity.

Quoted from the writings and speeches of the Rev. Moses Coady (1971):

Voluntary poverty, by all means! A certain amount of poverty under any system, yes! But God never intended that the masses of men should live a drab, unenlightened and uncultured life in this world. For these reasons we do not hesitate to invade the economic field: we are convinced that in helping men to live decently we are helping them to save their souls; we think it is our duty to lend a helping hand, an active leadership to the truth we preach from
our platforms and pulpits. We wish the people to enjoy the decent living we enjoy, a living which we regard as our fundamental right.

Weber’s (1922) thesis about Protestant religion and the rise of capitalism was in part based on the idea that certain elements of religious belief helped shape people’s motivations towards business development. Business was regarded as religiously valued endeavour. Weber (1922) argued that social networks provide an important context for trust, acceptable norms and expectations of others. Religious identity provides an important basis for constructing a social network in which economic activity is embedded, and in which social exchanges take place.

CHAPTER CONCLUSION

Interpersonal, structural and intergroup bases of power were introduced and discussed in this Chapter using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used as the source of organisational power. Power has its origin in the position or behaviour of the person initiating the power base.

Internal and social bases of power were then introduced at the hand of McClelland’s two faces of power model. Christian faith as the source of power is discussed at the hand of the work of Krejcir (2007). Krejcir (2007) suggested that Christian character is the spiritual fruit that is built in the individuals’ relationship with Christ. Character combines with the Fruit of the Spirit to promote the Christians ability to relate and grow in character. The chapter concludes with the profile of a Christian entrepreneur as defined by Nel (2006) and Weber’s (1922) work on the role of entrepreneurship in the church.
Chapter 4

CASE STUDY METHODOLOGY AND QUESTIONNAIRE

CHAPTER INTRODUCTION

This Chapter discusses the methodology used in comparing Entrepreneurship from a Secular and a Christian perspective. The researcher is particularly interested in the differences between the two groups’ views on business practices, the definitions of their business purpose and thirdly their views on the sources of their organisations future vision. In Chapter two the researcher attempted to define the Entrepreneurial Character based on a literature study using the models Timmons and Spinelli (2007: 79) offered. Chapter three attempted to define the sources of power and the chapter concluded with a Christian perspective of Entrepreneurship.

This Chapter justifies the methodology chosen and confirms the feasibility of the study. Thereafter, it compiles the case study protocol and includes the questions that each interviewee answered during the structured interviews. This chapter also provided information on the history of the subjects in the investigation. Chapter five reported on the outcomes of the investigations.

4.1. RESEARCH DESIGN

Case study research brings some understanding of complex issues, and can extend experience to what is already known through previous research. Case studies emphasise detailed analysis of a limited number of events or conditions and their relationships. Social scientists have made wide use of this qualitative research method to examine real-life situations and provide the basis for the application of ideas and extension of methods (Vosloo, 2004).

Researcher Robert K. Yin (2003) defined the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.
Yin (2003) also stated that a case study is an empirical inquiry that:

Copes with a technically distinctive situation in which there will be many more variables of interest than data points. Thus, as a result the investigation relies on multiple sources of evidence, with data needing to converge in a triangulating fashion. Similarly, it benefits from the prior development of theoretical propositions to guide data collection and analysis.

According to Yin (2003) case study research is not merely either a data collection tactic or design feature, but that it does represent a comprehensive research strategy.

The first step in case study research is to establish a research focus by forming questions about the issue to be studied and then to determine a purpose for the study. (Vosloo, 2004). The research object in this case is a group of Entrepreneurs with a common belief system. The researcher investigated the objects of this case study using data gathering methods to produce evidence that leads to understanding of the case and then answered the research questions.

To assist in formulating the interview questions the researcher conducted a literature review (Chapters 2 and 3) to establish what research has been previously conducted in this area. The literature review and the definition of the purpose of the case study served as a guide in how the study was conducted, and then reported on in chapter six.

This researcher carefully selected the five unrelated cases to ensure the validity of the study. The cases were unique and they can be considered typical, representing a variety of Christians in the Entrepreneurial business environment. The interviews were conducted in private and each interview was in excess of two hours long. All the interviews were conducted in of September 2009 in Port Elizabeth, South Africa.

The researcher personally conducted the interviews to limit the possibilities of misunderstandings, and to ask good quality questions in which to interpret the subjects’ answers. The interviews were recorded on digital tapes. These recordings are available in digital format on the compact disk version of this study.
The interviewer was looking for facts, but he was also in the position to read between the lines and pursue other evidence when that seemed appropriate. The researcher carefully observed the objects of the study and identified causal factors associated with the observed behaviours.

The interview data was examined with reference to the original research questions. The researcher attempted to find links between the research object and the outcomes. Throughout the evaluation and analysis process, the researcher remained open to new opportunities and insights. “The case study method, with its use of multiple data collection methods and analysis techniques, provides researchers with opportunities to triangulate data in order to strengthen the research findings and conclusions” (Vosloo, 2004).

Vosloo (2004) argued that the choice between single and multiple-case designs for case study research is a function of the goal of the research, the availability of relevant cases and the research budget. The multiple-case design permits the researcher to make generalisations based on the observations of patterns or replications among the cases.

The shortcomings associated with case study research can be mitigated by increasing the number of cases in the study. Flyvbjerg (2006: 229) warned that an increase in case numbers may be only a partial remedy. He emphasised that the researcher should be sensitive to the diversity of the cases, and that cases selected for a large number case study design should represent both common and atypical situations. Flyvbjerg (2006: 229) added that “atypical or extreme cases often reveal more information because they activate more actors and more basic mechanisms in the situation studied.”

A study using more than one case is commonly called multi case study or comparative case study. This study involved collecting and analysing data from several cases and may be distinguished from the single case study that may only have subunits or sub cases embedded within. By looking at a range of similar and
contrasting cases, the researcher can strengthen the precision, the validity and the stability of the findings (Miles and Huberman, 1984).

During the report preparation process the researcher critically examined the document looking for ways the report was incomplete. The researcher then used representative audience that included a theologian, an ordained minister and an academic representative to review and comment on the draft document. Based on the comments, the researcher rewrote and made revisions.

4.2. CASE STUDY SUBJECTS

Throughout the research, confidentiality was offered and the identity of the individuals participating in the interviews protected. It was important that the sponsor and all others were ensured of this fact at the onset. A key point emphasised was that data gathered from an individual person or company would not be used in any research report or publication that may incriminate or identify them as an organisation or individual. If required, formal confidentiality agreements were made available that could be amended and signed by the researcher or the individual concerned. All the subjects chose to give up their right to confidentiality. The researcher commented on this phenomenon in chapter six.

Five Christian Entrepreneurs were selected from the Port Elizabeth Area. They were all considered to be established as Entrepreneurs. This statement was based on criteria as described by Timmons and Spinelli’s (2007: 9) and the entrepreneurial models as described in chapters two and three.

4.2.1. Dawie Steyn

Steyn was interviewed on 4 September 2009. He is a retired Army Colonel involved in many property businesses. He also works at a Christian Radio station and is involved in many other charitable organisations. He was born in 1960 in Vredendal and was raised in overprotective Afrikaans household in a typical traditional Christian home.
He attended an agricultural boy's school and in matric he felt a calling on his life to be involved in an evangelism environment. Steyn started his first church when he was still in school. The church was in a predominantly coloured community. Steyn rebelled against the judgement of the local Christian community when the local coloured community wanted him to conduct funerals and weddings. He wanted to become a minister in Dutch Reformed Church, but was refused because he was not academically strong.

After two years of compulsory military service Steyn joined the permanent force. A military career was a natural choice. Although the challenges it posed were “phenomenal” he chose the military, even at the cost of his family. Steyn could work and study. He completed his BA Military Management degree at UNISA. Steyn was quickly promoted. His primary focus was to become General, “nothing else mattered.” Steyn felt that he would still be in the Military, had it not been that South Africa underwent major political climate change in 1994, and the army changed with the new government.

The ANC Government made it clear that there would be no promotions for those who opposed them in the past (Nationalist Government workers). They urged them to take an early retirement packages, which Steyn then did. He was offered R300 000 for twenty years of service. He moved to a small office in Cape Road, Port Elizabeth. Steyn was used to being in control and found it difficult to adjust to a life where there was no-one to give instructions to.

Steyn was transferred from town to town during his twenty years in military. He served on many traditional church committees during this time. Steyn realised the church became his playground, but his involvement in the church had little to do with God. Everyone thought of him as the man who got things done. He did it all in the name of the Church and took the recognition for his efforts, but he didn’t give God any of the glory.

While searching for answers and studying his Bible, a natural relationship between Steyn and God started to develop. In this time work was chaotic and he failed at five
business opportunities. Steyn lost his entire retirement package but he had not debts
that would have caused additional strain.

Steyn and his business partner bought a few big commercial buildings prior to the
property boom. He attributes this decision to God’s direction. They managed the
property concern for five years. When they disbanded their partnership, they each
realised property values at R12 million. Steyn now manages his own portfolio. He
leads a team of five people. His wife and his Son-in-law work alongside him. The
property concern is currently worth R25 million.

4.2.2. Eben Nel

Nel was interviewed on 4 September 2009. Nel is an Advocate and runs a trust
company. His has a substantial property and letting company and is the developer
and marketer of a herbal health product range. He is the author of the book “Do
business till I come”. This book attempts to explain the calling upon, and the purpose
of the Christian Entrepreneur. Nel has a Masters Degree in Law and holds a formal
qualification in Financial Planning. He started a LLD at Nelson Mandela Metropolitan
University in 2009.

Nel was born in 1963 and was practically raised in the church. His father and grand
father were both ministers in the Dutch Reformed Church. Nel said that “there was no
Spiritual relationship between him and God”. He perceived religion as his duty, rather
than relationship with Christ; he was going to church and reading the Bible.

Nel reformed to a Christian lifestyle approximately 13 years ago, but had a dramatic
encounter with Christ approximately two years later. He realised that the only way he
could hear God’s will was to be in relationship with Christ. He said that “God is only
interested if there is a relationship involved”.

Nel practiced as an Advocate at this time. Eighteen months after entering into a
relationship with Christ, Nel faced financial ruin and lost all his possessions in a new
business venture. Nel claimed that this was the most significant and spiritual time of
his life. His “family had to fully rely on God for everything they needed”. Nel’s spiritual
foundation was set when he started to experience Christ in a deep and personal way. He was renewed physically and developed a deeper understanding of God’s faithfulness and a relationship of full reliance on God.

At the end of that Eighteen-month period Nel received a prophetic word from a friend. Nel said that the friend “saw him in a black municipal bag, feeling down and low, not knowing what the future held. He told him that he saw very specific events that were going to take place”. This prophecy helped Nel through that difficult time, enabling him to keep clinging to God. Nel holds prophecy in high regard and he believed this is critical to Christians in business. He constantly experiences the prophetic in his business.

4.2.3. Danie Halgryn

Halgryn was interviewed on 11 September 2009. He is involved in property, education and training, water purifying, art, fish farming and he is also a successful venture capitalist. He is a practicing Christian and has an entrepreneurial gift. He is the eldest and only son of three children. Halgryn’s entrepreneurial spirit was born in grade 10 when he bought and sold fruit juices to be able to buy a watch for his girlfriend.

