HOW THE CHRISTIAN CHURCH CAN HELP IN BUILDING GOOD BUSINESS ETHICS

BY

JM VENTER

In partial fulfilment of the requirements for the degree of

MASTERS IN BUSINESS ADMINISTRATION

(MBA)

In

The faculty of Business and Economic Sciences

At the

NELSON MANDELA METROPOLITAN UNIVERSITY

Promotor: Prof. K Jonker
Co-Promotor: Prof L van der Walt

December 2011
DECLARATION

DEPARTMENT OF ACADEMIC ADMINISTRATION
EXAMINATION SECTION – NORTH CAMPUS
PO Box 77000
Nelson Mandela Metropolitan University
Port Elizabeth 6013
Tel. +27 (0) 41 504 3206 / 504 3392
Fax. +27 (0) 41 504 9206 / 504 3064

DECLARATION BY STUDENT

NAME: …JM Venter
STUDENT NUMBER: s209030176
QUALIFICATION: 
TITLE: THE ROLE OF CHRISTIAN CHURCHES IN HELPING ITS MEMBERS TO PRACTISE GOOD ETHICS IN THE WORKPLACE

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

SIGNATURE: 
DATE: November 2011
ABSTRACT

Research suggests that there is a relationship between religion and business ethics. When looking at the South African society and the statistics that says that 80 percent of the population is Christian but on the other hand we are confronted within this country with increasing incidents of corruption in private companies as well as in public services.

Why would that be the case? This study seeks to understand if Christianity or the local church really makes an impact on the lives of its members. The research starts of by looking at behaviour in general and what constitute to good ethical decision-making. In the study on Christian ethics it becomes clear that there is a strong appeal in the Bible on ethical behaviour. The Bible goes as far as to claim that, when in a relationship with the Lord, the followers will show His character in the way they live at home and the way they behave and make ethical decisions at the workplace.

This study used focus groups to research the role of the local church in changing behaviour. The study finds that Christianity per se does not change the behaviour of church members. The church members’ definition of the church largely determines the impact the church will have on their lives.

In the study on the Christian ethics it was clear that ethics were seen as something that was formed in communities and not by rules or regulations. It was not a case of people telling others what to do and what not. It was more a case of mentors that helped others to live differently in community with others. The study finds that when the local church is build on relationships and if there is a strong sense of community, the church has a huge impact on the lives of its members.

This suggests that the local church should be more focused on strong and intimate relationships and not so much on the church as organisation or
institute. This is also important for the businesses that will employ these members because they will make better ethical decisions.
ACKNOWLEDGEMENTS

I would like to express my gratitude to the following people:

1. My wife Diana who supported me.
2. My cell group for their prayers and support.
3. Dr Marius Potgieter for his help and mentorship.
4. My MBA Study group for their input and support.
5. Prof Kobus Jonker for his input.
# Table of Contents

DECLARATION ................................................................................................................... ii
ABSTRACT .......................................................................................................................... iii
ACKNOWLEDGEMENTS .................................................................................................... v
Table of Contents ............................................................................................................... vi
LIST OF FIGURES .............................................................................................................. x
LIST OF TABLES ............................................................................................................... xi
LIST OF APPENDICES ...................................................................................................... xii

Chapter 1 ............................................................................................................................ 1
   1.1 INTRODUCTION ........................................................................................................ 1
   1.2 RESEARCH PROBLEM ............................................................................................. 3
   1.3 RESEARCH QUESTION ............................................................................................ 4
   1.4 PRELIMINARY LITERATURE OVERVIEW .............................................................. 4
   1.5 KNOWLEDGE GAP .................................................................................................. 5
   1.6 RESEARCH OBJECTIVES ......................................................................................... 6
      1.6.1 Primary objective ................................................................................................. 6
      1.6.2 Secondary objectives .......................................................................................... 6
      1.6.3 Research design objectives ................................................................................ 6
   1.7 METHODOLOGY ....................................................................................................... 7
      1.7.1 Paradigm ............................................................................................................... 7
      1.7.2 Sample .................................................................................................................. 9
      1.7.3 Data collection ..................................................................................................... 10
      1.7.4 Measuring instrument ......................................................................................... 10
   1.8 TERMINOLOGY ....................................................................................................... 11
      1.8.1 Ethics .................................................................................................................... 11
      1.8.2 Business Ethics .................................................................................................. 11
      1.8.3 Christianity ......................................................................................................... 11
      1.8.4 Human Resources .............................................................................................. 11
      1.8.5 Church ................................................................................................................ 11
      1.8.6 Denomination ..................................................................................................... 12
   1.9 OUTLINE OF THE STUDY ....................................................................................... 12