Halgryn attended thirteen schools across all four provinces, due to their father’s work as a “Trouble Shooter or Problem Solver” at a large firm. They settled in St Georges Strand for the last four years of his school life. Halgryn developed his father’s abilities to trouble shoot and solve problems. He was able to think outside the box and turn failures to successes.

Halgryn joined the Navy after school. He was uncertain what to do with his future but left after about five years. Halgryn took a severance package to start a business with his father. After extensive research, they opened a stationary store in 1984 to compete against Waltons. Their business grew and became the biggest privately owned stationary business in South Africa.
The company grew fast but they didn’t have the working capital to acquire the new equipment to facilitate much growth. In 1993 Halgren provided the old Transkei Government with stationary. These accounts were never paid because the Transkei government was disbanded when South Africa became a democracy in 1994. With hindsight, Halgren felt that the company was not a failure. They learnt too late that they could have insured the Transkei Government debt. His family stood personal surety for the accounts and they were liquidated.

Halgryn decided to enter the property market when he saw how much the estate agents got from the sale their property. He realised that the bigger money was in buying and selling buildings. He bought his first building within six months. He had to deliver guarantees within sixty days, but sold the building within thirty days for three times the amount he paid. He made his first R580 000 profit from that sale. Halgren used the profits from that sale to grow his property business. At one time he owned more than 200 flats, 13 hotels and 40 large buildings. This portfolio would be worth approximately R3000 million today.

Halgryn started to experiment in futures on the Johannesburg Stock Exchange. Halgren’s monthly income was in excess of two million rand per month. He became bored and stopped listening to God. He did not apply Christian and Biblical standards when spending his money. He became greedy and wanted his own jet aeroplane. In order to keep his property portfolio secure, he and decided to make the money on the Johannesburg Stock Exchange. He had the attitude of “go big, or go home”. As a result of his arrogance he lost approximately R725 million.

Brokers warned him that he would lose everything, but he continued in arrogance, telling them “The Boertjie from the Bay had lots of money”. Halgren continued until he had nothing left, losing not only, but also from people who invested with him.

He was sequestrated. The Sheriff of the Court removed everything, including the plants from his house. After much self examination, Halgren realised he had moved out from under “God’s protection”. He apologised to his family, and prayed yet again for the favour of God. He bought two properties in Paradise Beach on an auction, which he sold again for R294 000 and R500 000 respectively.
These profits were used to start the property business again and to buy his possessions back. Although Halgryn had moved back under God’s protection, he still had to face the consequences of his earlier actions. He had invested R99 million of investors money on the Stock Exchange without the necessary mandates. He was sentenced to prison where he served two years and nine months in St Albans.

This experience was traumatic for the Halgryn family and they realised that time was precious. They admit that it is also a fair commodity because everyone gets the same Twenty-four hours in one day. “What you decide to do with those hours is up to each person.” Halgryn now believed that time, as well as money is to be included in his tithe (Malachi 3) to God. He believed the principle of sowing and reaping still applies today. Halgryn believed his God-given purpose is to do more than just give someone a fishing rod, or teach him to fish. Because he has the real talent, his purpose is to build a factory and supply many people with fishing rods and enable them to fish.

4.2.4. Neville Prinsloo

Prinsloo was interviewed on 11 September 2009. Prinsloo owns and manages a property sales consultancy in Port Elizabeth. He has strong spiritual gifting. Prinsloo’s father was an Apartheid era policeman and was under constant pressure. Prinsloo had to endure an abusive relationship with his father’s alcohol abuse. He was left to fend for himself. Prinsloo became entrepreneurial when he started selling bottles so that he could afford the basics. At the age Ten Prinsloo had a friend with polio. This friend wasn’t allowed to play with able bodied children. They secretly played a game of buying and selling most of the time.

Prinsloo never studied at school, but he passed with good grades and was employed at the Auditor General after he matriculated. This was six months prior to his two years national service. After completing military training, he returned to the Auditor General, excelled and was promoted. He was transferred to the Head office in Pretoria. Prinsloo started studying part time at UNISA but never completed his degree.
When Prinsloo married his first wife Laurel, his brother-in-law offered him a position at Advanced Promotions, a company owned by Bill Venter and part of the Siltek group. He was appointed as a computer sales person because he enjoyed the challenges and he believed that he could make more money in commissions. Within three months Prinsloo won the sales person of the month and was sales person of the year within twelve months.

Three years later Prinsloo was offered a position at M&PD in Port Elizabeth. He needed a change of environment because his marriage failed at the same time. Prinsloo grew the region from a R4.5 million to R80 million per annum business. He wrote his Estate Agent Board Exam in 1994 and started Beachfront Properties on the side. During this time Prinsloo married and divorced again. Prinsloo left M&PD in 1999 and closed Beachfront Properties.

Prinsloo was always mindful of God, but his success and lifestyle became more important. He befriended Tommy Tag in 1996. Tag influenced Prinsloo to develop his relationship with God. After his divorce in 1999 he turned to God. He went on a mission trip to Malawi in 2001 with Erik Momsen and Larry Hunt, the pastors at the Blue Water Bay Community and City Church. Prinsloo was baptised in Lake Malawi. He says that this was the real beginning of his life lived with God.

Prinsloo started Dream Team trading as NdP Properties in 2002. NdP Properties was performing exceptionally well until start of global recession. Prinsloo said that he saw the recession coming. He prepared for it by settling his outstanding debt and reduced overheads to a minimum. Prinsloo believed his business calling is to empower and encourage others to be their best.

4.2.5. Ivor Smith

Smith was interviewed on 16 September 2009. He owns Ivor Smith Electrical and Profiles gym and is currently developing other business interests. Smith, 48 years old, was born was raised in Port Elizabeth. He was educated at Lawson Brown High School. His parents divorced when he was ten. His mom always blamed his father for not paying maintenance.
The family went to church every Sunday. His Afrikaans father took them to the NG Church and after the divorce, his English-speaking mom took him to the Methodist church. Smith did not participate in religious activities from age fourteen until thirty when he gave his heart to God. During this time he smoked marijuana and became an alcoholic. He realised that there was no joy in the life that he was leading.

After school, Smith accepted an apprenticeship when the SA Post Office and qualified as an Electrician in Johannesburg. He transferred back to the Port Elizabeth Post Office. He returned to Johannesburg as a Service Technician for Raylite Batteries and was appointed branch manager within two years. Smith was not comfortable in the corporate environment. He and started his own electrical service company in Pretoria.

Smith was very impulsive. He decided to buy a Protea farm in Badplaas which was owned by a Christian couple. Smith and his wife realised they needed to sort their live’s out. The farmers and his family took the Smith and his under their spiritual wing and showed them the Christian way. Smith was addicted to alcohol and drugs, but God released him in an instant from the addiction. The Smith family were very happy on the farm although the business was going bankrupt.

The farm was sold before the liquidation and he and his family moved back to Port Elizabeth. Smith owed large amounts of money to the bank, the Receiver of Revenue and vehicle financiers. The family had a total of R6000 to live on and it was dwindling fast. Smith made a firm commitment to serve God. Ivan Vorster, the head Pastor of Harvest Christian church advised him to see a Christian businessman, Dave Cawood and to start attending his home cell.

Smith felt led by the Holy Spirit to meet with the Receiver of Revenue while he was working on a house roof one morning. In obedience to God, he met with the agent from the Receiver who inexplicably told him “what was in the past was in the past.” He was able to register and start a fresh. Smith firmly believes that “God makes a way”. Encouraged by this Smith set up meetings with the bank and received the same grace.
Smith opened Ivor Smith Electrical in 1991. He bought the gym in Blue Water Bay three and a half years ago after they put a “fleece out to God”. Smith said that “they had lots of favour recently” and that the businesses are prospering.

4.3. CASE STUDY PROTOCOL

The research was conducted in a sensible and ethical manner. Yin (2002: 67) described the case study protocol as a combination of the instrument (questionnaire), the procedures and rules to be followed. It acts as the investigator's standardised agenda for the inquiry. According to him, the use of a protocol is one way of increasing the reliability of a case study investigation.

The questions that were posed during each interview were chosen at the hand of the problem being investigated and the goal and objectives of the investigation. This included the results of the literature study undertaken in chapters two and three. The objective of the interviews was to have conversations with the interviewees without influencing and directing their answers. The researcher was attempting to understand their business and management practices in their organisations. It was important to explicitly request the interviewee’s opinion and reasoning on the company’s performance as a qualitative measurement of these management and business practices. The protocol for each interview was as follows:

4.3.1. Interview Introduction

A brief introduction outlining the following was given at the beginning of each interview. Special care was taken not to lead the interviewees thinking in this part of the interview:

a. The Research problem.

b. The Research objectives

c. The Hypothesis.
4.3.2. Short Personal history

Each subject was asked to discuss their history before the interviews. These personal profiles included issues ranging from family and religious background to education and a short business profile. This was documented in chapter 4.2.1 to 4.2.5.

4.3.3. Case study questions

The case study questions were used as a guide to question the subjects. The interviews were recorded in chapter five. A digital voice file is available on the compact disk version of the dissertation.

4.3.3.1. Demonstrate Entrepreneurial character traits.

a. Are you obsessed with entrepreneurial opportunity?

b. Are you capable of the creation and/or recognition of business opportunities?

c. Have you got the will and initiative to seize these recognized opportunities?

d. Are you willing to take personal and financial business risks, balancing the risk with the potential reward?

e. Are you capable of devising ingenious strategies to marshal limited resources?

f. Would the following definition adequately describe your business life? “One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalize on these opportunities?” (Chapter 2)
4.3.3.2. **Work as a calling and a life purpose of worship to God.**

**g.**  *Please explain God’s purpose for your life.*

**h.**  *Please explain your life purpose.*

**i.**  *Please explain your Entrepreneurial purpose.*

**j.**  *How do you understand your Entrepreneurial work in relation to your Christian calling?*

4.3.3.3. **Structural bases of power – Basic Biblical Management.**

**k.**  *How well do you treat your staff compared to other secular businesses? (Are they the best paid in their respective jobs?)*

**l.**  *Giving and receiving. How much do you sow of your skills, time and first fruits?*

**m.**  *How do you handle difficult business seasons and failures in your life?*

**n.**  *Describe your Leadership style. (Servant Leadership and Stewardship)*

**o.**  *Explain your understanding of business Ethics.*

4.3.3.4. **Internal bases of power – Vision, Prophesy and prayer and fasting.**

**p.**  *How do you determine your business Entrepreneurial vision? (Prophesy?)*

**q.**  *Explain the organizations management practices when your business associates make important strategic and contractual decisions? (Prayer and fasting?)*

**r.**  *Describe the level of dependence and your relationship with God.*
s. To what extent are you open to correction or be challenged by others i.e. Elders or Godly counsel.

4.4.3. Closure

a. Thanks

4.5. ANALYSIS

The individual interviews were recorded in chapter five of this document. The results and data were analysed and reported on in chapter six using the methods suggested by Miles and Huberman (cited by Yin, 2002: 110) and according to Yin's suggestions (2002: 111), on the basis of the frequency of the various corresponding responses. The results of this analysis were compared to the problems being investigated.

Triangulation was used to increase the reliability of the data. The need for triangulation arises from the ethical need to confirm the validity of the research process (Yin, 1984). Triangulation examines information collected through different methods, and then corroborates data across different data sets (Yin, 1984). Triangulation combines information from quantitative and qualitative studies and then makes use of expert judgment.