Chapter 2 ............................................................................................................................ 14
   LITERATURE REVIEW – DEPENDABLE VARIABLE: .................................................. 14
HUMAN BEHAVIOUR OR ETHICAL CONDUCT .............................................. 14
2.1 INTRODUCTION ........................................................................... 14
2.2 ETHICAL THEORIES ..................................................................... 14
2.2.1 Classical Normative Theories of Ethics ....................................... 16
2.2.2 Other Ethical Theories (Focused on Business) .............................. 22
2.2.3 Biblical or Christian Theory of Ethics and Business ...................... 24
2.3 ETHICAL DECISION MAKING ......................................................... 33
2.3.1 Robert Bartels ............................................................................ 34
2.3.2 Ferrel and Gresham ................................................................. 34
2.3.3 Shelby Hunt and Scott Vitell ....................................................... 34
2.3.4 Geert Hofstede .......................................................................... 35
2.3.5 Deon Rossouw and Leon van Vuuren ........................................ 37
2.3.6 Piet Naudé’s five – phase model ............................................... 38
2.3.7 Christian perspective on ethical decision-making ....................... 39
2.4 Research done on the role of Christianity in ethical behaviour .......... 42
2.5 CONCLUSION ............................................................................... 47
Chapter 3 .......................................................................................... 48
LITERATURE REVIEW: ................................................................. 48
EXPLAINING INDEPENDENT VARIABLE - LOCAL CHRISTIAN CHURCH 48
3.1 INTRODUCTION ........................................................................... 48
3.2 UNIVERSAL CHURCH .................................................................. 48
3.3 THE LOCAL CHURCH .................................................................. 49
3.4 CHARACTERISTICS OF THE POSTMODERN LOCAL CHURCH ...... 52
3.4.1 Introduction .............................................................................. 52
3.4.2 Divine Truth ............................................................................. 53
3.4.3 Nurturing relationships ............................................................ 53
3.4.4 Apostolic Mission .................................................................... 53
3.5 ORGANIC LEADERSHIP IN THE LOCAL CHURCH ..................... 54
3.6 LIVING / BIBLICAL LOCAL – CHURCH LIFE-CYCLE ...................... 56
3.7 SUMMARY OF TRADITIONAL AND POSTMODERN CHURCH
CHARACTERISTICS ............................................................................ 58
3.8 CONCLUSION ............................................................................... 62
Chapter 4 .......................................................................................... 63
METHODOLOGY AND RESULTS OF THE QUALITATIVE STUDY .......... 63
4.1 INTRODUCTION ............................................................................................................. 63
4.2 METHODOLOGY .......................................................................................................... 63
  4.2.1 Paradigm .................................................................................................................. 63
  4.2.2 Sample ..................................................................................................................... 64
  4.2.3 Data collection ......................................................................................................... 64
  4.2.4 Measuring ............................................................................................................... 64
4.3 Reliability and validity ............................................................................................... 65
4.4 DISCUSSION OF DATA COLLECTED FROM FOCUS GROUPS................................. 67
  4.4.1 Coding of transcribed data .................................................................................... 67
4.5 CONCLUSION ............................................................................................................... 76
Chapter 5 ............................................................................................................................. 77
  5.1 INTRODUCTION .......................................................................................................... 77
  5.2 ANALYSIS OF RESEARCH FINDINGS ................................................................... 77
    5.2.1 Expected outcomes in the teachings of the local church ....................................... 78
    5.2.2 The local church as a change agent ..................................................................... 79
    5.2.3 The influence of Christian ethics on the behaviour of church members in the workplace ........................................................................................................... 79
    5.2.4 The need for the teaching of ethical behaviour ....................................................... 80
    5.2.5 Discrepancies between organisation needs and the teaching in churches .......... 80
    5.2.6 Actions that can help to change behaviour of Church members in the workplace ................................................................................................................................. 81
  5.3 Research contribution to knowledge ......................................................................... 82
  5.4 LIMITATIONS OF THE RESEARCH ...................................................................... 83
  5.5 GAP FOR FUTURE RESEARCH ................................................................................. 83
  5.6 GUIDELINES TO HUMAN RESOURCE MANAGERS AND BUSINESS LEADERS ................................................................................................................................. 83
  5.7 GUIDELINES TO THE CHURCH IN HOW TO HELP THEIR MEMBERS TO BEHAVE ETHICALLY IN THEIR WORKPLACE ................................................................................................................................. 84
  5.8 FINAL CONCLUSION ................................................................................................. 84
LIST OF REFERENCES ........................................................................................................... 85
ANNEXURE 1: HUNT – VITELL THEORY OF ETHICS ....................................................... 92
ANNEXURE 2: STATISTICS SOUTH AFRICA TABLE ...................................................... 93
ANNEXURE 3: FOCUS GROUP DISCUSSION GUIDE FOR CHURCH MEMBERS AND LEADERS ................................................................. 94
ANNEXURE 4: NO CONVICTION BY PETER ROLLINS (2008) ............ 97
ANNEXURE 5: FOCUS GROUPS – DISCUSSIONS; TRANSCRIPTION AND CODING .................................................................................................................. 101
LIST OF FIGURES

Figure 3.1 .................................................................................................................................................. 56
Figure 3.2 Living Church life – Cycle ....................................................................................................... 58
LIST OF TABLES

Table 2.1  Aristotle’s virtues and vices (Garret 2008)..............................17

Table 3.1  The comparison of the traditional and the postmodern local church (Adapted from Keathley (2011) Cole (2005) and Olivier (2005)) .......59
LIST OF APPENDICES

ANNEXURE 1: HUNT – VITELL THEORY OF ETHICS ................................. 92
ANNEXURE 2: STATISTICS SOUTH AFRICA TABLE ............................. 93
ANNEXURE 3: FOCUS GROUP DISCUSSION GUIDE FOR CHURCH MEMBERS AND LEADERS ................................................................. 94
ANNEXURE 4: NO CONVICTION BY PETER ROLLINS (2008) ................. 97
ANNEXURE 5: FOCUS GROUPS – DISCUSSIONS; TRANSCRIPTION AND CODING ..................................................................................... 101
Chapter 1
SCOPE OF THE STUDY

1.1 INTRODUCTION

Fraud and corruption has become a major problem in South Africa. It has contributed to companies going into liquidation and public institutions not being able to render services economically, efficiently and effectively (Louis, 2000).

In order to combat fraud and corruption, various forms of legislation have been created. The Constitution of the Republic of South Africa (Act 108 of 1996) Chapter 10 (a) says: “Public administration must be governed by the democratic values and principles enshrined in the Constitution, including the following principle: A high standard of professional ethics must be promoted and maintained”.

The society in South Africa is faced today by much unethical behaviour. On this matter, Rossouw (1997:1539) refers to what Nelson Mandela said at the opening of parliament in February 1995: “We are conscious of the reality that corruption in many forms has deeply infected the fibre of our society. Precisely because we face the challenge of dealing with systematic corruption, we need a dispassionate and systematic approach to this question.”

Hunt (2003) says that we are challenged by some very significant “why questions” in ethics. In our context in South Africa we can reformulate Hunt’s ‘why questions’ when we view behaviour of people around us, as follow:

- Why do some people believe it is ethically correct to take bribes while other believe it is wrong?

- Why do some people believe it is ethically right to be absent from work for no good reason while others believe it is wrong?
• Why do some people believe it is right to consider race and ethnicity in employing new workers while others believe it is wrong?

• Why do some business people believe it is ethically right to enter into a business practise of child labour while others believe it is wrong?

• Why do some people believe it is right to help yourself from the office’s stationary cupboard while others believe it is wrong?

The challenge of the “why question” deepens when we consider another very interesting aspect of human behaviour: Cultural factors such as religion, plays a role in ethical decisions and human behaviour in general. It deepens because according to Statistics SA (2001) the 2001 census showed that 80 percent of the population in South Africa state that they belong to the Christian faith (see annexure B).

Wong (2008:169) refers to the two corporate scandals in 2002 (Enron and Worldcom) and mentioned that in both cases, Kenneth Lay of Enron and Bernard Ebbers of Worldcom were self-professed practising Christians. Their business misconduct brought into question the relationship between Christian religiousness and business ethics.

The premise of Christianity is that the followers of this religion adhere to the values, morals and ethical conduct of their mentor, Jesus Christ. Christians build their belief on the teachings of the Bible, accepted by most to be the Word of God. In the Bible there is clear teaching on values, morals and ethical behaviour. If this is true, can we make the assumption that all un-ethical behaviour in organisations, companies and public services are caused by the 20 percent that do not claim to be Christian; or, is it true that the teachings from the Bible condone un-ethical behaviour in organisations, companies and public services or are Christians unwilling to follow the Biblical principles; or has the teaching of the Bible been so interpreted with a focus on material concepts of blessings that the means to achieve these perceived blessings are condoned, even if unethical?
Martoia (2010:1) says that society is all crying out for personal transformation, knowing it holds the key as starting point to the larger issues we face with regards to community development and global healing. He then asks where one can find this life. He continues by saying that it is assumed the church, the body of Christ, is there to help the followers of Jesus Christ to know, understand and practice the values, morals and ethical behaviour as taught by the Bible. The church, one of the primary institutions charged with changing lives has not done so and cannot. The church, in spite of its mandate to catalyse a deep change in people’s lives, simply has not delivered -- nor can it.