The issue of generalisation has appeared in the literature with regularity. It is a frequent criticism of case study research that the results are not widely applicable in real life. Yin (1984) refuted that criticism by presenting a well constructed explanation of the difference between analytic generalisation and statistical generalisation: "In analytic generalisation, previously developed theory is used as a template against which to compare the empirical results of the case study" (Yin, 1984). The inappropriate manner of generalising assumes that some sample of cases has been drawn from a larger universe of cases.

During the report preparation process the researcher critically examined the document searching for ways the report could be found to be incomplete. The
researcher used a representative audience that included an ordained minister (Momsen E), a theologian (Clark, J) and an academic representative (Cullen, M) to review and comment on the draft document. Based on the comments, the researcher rewrote and made revisions.

CHAPTER CONCLUSION

This chapter provided the justification for the methodology chosen for this investigation. It was established that a multiple-case type case study analysis with structured interviews was the most appropriate investigation method to use. It was decided that the investigation would consist of five individual cases that should fairly represent the Christian Entrepreneurial business person in South Africa.

The chapter also compiled the protocol that was used and the questions for the interviews for the investigation. It then set out the procedures used for the evaluation and analysis of the results of the individual case studies.
Chapter 5

Reports and analysis

CHAPTER INTRODUCTION

This Chapter firstly reported on the results of the studies undertaken (as indicated in chapter 5.1 to 5.4). Thereafter the reports were analysed, compared and evaluated (as indicated in 5.5.). Flyvbjerg (2006: 229) emphasised that the researcher should be sensitive to the diversity of the cases, and that cases selected for a large number case study design, should represent both common and atypical situations. (Chapter 4). This study involved collecting and analysing data from several cases. By looking at a range of similar and contrasting cases, the researcher strengthened the precision, the validity and the stability of the findings (Miles and Huberman, 1984).

The questions that were posed during each interview were chosen in light of the problem being investigated. The objective of the interviews was to have conversations with the interviewees without influencing and directing their answers. The researcher attempted to understand the business and management practices in these organisations. It was important to explicitly request the interviewee’s opinion and reasoning on the company’s performance as a qualitative measurement of the Entrepreneurial, management and business practices.

Triangulation was used to increase the reliability of the data. The need for triangulation arises from the ethical need to confirm the validity of the research process (Yin, 1984). Triangulation examines information collected by different methods and corroborates data across different data sets (Yin, 1984). Triangulation combined information from quantitative and qualitative studies and then makes use of expert judgment.

From the analysis certain conclusions were drawn, specifically about the role of Christian belief in Entrepreneurship. These conclusions were discussed in chapter six.
5.1. DEMONSTRATE ENTREPRENEURIAL CHARACTER TRAITS.

a. Are you obsessed with entrepreneurial opportunity?

Steyn: “Yes, I am Holy Spirit inspired. Can you name one person that has walked in relationship with God who is financially crippled? There is no such person.” According to Steyn, every person that walks the road with Christ will be successful. It is true that it takes longer for some; as each person has a process to go through.

Nel: “Yes, I love entrepreneurial opportunities, it excites me.” Not all the opportunities are for me but God tells me who to give the opportunities to.

Halgryn believed that he has the ability to “look outside the box.” He is not obsessed with opportunity but he sees ideas and opportunities that others often don’t see. He sees himself as a problem solver and financial advisor. He has lost everything and was even imprisoned, yet he bounced back to create wealth.

Prinsloo loves land, buildings and architecture. He also loves entrepreneurial developments. The property business excites him.

Smith: Yes.

b. Are you capable of the creation and/or recognition of business opportunities?

Steyn believed that his thought patterns are those of opportunism. He sees opportunities, rather than threats.

Nel can recognise opportunities, even if the opportunity is not for him. He explained the principle of the King in business.

I have the responsibility to spot the opportunity and team those with the skills and ability up with the opportunity. I have a duty of discipleship and mentoring in that business. Every opportunity is not necessarily my calling, but it is somebody’s calling. I am good at spotting the gift of opportunity even for others.
Halgryn: Yes.

Prinsloo: Yes.

Smith: Yes.

c. Have you got the will and initiative to seize these recognised opportunities?

Steyn: “It would be easy to say yes, the facts are on the table. Even the bank would agree, but had I not come to a relationship with Christ, through this process of failures and uncertainty, I am convinced that I would not be successful today. I myself cannot claim the glory, as it is not in my own capacity – but by the Grace of God. “God is the ultimate motivator.”

Nel: “Yes. Prayerfully, not every opportunity is my calling.”

Halgryn: Yes.

Prinsloo: “Yes, I am very creative”.

Smith: Yes.

d. Are you willing to take personal and financial business risks, balancing the risk with the potential reward?

Steyn: “Only if he is inspired and prompted by the Spirit.” Steyn shared an example of this. He was one of five men at a business presentation. A young man offered them a great business opportunity. Steyn prayed saying “Lord, what is my role in this opportunity?” The answer was that “You have no role in that business, but that you must become a spiritual companion and friend to that business.”

Nel said that risk taking was considered reckless in his past. His family and his church considered it reckless especially if one has a family. This was arguably the
most difficult skill to acquire, but it was something that he learnt from business failures. Nel believed risk taking is directly connected to faith. He believed that all secular business decisions are made through either fear or greed.

Halgryn: “I might often be an extreme risk taker, often risking too much.”

Prinsloo: “Done it all before, and would be willing to do so again.”

Smith: Yes.

e. Are you capable of devising ingenious strategies to marshal limited resources?

Steyn has developed a successful business in spite of five past failures. Evidence of his current business success was discussed in chapter 5.1.

Nel believed that good corporate governance enables conservative management. Nel does not believe he is an ingenious or an aggressive entrepreneur. He believed that that type of Entrepreneurship can often lead to the greed-trap. He considers himself to be a conservative entrepreneur.

Halgryn: Yes.

Prinsloo experienced himself as a problem solver, an optimist with a strong focus on solutions in challenging situations.

Smith: Yes.

f. Would the following definition adequately describe your business life? “One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalise on these opportunities?”

Steyn: “Yes, but with the hand of God on me”.

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5.2. **WORK AS A CALLING AND A LIFE PURPOSE OF WORSHIP TO GOD.**

g. *Please explain God’s purpose for your life.*

Steyn: “There is a communal purpose for all people on earth. It is to bring God the glory. This is the sole reason we were created.” He tests his day by “What will I do today that can bring honour to God?” He has realised that God wants him to live in harmony with his wife and to be a godly father. He had to recognise the dignity of others, from neighbour to servant, recognising everyone’s worth. He must live each day in obedience to God’s plan for him, to have a meeting with Christ every day, because his task list originates from this meeting. God’s commands come first, even if it means cancelling my entire day as it was planned. Steyn shared this experience. A friend lost his business, and his wife asked Steyn to encourage her husband. God prompted Steyn to give this man his boat and tell him ride it up the Swartkops River. Steyn was obedient and did just that. Three weeks later the wife testified that her husband was a changed man after the day on the river. He sold his business; he found employment and has turned his life to Jesus.

Nel: “God’s purpose for my life is certain and unchangeable. He knew me before I was knitted together in my mother’s womb”. Nel believed that God’s plan and purpose for his life will only be revealed gradually. “God will give me a glimpse from time to time, because the big picture will be far too overwhelming.” Part of Nel’s purpose is to find his purpose, in other words “it’s a journey that never ends.” Nel believed that our main purpose is to extend the Kingdom of God on earth and bring Him glory.
Halgryn believed that God’s primary purpose for his life is to be King, Priest and Prophet of his own home and family. If the man of the house is not in right standing with God, his family will naturally suffer or fall by the wayside.

Prinsloo was unsure of God’s purpose, but right now, he believed God’s purpose for him is to serve and have a good relationship with God and others.

Smith: “God has set me free from my old life.” He believed that he is doing what God wants him to do with his life. He believed that he lives within God’s will for him. He believed that everything he does must be done as a steward and an act of worship to God. “Better to be a good sergeant than a poor general.”

Please explain your life purpose.

Steyn said “My personal goal in life is to be exactly where God wants me to be at any given time.” Stein can not live a dualistic lifestyle. His relationship with Christ is not something he can switch on and off when it suits him. This is how he lives and wants to live 24 hours per day.”

Nel believed his life purpose is to “Let God’s Kingdom come on earth”. The fulfilment of my purpose changes from time to time over my lifetime, Nel said.

Halgryn said that his life purpose is to be King, Priest and Prophet in his own home and family. Being the Priest is to know what God wants for his family and the ability to advise and teach accordingly. The Prophet is able to share dreams and prophecy and again confirmation with his wife and children on the road ahead. As King he is the leader of the family living under God’s authority. A true King comes to serve and uplift his people.

Prinsloo: “To be a good witness of what God has done in my life”. He believed that he is accountable to God and others around him to be the good witness God intended him to be.
Smith believed that everything he does must be done as a steward in an act of worship to God. “Better to be a good sergeant than a poor general.” He believed that he must be a Christ like example to his family, friends and the stakeholders in his business ventures. They must see Jesus in his actions.

i.  **Please explain your Entrepreneurial purpose.**

Steyn believed that Gods favour ensures sustainability in his business. His goal is to establish a platform or business hub where entrepreneurial men can find a mentor and a spiritual father in the office next door. Steyn has a passion for men’s ministry. Steyn maintains that “for every man he helps, he helps a business owner/provider, the wife, and children.” He said that men are hungry for spiritual fathers.

Nel: The business must fulfil the Kingdom of God on earth. The ultimate question in business is “Will my decision increase the Kingdom of God or is it to the Kingdoms detriment?” Nel explained that the Kingdom is where God the King is in my decisions i.e. am I involved in a strip club, gambling saloon, feeding scheme or a skills developing business? If something destroys lives, it can not enlarge God’s Kingdom.

Halgryn: God gave him the capacity to “build a factory, where fishing rods are manufactured, to enable and mentor others to succeed at entrepreneurial activity”. Halgryn has eight young business partners that he mentors and develops. Halgryn believed God gave him a special talent to generate capital in short periods of time to finance their entrepreneurial projects.

Prinsloo identified with the Apostle Paul, who was a tentmaker. Paul did not want to be a burden to others. One has to produce for self. Whether he works or creates work for himself or others, either way. Prinsloo prefers the latter.

Smith wanted to be a good steward to the people he employs. Stakeholders must know him as an honest and open handed man. He blesses others where and when he can. It has always been a challenge to balance his business and his family life. Because he has an entrepreneurial spirit, he wants to be available to his clients at all
times, but his wife and two sons also needed him. Smith now employs his wife and sons in his business. He believed that he can have an impact on them in this area.

j. How do you understand your Entrepreneurial work in relation to your Christian calling?

Steyn felt that his total entrepreneurial calling hasn’t been fulfilled yet. He believed that God will still take him out of Port Elizabeth. The prophetic he received in 2002 showed a life with “a clothing cupboard with only formal clothing”. He lives and works in casual clothes currently. This future calling is unclear, but it will be revealed in God’s time. Steyn said he is in a financial position where he can stop working. This financial position calls for Godly responsibility, not for him to be greedy and wasteful.

Nel believed his business purpose is to let others see God’s Kingdom on earth. The fulfilment of his entrepreneurial purpose changes from time to time. Nel compared his business to the donkey Jesus used to go into Jerusalem. They donkey is only the vehicle and its task was to glorify God.

Halgryn believed he had to be King, Priest and Prophet in his business. As the Priest he has to know what God wants for them in the office and advise his workers accordingly. The Prophet is able to share dreams and prophecy and confirm the road ahead. The King is the leader of the people, serving under God’s authority at work. A true King is a servant leader.

Prinsloo believed that there is no difference between an individual’s private, entrepreneurial and spiritual life. He said that one’s spiritual life must run hand in hand and one must balance it with truth. It is impossible to divorce one from the other.

Smith believed that everything he does must be done as a steward and an act of worship to God. He believed that he must be a Christ-like example to his family, friends and the stakeholders in his business ventures. They must see Jesus in his actions.
5.3. STRUCTURAL BASES OF POWER – BASIC BIBLICAL MANAGEMENT.

k. How well do you treat your staff compared to other secular businesses?

Steyn used two examples to illustrate this point: His cleaning lady, Joyce has been working for them for fourteen years. Steyn and his wife were prompted to buy her her own house. They did that when the opportunity arose. Steyn’s gardener, Nicholas Ntate had the desire to become an electrician. Steyn offered to pay for his education and enrolled him at East Cape Training Centre. Steyn later realised that Ntate was using drugs and was in trouble. He contacted his father and they got Ntate the professional help he needed. Today he is rehabilitated and well on his way to become an electrician. He does not only want to treat his staff well, he wants to recognise their worth.

Nel’s heart was to financially reward his staff well and to encourage them to be entrepreneurs. He believed that the human factor plays a large role in recognising that his staff has the same needs as he does. They also have family responsibilities and a desire to further and better themselves. Nel attempts to treat his staff as he would like to be treated.

Halgryn believed that the main difference between their business and any secular business is prayer. Every Monday morning the staff gathers in the boardroom to pray for the needs of their business and those of their families. The needs are written on the whiteboard. They ask God to give them the necessary wisdom, insight and funds to handle all family issues and do their work. Their work starts and ends in this way. Everyone has the opportunity to pray. They pray into each other’s personal lives as much as they do into the business.

Prinsloo: If there is a R100 in his account and he has not paid his staff, he will not take any money for himself. He will pay the staff; pay the bills and lastly himself. Prinsloo thinks he is kind and fair. “The way I treat my staff is a reflection of my relationship with God.”
Smith developed innovative incentive schemes for all his staff. These incentives are paid over and above industry average salaries. When his staff achieve, they get paid equal to an extra week’s salary in every month. They are paid well and treated with respect. “I treat them like I want to be treated.” Smith spends most of his time transferring his skills and mentoring his staff. Smith feels convicted to still do more for the Kingdom of God.

I. Giving and receiving. How much do you sow of your skills, time and first fruits?

Steyn said that he gave as much as he can. Even when he could afford it the least, he gave a total ten percent of his income to his church, and he still does. Over and above tithing he said “Everything I have, God can have. God must just say when and where.” Steyn said that it is more difficult to give ten percent of his time and expertise than money. He has made the commitment to God to part with ten percent of every office day for His purposes.

Nel did not believe that it as a Biblical principle that his business should tithe. He has made a commitment to God to give ten percent of his time to others that God brings across his path. This is not necessarily planned. He helps those to whom God leads him with skills training, financial management and mentoring. Nel applies the principle of gifts, offerings and tithing to his own life and income.

Halgryn believed in the spiritual principle of tithing. God says “Test me in this says the Lord Almighty, and see if I will not open the floodgates of heaven and pour out so much blessing that you will not have room enough for it” (Malachi 3.10). He tithes ten percent of his salary to the Church. Halgryn’s business does not tithe, but they sow in time and skills based on God’s instructions. They have invested heavily to get a mission project off the ground in 2008.

Prinsloo lived a life of giving; he believed it is the way he is “wired”. Prinsloo believed it is closely connected to his life purpose. He gives of his time and money because of his pastoral heart.
Smith is generous. He tithes ten percent of his income to his church. He believed that giving is a fundamental Christian principle. He tithes as an individual, but uses the business resources to bless others. He used the example when he wrote off all the debt from customers that could not pay during the recession.

m. How do you handle difficult business seasons and failures in your life?

Steyn: “I run to God with my problems, and it works every time”. Steyn explained that we have a “God image and a Self image”. He suggested that we must forget about self image and move towards our God image. We can gain an understanding of what God wants for us then. Steyn maintains he has no self image. He explained that for as long as it is about self, then nothing is about Him. Even if he loses everything (again) it will not affect his relationship with Christ. “I ask God, Lord teach me, show me. That is how I get through difficult times.” He said that God did not plan to let him fail five times in the past. It was through his own flaws that he failed. God used the failures for the greater good in building his character and their relationship. Steyn stated “We do not understand the power contained in the Name of God. When we are in relationship with Christ, nothing can threaten us.”

Nel: “It will always be difficult to handle failures; it hurts and has to be processed”. Nel explained that:

Being a child of God, you are aware that God provides. Your business is merely the donkey on which Jesus needs to ride. It becomes easier to give your hurt and disappointments to God, to learn and pray and search to see what mistakes you made as a human. Were you were disobedient in any way? Nel said that he learnt that either greed or fear was involved in most mistakes. He said that entrepreneurs must go through a learning process after failure, and then ask God to give them peace; having learnt all there was to learn from failure.

Halgryn: “No one can possibly imagine what convicted and incarcerated people go through in jail. The impact of the loss of freedom cannot be put into words”. The biggest struggle in jail is to understand the “Kingdom child concept”. Halgryn tried to impact his and other prisoner’s lives with the knowledge that, in spite of their situation, they all were all still children of God. He believed that this was also his
biggest victory. He realised that even if he was a naughty child, it doesn’t change the fact that he was still a child of God. Halgryn started “a ministry of hope” to impact the lives of others in jail struggling with depression and suicidal thoughts. Halgryn realised that he was still a child of the King; he was free, even though he was in jail. Halgryn realised that God has forgiven him and he was truly sorry for what has happened, but it would serve no purpose to keep himself busy with the things of the past, that it was time to let go and start a new life.

Prinsloo has inner peace since he began a relationship with God. This would have been impossible in the past. He draws closer to God in difficult times. Personal failure does not get to him anymore. He experiences intense pain for others like employees left destitute by the recession.

Smith immediately seeks God in difficult times. “God ministers to me and provides me with strategies to get out of difficult times.”

n. Describe your Leadership style. (Servant Leadership and Stewardship)

Steyn tends to be autocratic, but he believed that he has softened because of his increasing relationship with God. He tends to be very goal focused. Steyn believed that he tends to be more task orientated than people orientated. He is working on improving his relationship with people.

Nel: Stewardship is very important to Nel. “We are stewards of all we own, if you have a business, you are the steward, not the owner. Nel believed he is a good steward of the assets God entrusted in his care. He uses an example of the (always) dirty car of a female friend as bad stewardship. Her car is a gift from God; a good steward will show care. He suggested that servant leadership and stewardship goes hand in hand. Nel believed that he is a servant leader. Nel has a cleaning lady once a week and his secretary never washed the coffee cups. As a token of servant leadership, he showed it is not beneath him to wash the coffee cups. From this his secretary learnt a lesson in good stewardship. Nel said that he has very soft-heart and he does not intervene fast enough because he dislikes conflict. He has to make a conscious effort to handle potentially bad situations.
Halgryn was always attracted to a leadership role. He became a naval officer in his first job. Prior to his financial ruin, his leadership style was self-centred. Now Halgryn sees himself as a servant leader and a mentor to his workers “not as a boss, God is the boss”.

Prinsloo was “easy going” as long as everyone tows the line. He tends to overlook things once or twice. He will deal with issues firmly and with a father heart once or twice, thereafter he will deal with it more drastically.

Smith: “I am not easily swayed in my beliefs, I can’t always be right”. He said that he is learning. His youngest son is teaching him, showing him others ways are possible and mostly as good as his. He is therefore working at it and improving.

o. Explain your understanding of business Ethics.

Steyn: “Ethics is to live with what God is asking of me in business. God does not have two sets of rules, one for church and one for the rest of the week. Ethics is living to God’s rules and by God’s Word in my everyday life”.

Nel maintained his ethics is based on the foundational word of God. “Ethics is the result of a moral foundation or fibre in God.” Nel does believe that there are secular rules of right and wrong but the believer’s rules are of good and evil. Good will extend the Kingdom of God, evil will destroy it.

Halgryn explained his business ethics in based on his relationship with God with a statement “Do unto others as you wish them to do unto you”.

Pinsloo believed ethics is a reflection of God’s truth in everything you do. There are no grey areas. We must follow the Bible as our handbook and reference for ethical behaviour.

Smith believed that businessmen are continually tested in the areas ethics. Ethics is not negotiable in his business. He used the examples of customers offering cash to
avoid paying VAT and many opportunities to claim VAT on top of quotes at Continental Tyres. He will never get involved in unfair business.

5.4. INTERNAL BASES OF POWER. — VISION, PROPHESY, PRAYER AND FASTING.

p. How do you determine your business Entrepreneurial vision? (Prophesy?)

Steyn maintained the “I don’t have a business vision, only a God vision. My business vision is part of God’s vision for the organisation.”

Nel does not see himself as a natural visionary. The essence and focus of his vision is obedience to Christ. In November 2008, God gave Nel the message to retrench his maintenance staff. He isolated himself for a day in prayer and came away with a plan on how to do it. He helped the maintenance man to set up his business. He gave him the equipment, the vehicle and the commitment to be the Business’s first client. Nel still advises him, still does his books, is still his biggest client and he is confident that his ex-maintenance manager will be a good businessman. The new entrepreneur already earns more than in the past. Nel believed that God told him on 4 November 2008 to sell his property business because it was the end of that season in his life. Nel is very excited when he either receives or gives a prophetic word. Prophecy plays a big role in his life. He relies heavily on his wife who also has a prophetic gifting. He is prepared to tackle anything as long as he knows it is God’s will for him. Nel believed he has a calling to Malawi in which he has to play a role in a particular community. God has not revealed the details to him yet.

Halgryn said that his “gut feel” is in fact the Holy Spirit communicating, “Sometimes you just know that you know.” Halgryn had a prophetic dream that he stood beside big gravel dams with his ex partner. He tried to buy the two salt works in Port Elizabeth to fulfil this prophesy. He started some research to start a fish breeding farm. God showed him that he was on the wrong track regarding the salt works, but on the right track regarding the gravel dam fish farming project.
Prinsloo has a prophetic gifting. He prays about everything, wherever he goes. He has an all day relationship with God. He has Father and son conversations with God. Prinsloo recognises God’s voice, but he might still experience doubt later. Prinsloo would then get his wife to stand with him in prayer. The Holy Spirit woke him at 2 am one morning. He saw a shadow of someone walking into his property. Prinsloo confronted a man who told him that he was looking for work. Prinsloo invited the trespasser in and prayed with him.

Smith used to fast about his business. He does not do it any more. Smith brings his problems before God in his prayer time. He waits on God to provide him with a future strategy. Smith runs his life and business in peace with God. If God gives him peace about business decisions, he believed that is a go ahead.

q. Explain the organisation’s management practices when your business associates make important strategic and contractual decisions? (Prayer and fasting?)

Steyn: Corporate decisions are made after all the involved individuals had the opportunity to pray about the decision. Then the decision will be prayed over in the weekly group prayer meeting. In extreme cases each partner will vote on a paper ballot while behind closed doors. The decision is then based on a unity principle. If one partner says no then the answer is no. “God’s norm is unity”. Steyn has fasted before, but he is not someone who isolates himself to hear God. He hears God in his everyday life. He also stated that there was nothing wrong with people who fast.

Nel does fast and spends lot of time in prayer. Nel said he has fasted for a month waiting on God in the past. He also occasionally fast as part of a normal business day. “I hear God better when my stomach grumbles”.

Halgryn believed that fasting and meditation is an important life tool. He fasts often to get clarity from God in his personal and business life. The longest Halgryn has fasted was twenty one days. Halgryn said that “unless you are able to be quiet, you won’t be able to hear God. You won’t be able to think, you won’t have peace in a particular situation.”
Halgryn doesn’t work as much anymore; he mentors others. He reads every newspaper, watches all business related news, he questions all possible opportunities. All these opportunities are discussed in the boardroom. Every opportunity is prayed over then all the partners’ takes time to meditate and listen to God. If someone feels called to take the opportunity, he must take charge. He will then bring a business plan back to the boardroom. They go ahead if all have peace in their spirit.

Prinsloo prays about everything. If it affects others in the organisation, he involves them in the prayers. His wife plays a big role in his decision making process. She is his prayer support.

Smith tried to implement a system of daily devotions in his offices. The staff lost interest; he felt it became a ritual. He still makes all his decisions before God. God provides him with the strategies after this.

Describe the level of dependence and your relationship with God.

Steyn: “There is a communal purpose for all people on earth. It is to bring God the glory. This is the sole reason we were created.” He tests his day by asking “What will I do today that can bring honour to God?” He has realised that God wants him to live in harmony with his wife and to be a good father. He had to recognise the dignity of others, from neighbour to servant, recognising everyone’s worth. He must live each day in obedience to Gods plan for him, to have a meeting with Christ every day, because his task list originates from this meeting. God’s commands come first, even if it means cancelling my entire diary as planned.

Nel would like to say that he is totally dependant on God but he often relies on his own skills-related voice. “My dream is to be totally dependant on God, specifically in decision making. To really be so tuned into God’s voice that it blurs out the white noises of the world.”
Halgryn: “That is where it all starts; everything works because of my relationship with God. It is all about God.” Halgryn always asks three questions when anyone asks him anything:

- “Is it from God?”;
- “Is it from Satan?”;
- “Is it from the flesh?”.

Prinsloo describes his relationship with God to be “like drinking water. If you don’t drink, you get thirsty.”

Smith has a daily and ongoing relationship with God; he doesn’t start, live or end his day without spending time with God.

To what Extent are you open to correction or be challenged by others i.e. Elders or Godly counsel.

Steyn is open to correction from elders and spiritual brothers, but would like Scriptural proof from those correcting him. He has accepted counselling from others in difficult times like the dissolving of a previous partnership.

Nel said it is in his nature to take offence. He only allows the mentors he trusts to confront him but he has to consciously accept it. Nel believed that the secret is who you allow to speak into your life. Nel is a firm believer of mentoring or so called “coffee-shop” relationship with strong believers and elders. He has three such mentors, one for his personal life, one exclusively for business and one person to discuss his relationship with Christ.

Halgryn said that pre-prison it was “My way or the high way” and now post prison, it is “something I constantly work on”. The younger partners are constantly taught and mentored. He tends to be harder on the younger men. He added that “When we
counsel each other Spirit to Spirit, there is then a imparting from the Lord, then answer is yes”.

Prinsloo said that he is open to correction, even from people he doesn’t know. He will prayerfully dissect the information in discussion with his wife. He believed it is only human to sometimes take offence, but he appreciates it, as long as it is done in love, to uplift and not to breakdown.

Smith would listen to the correction, before he would react to it. If the correction was received from someone he holds in high esteem, he would pray about it and wrestle it through in prayer. It is not in his character to take it with a smile on his face.

5.5. ANALYSIS

In order to draw conclusions, it is necessary to compare the results obtained from the individual case studies. This was done on a question-by-question basis.

5.5.1. Demonstrate Entrepreneurial character traits.

Questions a to f (Addendum1: Questionnaire) were included to qualify the subjects as entrepreneurs. These entrepreneurial character traits were discussed in chapter two of this document.

a. Are you obsessed with entrepreneurial opportunity?

All the subjects agreed that they are excited by entrepreneurial opportunity. The word “obsessed” clashed with all the subject’s belief systems. Steyn believed that every person who walks the road with Christ will be successful. Halgryn said that he is not obsessed with opportunity but he sees ideas and opportunities that others often don’t see. Prinsloo loves opportunities that include land, buildings and architecture.

b. Are you capable of the creation and / or recognition of business opportunities?
All the subjects agreed that they are capable of the creation and recognition of business opportunities. Steyn believed that his thought patterns are those of opportunism. He sees opportunities, rather than threats. Nel can recognise opportunities, even if the opportunity is for others.

c. **Have you got the will and initiative to seize these recognised opportunities?**

All the subjects agreed that they had the will and initiative to seize these recognised opportunities. Steyn said that in his relationship with Christ and a process of failures he learned to recognise opportunity. Nel said that not every opportunity is his calling, but it could be someone else’s.

d. **Are you willing to take personal and financial business risks, balancing the risk with the potential reward?**

All the respondents have lost everything before. They are all willing to take personal and financial business risks again. Steyn said that he will only take personal and financial risk if he is inspired and prompted by the Holy Spirit to do so. Nel believed risk taking is directly connected to faith. He believed that all secular business decisions are made through either fear or greed. Halgryn might often be an extreme risk taker.

e. **Are you capable of devising ingenious strategies to marshal limited resources?**

All the respondents believed that they are capable of devising ingenious strategies to marshal limited resources. They have all started businesses after complete failures. Nel believed that good corporate governance enables conservative management. Nel does not believe he is an ingenious or an aggressive entrepreneur. He believed that that type of Entrepreneurship can often lead to the greed-trap. He considers himself to be a conservative entrepreneur. Prinsloo, like Halgryn experiences himself as a problem solver, an optimist with a strong focuses on problem solving in challenging situations.
Would the following definition adequately describe your business life? “One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalise on these opportunities?”

All the respondents agreed.

5.5.2. Work as a calling and a life purpose of worship to God.

g. Please explain God’s purpose for your life.

All the respondents agreed that God created the people of the earth to bring Him glory. They all believe they are living within God’s will and purpose for their lives. Steyn, Halgryn and Smith have realised that God wants them to live in harmony with their wives and to be a godly father to their children. Nel believed that God’s plan and purpose for his life will only be revealed gradually. He agreed that his main purpose is to extend the Kingdom of God on earth and bring Him glory. Prinsloo said that God’s purpose for him is to serve and have a good relationship with God and others.

h. Please explain your life purpose.

All the respondents agreed that their life purpose is to worship God. They believe that everything they do is an act of worship. They all agreed that it is impossible to have a dualistic lifestyle. Steyn’s goal is “to be exactly where God wants me to be at any time.” Nel believed his life purpose is to “Let God’s Kingdom come on earth”. Halgryn said that his life purpose is to be King, Priest and Prophet in his own home and family. Prinsloo and Smith believe that their purpose is to be witness of what God has done in their lives.

i. Please explain your Entrepreneurial purpose.

All the respondents believe that God’s favour ensures sustainability and growth in their businesses. All the respondents want to uplift and develop others as part of their entrepreneurial businesses. Stein’s goal is to establish a business hub where
entrepreneurial men can find a mentor and a spiritual father in the office next door. Nel explained that he is available to anybody that wants to further the Kingdom of God. Halgryn mentors eight young business partners and finances their entrepreneurial projects. Prinsloo identified with the Apostle Paul. Paul was a tentmaker because he did not want to be a burden to others. Paul had to produce for self and teach others. Smith wants to be a good steward to the people he employs. He believed that he can be an entrepreneurial mentor to his sons and the other young managers in his organisations.

j. **How do you understand your Entrepreneurial work in relation to your Christian calling?**

All the respondents believe that their Entrepreneurial and Christian calling is the same. They believe that there is no difference between an individual’s private, his entrepreneurial and Spiritual life. Prinsloo said that his spiritual life must run hand in hand with his entrepreneurial life and be balanced it with truth. It is impossible to divorce one from the other. Nel believed his business purpose is to “Let God’s Kingdom come on earth.” Halgryn believed to be King, Priest and Prophet in his business and his private life. Smith and Nel believe that everything they do must be done as a stewards and an act of worship to God. They believe that they must be Christ-like examples to their families, friends and the stakeholders in their business ventures. The world must see Jesus in their actions.

5.5.3. **Structural bases of power – Basic Biblical management.**

k. **How well do you treat your staff compared to other secular businesses?**

All the Entrepreneurs are involved with their staff in a personal capacity. They all give more that any legal requirement could ever be. All the entrepreneurs teach and mentor their staff. All the subjects agreed that they treat their staff the same way that they would want to be treated. They all attempt to get their staff involved in entrepreneurial activities of their own. Steyn does not only want to treat his staff well, he wants to recognise their worth. Nel’s heart is to reward his staff well, financially and to encourage them to be entrepreneurs. He believed that the human factor plays
a large role in recognising that his workers have the same needs as he does. Halgryn suggested that the main difference between their business and any secular business is prayer. They pray for each other as much as they pray into the business. Prinsloo thinks he is kind and fair. “The way I treat my staff is a reflection of my relationship with God.” Smith spends most of his time transferring his skills and mentoring his staff.

I. Giving and receiving. How much do you sow of your skills, time and first fruits?

All the entrepreneurs tithe in their personal capacity. None of the businesses tithe. All the businesses offer at least 10 percent of their time, skills and resources to the communities and people they serve. Steyn sows as much as he is prompted to. Over and above tithing he said, “Everything I have, God can have. God must just say when and where”. Steyn, Halgryn and Nel have made the commitment to God to part with 10 percent of every office day for His purpose. Nel, Steyn and Halgryn assist others to succeed in their own endeavours. Prinsloo lives a life of giving; he believed it is the way he is “wired”. Prinsloo believed giving is closely connected to his life purpose. He gives of his time and money because of his pastoral heart. Smith believed that generosity is a fundamental Christian principle. He tithes as an individual, but uses the business resources to bless others.

m. How do you handle difficult business seasons and failures in your life?

All the entrepreneurs surveyed have lost everything on more that one occasion. They all run to God with their problems. They are all in agreement that everything belongs to God in the first place. Even if they lose everything it will not affect their relationships with Christ. They agreed that God did not plan to let them fail in the past; it was through their own disobedience. Nel said that either greed or fear was involved in most mistakes. He said that entrepreneurs must go through a learning process after failure, and then ask God to give them peace, having learnt all there is to learn from failure. Halgryn said that the biggest struggle in jail is to understand the “Kingdom child concept”. Halgryn tried to impact his and other prisoner’s lives with the knowledge that in spite of their situation, they all were all still children of God. He believed that this was also his biggest victory. The realisation in the fact that he was
a naughty child didn’t change the fact that he was still a child of God. Prinsloo suggested that he has inner peace since he began a relationship with God. He draws close to God in difficult times. Personal failure does not get him down anymore. He does experience intense pain for others left destitute by the recession.

n. **Describe your Leadership style (Servant Leadership and Stewardship).**

Steyn, Halgryn and Smith tend to be autocratic and strong willed. They claim that they are softening because of their increasing relationship with God. They all tend to be very goal focused and task orientated rather than people orientated. Nel and Prinsloo tend toward servant leadership. They believe that they are only stewards of all they own, and not the owner. Halgryn’s leadership style was self centred before his jail sentence. Now Halgryn sees himself as a servant leader and a mentor to his workers “not as a boss, God is the boss”.

o. **Explain your understanding of business Ethics.**

The subjects all agreed that God does not have two sets of rules, one for church and one for the rest of the week. Ethics is living by God’s rules and by God’s Word in their everyday life. They all agreed that business ethics is based on a principle of doing unto others as you wish them to do unto you. Nel maintains his ethics are based on the foundational Word of God. “Ethics is the result of a moral foundation or fibre in God.” Nel believes that there are secular rules or laws for right and wrong, but the believer’s rules are of good and evil. Good will extend the Kingdom of God, evil will destroy or harm it.

5.5.4. **Internal bases of power – Vision, prophesy prayer and fasting.**

p. **How do you determine your business Entrepreneurial vision? (Prophesy?)**

The general agreement in the group is that they focus on God and that they can only react to God’s prompting. Steyn maintains that his business vision is part of God’s vision for the organisation. Nel does not see himself as a natural visionary. The essence and focus of his vision is obedience to Christ. Halgryn, Steyn, Nel and
Prinsloo agreed that prophecy plays a big role in their long term decision making. Prinsloo, Halgryn and Nel believed that they had a strong prophetic gifting. Nel was very excited when he either received, or gave a prophetic word. Prophecy plays a big role in his life. He relies heavily on his wife; she also has a prophetic gifting. Prinsloo’s prays about everything, wherever he goes. He has an all day relationship with God. He has Father and Son conversations with God. Smith brings his problems before God in his prayer time. God provides him with the strategies out of problem situations. Smith runs his life and business in peace with God. If God gives him peace about business decisions, he believed that is a go ahead.

q. Explain the organisations management practices when your business associates make important strategic and contractual decisions? (Prayer and fasting?)

Halgryn and Nel spend time in prayer and fasting. Nel said he has fasted for a month waiting on God in the past. “I hear God better when my stomach grumbles”. God has told them both to start disinvesting in their property portfolios. All the respondents constantly pray about corporate decisions. Steyn suggested that “God’s norm is unity” and business decisions should be made in accordance to a unity principle.

Halgryn said that “unless you are able to be quiet, you won’t be able to hear God. You won’t be able to think, you won’t have peace in a particular situation.” Prinsloo prays about everything. If it affects others in the organisation, he involves them in the prayers. His wife plays a big role in his decision making process. She is his prayer support. Smith tried to implement a system of daily devotions in his offices. The staff lost a bit of interest; he felt it became a ritual.

r. Describe the level of dependence and your relationship with God.

All the respondents agreed that the communal purpose for all people on earth is to worship God and to bring Him all the glory. The respondents agreed that they must live each day in obedience to God’s plan, to have a meeting with Christ every day, because his task list originates from this meeting. Nel would like to say that he is totally dependant on God but he often relies on his own skills-related voice. “My dream is to be totally dependant on God, specifically in decision making. To really be
so tuned into God’s voice that it blurs out the white noises of the world.” Halgren always asks three questions when anyone asks him anything. “Is it from God”; “Is it from Satan”; or “Is it from the flesh”. Prinsloo describes his relationship with God to be “like drinking water. If you don’t drink, you get thirsty.”

s. To what extend are you open to correction or be challenged by others i.e. Elders or Godly counsel.

Steyn, Halgren, Nel and Smith were in agreement that it is difficult to be challenged and corrected by others. They all agreed that it is critical to acquire the ability to be open to correction from elders and spiritual brothers. All of the respondents agreed that they would like Scriptural proof from those correcting them. Nel said it is in his nature to take offence. He only allows the mentors he trusts to confront him but he has to consciously accept it. Nel believed that the secret is who you allow to speak into your life. He has three mentors, one for his personal life, one exclusively for business and one person to discuss his relationship with Christ. Halgren believed that “When we counsel each other Spirit to Spirit, there is then a imparting from the Lord, then the answer is yes to correction”. Prinsloo said that he is open to correction, even from people he doesn’t know. He will prayerfully dissect the information in discussion with his wife. He believed it is only human to sometimes take offence, but he appreciates it, as long as it is done in love, to uplift and not to breakdown.

CHAPTER CONCLUSION

This Chapter reported on the results of the studies undertaken. Thereafter the reports were analysed, compared and evaluated as indicated in chapter 5.5. From the analysis certain conclusions were drawn, specifically about the role of Christian belief in Entrepreneurship. These conclusions were discussed in chapter six.

The questions that were posed during each interview were chosen at the hand of the problem being investigated and the goal and objectives of the investigation. The objective of the interviews was to have conversations with the interviewees without influencing and directing their answers. The researcher was attempting to understand the business and management practices in their organisations. It was important to
explicitly request the interviewee’s opinion and reasoning on the company’s performance as a qualitative measurement of these management and business practices.
Chapter 6

DATA ANALYSIS

CHAPTER INTRODUCTION

The data collection was completed and the five case studies were written up in chapter five. Chapter six was firstly concerned with the methods used in the final analysis of the case studies. The analysis of the collected data was presented next followed by the findings and conclusions at the end of the chapter.

Christian faith as the source of power was discussed at the hand of the work of Krejcir (2007) and the five cases. Krejcir (2007) suggested that Christian character was the spiritual fruit that was built in the individuals’ relationship with Christ.

The first step in the analyses was the discussion on the five subjects personal histories (Chapter 4.2) based on the research criteria discussed in the analysis methodology (Chapter 6.1). The first part of the questionnaire attempted to establish the subjects’ qualifications as entrepreneurs (Chapter 4.3.3.1). This section was analysed next. The research questions and research conclusions were grouped in the three sub problems as discussed in chapter 4.3.3.

The conclusions suggested that courage; confidence and endurance come from the realisation that God is the source of strength in any situation. The Christian relied on God for all things in his life. The respondents agreed that they determine their business Entrepreneurial vision by only focusing on their relationship with Christ. They only react to Gods prompting. The essence and focus of their vision is obedience to Christ.

6.1. ANALYSIS METHODOLOGY

Miles and Huberman (1994: 10) defined data analysis, “as consisting of three concurrent flows of activity: Data reduction, Data display, and Conclusion drawing /
verification”. Miles and Huberman (1994: 10) explained these three stages of qualitative data analysis as follows:

6.1.1. Data reduction

The data reduction was done in chapter 5.5. The data reduction process helps to sharpen, sort, discard, and organise the data in a way that allows for conclusions to be drawn and verified (Miles and Huberman, 1994: 10). They add that data can be reduced and transformed through means such as selection, summary, paraphrasing, or through being subsumed in a larger pattern (Miles and Huberman, 1994: 10).

6.1.2. Data Display

Data display, as done in chapter 5.5, taking the reduced data and displaying it in an organised, compressed way so that conclusions can be more easily drawn. Miles and Huberman (1994: 11) explain that, “humans are not powerful processors of large amounts of information,” and that “extended text can overload humans’ information-processing capabilities.” They further explained that good displays are, “a major avenue to valid qualitative analysis.”

6.1.3. Conclusions

Drawing conclusions and verification was the final analytical activity for the qualitative researcher. The researcher drew from the literary reviews (Chapter 2 and 3), the case studies (Chapter 5) and the reduced data (Chapter 5.5) to triangulate between the information and then draw his conclusions. The researcher noted regularities, patterns (differences/similarities), explanations, possible configurations, causal flows, and other propositions made by the subjects and the cases. Miles and Huberman (1994: 11) added that “the competent researcher must hold conclusions lightly, while maintaining both openness and a degree of scepticism.” The conclusions were verified, falsified or classified as new information. New information is considered a primary contribution to the management sciences (Miles and Huberman, 1994).
6.2. RESEARCH STRATEGY

The researcher developed a research strategy in chapter one to deal with the main problem, which was identified to be the role of the Christian beliefs in entrepreneurial activities. The researcher identified three sub-problems as discussed in chapter one and illustrated in Fig 6.1 below:

a. How does the Christian Entrepreneur relationship with God and his business purpose combine into a Work life/Christian calling?

b. How does the Christian Entrepreneur develop vision for the future? What role does prophecy play in developing future vision, mission and strategies?

c. How does the Christian Entrepreneur handle operational management including decision making, Human Resources, Ethics and Leadership styles?

Figure 6.1. Research problem and sub problems.

Christian faith as the source of power was discussed in chapter three at the hand of the work of Krejcir (2007). Krejcir (2007) suggested that Christian character was the spiritual fruit that was built into the individuals’ relationship with Christ. The chapter
concluded with the profile of a Christian entrepreneur as defined by Nel (2006) and Weber’s (1922) work on the role of entrepreneurship in the church.

**Figure 6.2. Interpersonal, structural and intergroup bases of power.**

Interpersonal, structural and intergroup bases of power was introduced and discussed in chapter three using the work of Cook and Hunsaker (2001: 457-460), Mullins (1999: 781). The work of Nelson and Quick (1997: 317-318) was used to define the sources of organisational power. Power has its origin in the position or behaviour of the person initiating the power base.

Internal and social bases of power were then introduced at the hand of McClelland’s two faces of power model. David McClelland, as quoted by Cunningham (2007: 205) attempted to broaden behaviour studies to include personality. McClelland (Cunningham (2007: 205) named these motives Achievement, Affiliation, and Power.

The first step was to analyse the five subjects personal histories (Chapter 4.2), based on the research criteria discussed in the analysis methodology (Chapter 6.1). The first part of the questionnaire attempted to establish the subjects’ qualifications as entrepreneurs (Chapter 4.3.3.1). This section was analysed next. The research questions and research conclusions were grouped in the three sub problems as discussed in chapter 4.3.3.
6.3. CONCLUSIONS AS DRAWN FROM THE SUBJECT’S PERSONAL HISTORIES (Chapter 4.2.).

Throughout the research, confidentiality was offered. All the subjects chose to give up this right. This is not the norm in this type of research. The subjects were in agreement that if their triumphs and failures could encourage others, it was worth the compromise of their confidentiality. This behaviour is the norm in Christian circles.

Reynolds (2002: 16) distinguishes between “opportunity-based” and “necessity-based” entrepreneurship (Chapter 2.1). Opportunity-based entrepreneurship involves those who choose to start their own business by taking advantage of an entrepreneurial opportunity. Necessity-based entrepreneurship involves people who start a business because other employment options are either absent or unsatisfactory (Chapter 2.1).

All the respondents suggested that they were not suited for the formal business sector. Their personal situations forced them to become entrepreneurial. These entrepreneurs fall into a necessity-based entrepreneurship category as described by Reynolds (2002: 16).

Four of the respondents discussed their traditional Christian homes (Chapter 4.2). They suggested a clear distinction between their traditional religious backgrounds and their new life in relationship with Christ. Prinsloo was the only respondent that did not come from a formal religious background, but he agreed that there is a distinct difference between religion and relationship with Christ.

All the respondents have failed in entrepreneurial business before they achieved success. Steyn failed at five business opportunities (Chapter 4.2.1.). Nel lost everything (Chapter 4.2.2.) in an entrepreneurial venture thirteen years ago. Halgryn lost his first business when the Transkei Government was amalgamated with South Africa. He lost it all again after the experiments in futures on the Johannesburg Stock Exchange failed (Chapter 4.2.3.). Smith lost his farm and his first electrical business (Chapter 4.2.5.) and Prinsloo had to close his first property business after his divorce (Chapter 4.2.4.).
In the literature review (chapter 3.3.2) Krejcir (2007) suggested that courage, confidence and endurance come from the realisation that God is the source of strength in any situation. The Christian relies on God for all things in his life. It will enable him to push forward in the direction that he is called to because God is governing. It makes him realise that he is not responsible for the results, only obedience to his Godly calling (Philippians 4:13). The Christian develops endurance and staying power in order to accomplish God's will (Galatians 6:9).

All the respondents believed that their business failures were significant. All the respondents believe that these failures set their spiritual foundation and they subsequently started to experience Christ in a deep and personal way. They developed an understanding of the faithfulness of God and a deep a reliance of God as the source of their power (Chapter 4.2.).

6.4. CONCLUSIONS AS DRAWN FROM THE ENTREPRENEURIAL QUESTIONS (Chapter 5.1.).

The questions on entrepreneurship were included from the literature study in chapter two to determine the subject's qualifications as entrepreneurs. The five respondents reacted positively to all the questions. They can all be regarded as entrepreneurs. Only Halgryn can be regarded as an aggressive entrepreneur. He stated that “I might often be an extreme risk taker, often risking too much.” The other subjects vary in degree from Nel, regarding himself as conservative to risk takers like Steyn and Smith (Chapter 5.1.).

All the respondents took offence when the researcher used the words “opportunity obsessed”. All the respondents were inspired or excited by entrepreneurial opportunities. Nel mentioned that not all the opportunities are for him, but God tells him who to give the opportunities to. Halgryn believed that he has the ability to “look outside the box.” He sees ideas and opportunities that others often don’t see. Steyn believed that Christian thought patterns are those of opportunism. They see opportunities, rather than threats (Chapter 5.1.).
All the respondents have the will and initiative to recognise and react to entrepreneurial opportunities. They all believe that God is in control and that God owns their businesses and all of their resources. If the opportunity is from God, they will respond and get involved (Chapter 5.1.).

All the respondents were willing to take personal and financial business risks if the opportunity is inspired and prompted by the Holy Spirit. Nel believed risk taking is directly connected to faith. He believed that most secular business decisions are made through either fear or greed (Chapter 5.1.).

Nel believed that good corporate governance enables conservative management. Nel does not believe he is an ingenious or an aggressive entrepreneur. He believed that that type of Entrepreneurship can often lead to the greed-trap. He considers himself to be a conservative entrepreneur.

All the subjects reacted positively to the definition as contained in the literature review chapter 2.1. The Scarborough, Wilson and Zimmerer definition (2009: 21) of an entrepreneur is:

One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalise on these opportunities?

6.5. CONCLUSIONS AS DRAWN FROM THE QUESTIONS ON WORK AS A CALLING AND A LIFE PURPOSE OF WORSHIP TO GOD (Chapter 5.2).

In the literature review, as discussed in chapter 3.3.2. Krejcir (2007) described Christian character as the spiritual fruit that is built in the individuals’ relationship with Christ. The Christian’s purpose comes from knowing he is in right relationship with Christ and that he is acting out his calling and purpose. They must obediently submit to God in their daily relationship. The Christian regards wisdom as a true desire for the knowledge contained in God’s Word and the ability to apply this knowledge in everyday situations. Wisdom enables the Christian to have sound judgment and
make quality decisions (1 Kings 3:9; Psalm 119:97-98), choosing to follow Scriptural precepts as the primary important schedule and value for life (Chapter 3.3.2).

All the respondents agreed that the common purpose for all people on earth is to bring glory to God. The subjects agreed that they must live each day in obedience to God’s plan for them. Nel believed that our main purpose is to extend the Kingdom of God on earth and bring Him glory. Halgryn believed that God’s primary purpose for his life is to be King, Priest and Prophet of his own home and family. If the man of the house is not in right standing with God, his family will naturally suffer or fall by the wayside (Chapter 5.2.).

All the respondents agreed that Christians can not lead a dualistic life. They agreed that their life purpose, God’s purpose for them and their entrepreneurial purpose are the same and cannot be separated. All the respondents believe that everything they do must be done as a steward in an act of worship to God. Steyn believed that God’s control over and God’s favour ensures sustainability in his business (Chapter 5.2.). Nel believed his business purpose is to “Let God’s Kingdom come on earth”. Nel compared his business to the donkey Jesus used to go into Jerusalem. The donkey is only the vehicle, and the donkey’s task was to glorify God.

Figure 6.3. Diagram demonstrating Christian Entrepreneurial purpose.
This section of the research concludes that Christian Entrepreneurial purpose differs from secular entrepreneurial purpose. Christian entrepreneurial purpose is about being obedient to, and serving God. The Christian entrepreneur must be a witness to Gods goodness, serve others and use the business as a vehicle to worship Him. The Christian entrepreneur is not in control of his situation, he trusts God for daily purpose, direction, calling and task. This is illustrated in Fig 6.3.

Figure 6.4: Diagram demonstrating Secular Entrepreneurial purpose.

Secular entrepreneurs, as discussed in chapter 2.2.1 are driven by achievement. Achievement-motivated people are more concerned with personal achievement than with the rewards of success. They are motivated by solving difficult problems, more than by money or praise (Chapter 2.2.1). People with a high need for achievement tend to seek situations in which they obtain measurable feedback on their achievements. McClelland (Timmons and Spinelli, 2007:79) claims achievement-motivated people spend time thinking about doing things better and they have the ability to get things done (Chapter 2.2.1). Fig 6.4 demonstrates achievement motivation as the purpose of secular entrepreneurship.
6.6. CONCLUSIONS AS DRAWN FROM THE QUESTIONS ON THE STRUCTURAL BASES OF POWER AND BASIC BIBLICAL MANAGEMENT (Chapter 5.3).

Cook and Hunsaker (2001: 457-460), Mullins (1999: 781) and Nelson and Quick (1997: 317-318) discussed the structural bases of power in organisations and how it reflects the power of individuals, teams and groups (Chapter 3.2.). They suggested that the Knowledge base of power is the knowledge that individuals and teams possess of the organisation. Resources as a base of power related to individuals, teams or other sub-groups that can introduce essential or hard-to-obtain resources into the bigger organisation. Decision making as a powerbase refers to an individual or sub-groups that have the power to affect the decision-making process in the group. Nelson and Quick (1997: 317-318) lists social networks as a powerbase in the organisation. The ability of low-level employees to influence the behaviour of others is likely to stem from structural rather than situational forces. Intergroup power bases become stronger when groups combine their power sources such as expert, referent and legitimate power.

Christian vision sees the entrepreneur involving a group of committed individuals to embrace the Godly vision in order to constantly bring new value to the customer. (Chapter 3.4.2.) Christian entrepreneurs put their personal relationship with stakeholders at the top in order to get the necessary commitment (Anderson, 1999).

The structural bases of power in Christian Entrepreneurial organisations is relationship, and in some cases paternal responsibility based. These Entrepreneurial leaders are dependant on their relationship with God as the source of their power. They build relationships with others based on the strength of their relationship with God. Timmons and Spinelli (2007: 10) suggested that Entrepreneurs tend to treat others as they want to be treated. (Chapter 2.3.2) This quote was also used by all the respondents to describe their relationships with their workers.

Nel (2006: 11) described the five-fold gifting in church life and suggested that it has counterparts in the business world (Chapter 3.4): He suggested that the marketplace evangelist uses business as his platform to evangelise customers, employees and
suppliers; the teacher acts as such to younger and less experienced business people; the pastor a place of care and emotional support in the market place; the prophet in business gives direction and the apostle breaks open new uncharted territory in the business world (Chapter 3.4). All the subjects are involved in most or all of the five-fold gifts as suggested by Nel (2006: 11).

Steyn, Smith and Prinsloo see their leadership role as paternal. Steyn built a house for one of his staff members and is paying for the education of another. Prinsloo will give the last of his money to any of his staff members. Smith employs his wife and his two sons. This relationship is making it difficult to not act paternal to all his staff in an effort to remain fair. Nel built his business on relationships with others and a servant leadership model. Halgryn believed that the main difference between their business and any secular business is prayer. Halgryn believed it is essential to be King, Priest and Prophet in his business. As the Priest he has to know what God wants for them in the office and advise his workers accordingly. The Prophet is able to share dreams and prophecy and confirm the road ahead. The King is the leader of the people, serving under God’s authority at work. A true King is a servant leader (Chapter 5.2.)

Chapter 3.4 described material blessings as the result of successfully developing a business. Material goals are always secondary to the primary calling and vision in Christian Entrepreneurial business. The Christian Entrepreneur constantly seeks out strength from his relationship with Christ to stay in line of the vision. The Christian Entrepreneur will refuse to be drawn into the materialistic world because of a strong moral character that is developed over time (Anderson, 1999).

All the respondents tithe ten percent of their personal income to the church. None of the businesses tithe. Three of the respondents have made the commitment to God to part with 10 percent of every office day for His purpose. This commitment is not necessarily planned, but they help those God leads them too with skills training, financial management and mentoring. The other two respondents sow in time and skills based on God’s instructions.
All the respondents turn to God with their problems. They all believe that God is in control of everything. All the respondents agreed that even if they lose everything (again) it will not affect their relationships with Christ. God uses failures for the greater good in building character and their relationships. Nel (2006: 12) explained that being a child of God, you are aware that God provides and that your business is merely the vehicle to worship Him.

Halgryn: “no one can possibly imagine what convicted and incarcerated people go through in jail. The impact of the loss of freedom cannot be put into words”. The biggest struggle in jail is to understand the “Kingdom child concept”. Halgryn tried to impact his and other prisoner’s lives with the knowledge that, in spite of their situation, they all were all still children of God. He believed that this was also his biggest victory.

Halgryn, Steyn and Smith tend to be autocratic, but believe that they are softening because of their increasing relationship with God. They tend to be very goal focussed. Nel and Prinsloo are servant leaders. Nel (2006) suggested that servant leadership and stewardship goes hand in hand. All the respondents are mentors to their workers. They all believe in the principle of spiritual father and son relationships. They have mentors and they mentor others, who are expected to mentor others.

The Christian must have integrity and obedience to a moral code of ethics and values that have honour, truth and reliability as a basis (Heb 7:26). It will allow him to keep his word and do his best even when no one else is looking (Psalm 78:72). They are loyal and remain committed to those whom God has brought into their lives and has called him to serve (Proverbs 17:17).

According to Kohlberg (Cited Rossouw. 2004) moral development moves from early stages in which moral understandings of fairness are intertwined with prudential self interest and concrete concerns for social authority. It then moves to conventional moral understandings in which morality (fairness) is intertwined with concerns for maintaining social organisation defined by normative regulation. At the highest, principled stages of morality attained by a minority of the general population, morality as fairness is fully differentiated from non-moral prudential or conventional
considerations. Morality also serves as the basis from which the individual not only guides personal actions, but is able to evaluate the morality of the conventional normative system of society. The researcher would consider the five subjects at post-conventional moral development level because of their ethical principles and Christian faith. They have a heart for others and they believe that their calling or purpose is to “Develop Wisdom” firstly for self and then to impart it into others in their circle of influence (Cited Rossouw, 2004).

All the subjects agreed that ethics is to live with what God is asking of them in their business. They agreed that God does not have two sets of rules, one for church and one for the rest of the week. They agreed that Ethics is the result of a moral foundation in relationship with God.

6.7. CONCLUSIONS AS DRAWN FROM THE QUESTIONS ON THE INTERNAL BASES OF POWER. VISION, PROPHESY, PRAYER AND FASTING (Chapter 5.4.)

The respondents agreed that they determine their business Entrepreneurial vision by only focusing on their relationship with Christ. They only react to God’s prompting. The essence and focus of their vision is obedience to Christ. Halgryn, Steyn, Nel and Prinsloo agreed that prophecy plays a big role in their long term decision making. Prinsloo, Halgryn and Nel believe that they each have a strong prophetic gifting. They all have an all day relationship with God. Their business strategies are Learning or Emergent because it is reactive rather than deliberate (Chapter 5.4.).

Each of these organisations management practices includes some form of prayer and in some cases fasting policies when the business associates make important strategic and contractual decisions? Halgryn and Nel spend time in prayer and fasting. All the respondents constantly pray about corporate decisions. Steyn suggested that “God’s norm is unity” and decisions should be made in accordance to a unity principle. The respondents agreed that if decisions affect others in the organisation, they must be involved in the prayers (Chapter 5.4.).

In chapter 3.3.2 Krejcir (2007) described the Christian purpose as the relationship with Christ and the Christian Entrepreneur acting it out in his daily calling. The
Christian Entrepreneur devotes his life, Spiritual gifts, abilities, and opportunities so it can bring out the best in people and situations. They obediently submit to God in their daily relationship. All the respondents agreed that the communal purpose for all people on earth is to worship and bring God the glory. The respondents agreed that they must live each day in obedience to Gods plan and to have a meeting with Christ every day. Their relationship with God is the source of their power (Chapter 5.4.).

In chapter 3.3.2 Krejcir (2007) recognised the authority and direction from appointed leaders, family and the church. (Deut. 13: 4; Prov. 19:16; John 14:14; 15:14; 2 Corinthians 10:5). The Christian Entrepreneur must remain flexible and open to others ideas and be willing to be instructed and challenged to change for the better (Colossians 3:2). Steyn, Halgryn, Nel and Smith were in agreement that it is difficult to be challenged and corrected by others. They all agreed that it is critical to acquire the ability to be open to correction from elders and spiritual brothers. All of the respondents agreed that they would like Scriptural proof from those correcting them. Halgryn believed that “When we counsel each other Spirit to Spirit, there is then a imparting from the Lord; the answer is then yes to correction” (Chapter 5.4.).

CHAPTER CONCLUSION

The data collection was completed and the five case studies were written up in chapter five. Chapter six was firstly concerned with the methods used in the final analysis of the case studies. The analysis of the collected data was presented next followed by the findings and conclusions at the end of the chapter.

Christian faith as the source of power was discussed at the hand of the work of Krejcir (2007) and the five cases. Krejcir (2007) suggested that Christian character was the spiritual fruit that was built into the individuals’ relationship with Christ.

The first step to the analyses was the discussion on the five subjects personal histories (Chapter 4.2) based on the research criteria discussed in the analysis methodology (Chapter 6.1). The first part of the questionnaire attempted to establish the subjects’ qualifications as entrepreneurs (Chapter 4.3.3.1). This section was
analysed next. The research questions and research conclusions were grouped in the three sub problems as discussed in Chapter 4.3.3.

The conclusions suggest that courage, confidence and endurance come from the realisation that God is the source of strength in any situation. The Christian relies on God for all things in his life. This relationship enables him to push forward in the direction that he is called because God is in control. It affirms the realisation that he is not responsible for the results, only obedience to his Godly calling (Philippians 4:13). The Christian develops endurance and staying power in order to accomplish God's will (Galatians 6:9).

The conclusions further suggested that Christian vision sees the entrepreneur involving a group of committed individuals to embrace the Godly vision for the business and to constantly serve and bring new value to the customer (Chapter 3.4.2.). Christian Entrepreneurs put their personal relationships with stakeholders at the top in order to get their necessary commitment (Anderson, 1999).

Chapter six concludes when the respondents agreed that they determine their business Entrepreneurial vision by focusing on their relationship with Christ. They only react to God’s prompting. The essence and focus of their vision is obedience to Christ. They lastly agreed that they must recognise the authority and direction from appointed leaders, family and the church.
Chapter 7

General observations and future study

CHAPTER INTRODUCTION

Chapter seven concluded this dissertation with some general observations made about this research and some suggestions of related studies that can be performed in future.

7.1. GENERAL OBSERVATIONS

Christian Entrepreneurship is not a new idea, but a return by unfulfilled business leaders to the sense of "calling" enjoyed by fellow laity in the U.S. and Western Europe prior to the 20th Century (Anderson, 1999). The goal is to develop a business that blends business excellence and entrepreneurship with Christian Biblical and theological perspectives (Chapter 3.4.1.).

In the literature review, as discussed in chapter 3.3.2. Krejcir (2007) describes Christian character as the spiritual fruit that is built in the individuals’ relationship with Christ. The Christians purpose comes from knowing he is in the right relationship with Christ and that he is acting out his calling and purpose. They must obediently submit to God in their daily relationship. The Christian regards wisdom as a true desire for the knowledge contained in God’s Word and the ability to apply this knowledge in everyday situations. Wisdom enables the Christian to have sound judgment and make quality decisions (1 Kings 3:9; Psalm 119:97-98), choosing to follow Scriptural precepts as the primary important schedule and value for life (Chapter 3.3.2.).

Entrepreneurial leaders are expected to function in environments characterised by ambiguity and uncertainty (Chapter 2.3.4.). Entrepreneurial successes were positively correlated with their tolerance for uncertainty. The conclusions in chapter six suggested that courage; confidence and endurance come from the realisation that God is the source of strength in any situation. The Christian relies on God for all things in his life. The respondents also agreed that they determine their business
Entrepreneurial vision by only focusing on their relationship with Christ. They only react to God’s prompting. The essence and focus of their vision is obedience to Christ.

The Bible places a lot of emphasis on spiritual gifts. Christian Entrepreneurs believe that their gift is the specific position in which God has placed them. They believe that God has given them the opportunity to create a business enterprise which meets the needs of people in the marketplace. Christian business men and women can be relevant when they become mentors, care-givers, visionaries and entrepreneurs in their areas of influence.

The Christian model of service to others correlates well with the requirements for achieving business success. Today’s customer requires servant-hood and dedication, as well as a desire for innovation, quality and cost-effective products and services. Christian Entrepreneurs are called to a life of serving customers through the realisation of their Godly vision (Anderson, 1999).

A Christian worldview can be seen as supportive of ethical entrepreneurship. The majority of Christian Entrepreneurs attempted to integrate their faith commitments into their difficult business decisions. All the respondents agreed that Christians cannot lead a dualistic life. They agreed that their life purpose, Gods purpose for them and their entrepreneurial purpose are the same and cannot be separated. All the respondents believe that everything they do must be done as a steward in an act of worship to God.

Christian vision sees the entrepreneur involving a group of committed individuals to embrace the Godly vision in order to constantly bring new value to the customer. (Chapter 3.4.2.) Christian entrepreneurs put their personal relationship with stakeholders at the top in order to get the necessary commitment (Anderson, 1999).

All the respondents tithe ten percent of their personal income to the church. None of the businesses tithe. Three of the respondents have made the commitment to God to part with 10 percent of every office day for His purpose. This commitment is not
necessarily planned, but they help those God leads them too with skills training, financial management and mentoring.

All the respondents run to God with their problems. They all believe that God is in control of everything. All the respondents agreed that even if they lose everything (again) it will not affect their relationships with Christ. God uses failures for the greater good in building character and their relationships. Nel (2006: 12) explained that being a child of God, you are aware that God provides and that your business is merely the vehicle to worship Him.

The respondents agreed that they determine their business Entrepreneurial vision by focusing on their relationship with Christ. They react to Gods prompting. The essence and focus of their vision is obedience to Christ. Their business strategies are Learning or Emergent because it is reactive rather than deliberate (Chapter 5.4.).

Each of these organisations management practices include some form of prayer and in some cases fasting policies when the business associates make important strategic and contractual decisions. All the respondents constantly pray about corporate decisions. The respondents agreed that if decisions affect others in the organisation, they must be involved in the prayers (Chapter 5.4.).

7.2. RECOMMENDATIONS FOR FUTURE STUDY

This treatise was performed as an exploratory study only. The subject of Christian Entrepreneurship is by no means exhausted and should be researched further. The researcher suggested that the link between Christian Entrepreneurship in small and medium business and their sustainability must be studied.

There seems to be a strong correlation between the entrepreneurial character traits and those of the Christian in business. A study that attempts to draw this direct correlation should be considered.
The role of Entrepreneurship in other religions should also be reviewed. The researcher suggested that the Muslim, Buddhist, Hinduism and the Jewish faiths would be ideal subjects to study.

The awakening of Entrepreneurship in the white South African population after the 1994 election must be studied. Three of the respondents were forced Entrepreneurs because they could not find gainful employment under the new South African governments employment equity act.

CHAPTER CONCLUSION

Chapter seven concluded this dissertation with some general observations made in about this study and made some suggestions of related studies that can be performed in future.
REFERENCES


Appendix - Questionnaire

A.1. Interview Introduction

A brief introduction outlining the following was given at the beginning of each interview. Special care was taken not to lead the interviewees thinking in this part of the interview:

a. The Research problem.

b. The Research objectives

c. The Hypothesis.

A.2. Confidentiality

Confidentiality was offered and the identity of the individuals participating in the interviews protected. It was important that the sponsor and all others were ensured of this fact at the onset. Formal confidentiality agreements were made available that could be amended and signed by the researcher and the company or the individuals concerned.

A.3. Short Personal history

Each subject was asked to discuss their history before the interviews. These personal profiles included issues ranging from family and religious background to education and a short business profile.

A.4. Case study questions

The case study questions were used as a guide to question the subjects. The interviews were recorded in chapter five. A digital voice file is available on the compact disk version of the dissertation.
A.4.1. Demonstrate Entrepreneurial character traits.

a. Are you obsessed with entrepreneurial opportunity?

b. Are you capable of the creation and/or recognition of business opportunities?

c. Have you got the will and initiative to seize these recognized opportunities?

d. Are you willing to take personal and financial business risks, balancing the risk with the potential reward?

e. Are you capable of devising ingenious strategies to marshal limited resources?

f. Would the following definition adequately describe your business life? “One who creates a new business in the face of risk and uncertainty for the purpose of achieving profit and growth by identifying opportunities and assembling the necessary resources to capitalize on these opportunities?” (Chapter 2)

A.4.2. Work as a calling and a life purpose of worship to God.

g. Please explain Gods purpose for your life.

h. Please explain your life purpose.

i. Please explain your Entrepreneurial purpose.

j. How do you understand your Entrepreneurial work in relation to your Christian calling?


k. How well do you treat your staff compared to other secular businesses? (Are they the best paid in their respective jobs?)
I. Giving and receiving. How much do you sow of your skills, time and first fruits?

m. How do you handle difficult business seasons and failures in your life?

n. Describe your Leadership style. (Servant Leadership and Stewardship)

o. Explain your understanding of business Ethics.

A.4.4. Internal bases of power – Vision, Prophesy and prayer and fasting.

p. How do you determine your business Entrepreneurial vision? (Prophesy?)

q. Explain the organizations management practices when your business associates make important strategic and contractual decisions? (Prayer and fasting?)

r. Describe the level of dependence and your relationship with God.

s. To what extend are you open to correction or be challenged by others i.e. Elders or Godly counsel.

A.5. Closure

a. Thanks