If Martoia is correct, business owners and the public need to understand that people, by claiming to be Christian, are not less of a threat to the business regarding un-ethical behaviour. Louis (2000) says that Departmental Heads in conjunction with the Human Resources Management must ensure that all relevant background checks are carried out on prospective employees in order to promote the appointment of honest and credible people.

The church can however play a significant role in changing behaviour. If the church can invest in the values and conduct of people, the church can breed a new team leader, a new manager, and a new business leader that will be fit to resist unethical behaviour in the workplace.

The broad purpose of this study is to investigate the role the church can play in changing the ethical behaviour in the workplace.

1.2 RESEARCH PROBLEM

We are faced in South Africa by unprecedented un-ethical conduct. Companies, organisations and public services are hindered in their operations and functionality because of this conduct. It has contributed to companies going into liquidation and public institutions not being able to render services economically, efficiently and effectively. The extent of the problem is widely spread in businesses and public service. In municipalities it become essential to have a fraud and corruption policy
to deal with the problem (Louis, 2000).

1.3 RESEARCH QUESTION

What can the Christian churches do to assist its members to show good ethical conduct in the workplace?

1.4 PRELIMINARY LITERATURE OVERVIEW

In the years 1967 to 1973 Hofstede (1983:75) collected data from 100 000 IBM employees to develop his cultural dimensions theory. (Human beings have a tendency to think and feel and act from their own experience) Hill (2009:110) says that although we cannot accept Hofstede’s work without question, we should not dismiss it either. It represents a starting point for managers trying to figure out why cultures differ and what that might mean for management practices. Several other scholars have also found strong evidence that differences in culture affect values and practices in the workplace.

Vitell, Nwachukwu and Barnes (1993:753-760) refer to several other theories that have been developed. Ferrell and Gresham (1985:69) noted the influence of cultural and group norms/values on individual behaviour. According to Ferrell (2005:5), the intention of their model is to emphasize the interaction of the individual and the organisation, including organisational culture, co-workers, and opportunity to explain how ethical decisions are made.

Ferrell (2005:4) also says that the model of Bartels (1967:20) was the first comprehensive model for ethics. In this model Bartels refers to the variables that influence ethical decision-making. These are: cultural influencers and role expectations.

Hunt (2003:3) explains the so-called Hunt-Vitell theory of ethics. This theory developed by Shelby Hunt and Scott Vitell (1986), suggests that most people in most situations needing ethical decision rely on both deontological (acts that are ethical/unethical by their nature, not by their consequences) and teleological (acts
that are ethical/unethical by their consequences, not by their nature) moral reasoning.

The two main points of departures according to this model for ethics are cultural environment and personal characteristics (see Annexure A). Religion plays a very important role in both these points of departure. What an individual believes places him in a religious environment where he as a person develops certain values and norms that will have an effect on his ethical behaviour in the workplace.

Wong (2008:170) is of opinion that it is not unreasonable that communities, managers, CEO’s of businesses, and broader society expect business people with self-declared belief in Christ to have ethics that are consistent with the values expected of that faith.

Rossouw (1994:557) makes the point that business leaders had expressed the need for a moral dimension in matters of business and work. He continues to describe this as an opportunity for those with expertise in the field of ethics to make a contribution to the discipline and praxis of economics and business management. The church that can be an important source of moral formation should be one of the players to whom the invitation to contribute is extended.

1.5 KNOWLEDGE GAP

It is not known what the church can do to change the ethical behaviour of team leaders, managers and business leaders in organisations.

There is a gap in previous research, for not showing the role of Christianity as cultural element in the forming of business ethics or ethical behaviour. Rossouw’s (1994:558) conception is that Christianity is supposed to have a major influence on the behaviour of the followers of Jesus Christ. But this behaviour is mostly absent in the way people claiming to be Christian, conduct themselves in business.
1.6 RESEARCH OBJECTIVES

1.6.1 Primary objective

To investigate the role the church can play in changing ethical behaviour of its members so that they could behave ethically in the workplace.

1.6.2 Secondary objectives

- To identify outcomes of current teaching in churches on ethical behaviour.
- To establish if the local church acts as change agent regarding the behaviour of its members.
- To evaluate if Christian ethics can have a significant influence on the behaviour of church members in the workplace.
- To identify discrepancies between organisational needs and the teaching in churches.
- To identify what actions can be taken to change behaviour of church members.
- To provide guidelines to the church on how to help their members to behave ethically in their workplace.

1.6.3 Research design objectives

- This study will be a qualitative research using focus groups.
- The target group will be a selection of church leaders and members. For the focus group there will be five to ten leaders and or members of churches.
- Data collection will be by means of four focus groups consisting of church leaders and church members.
- Data analysis: By comparing data from all the focus groups links will be sought. The data will be coded and defined, categories designed and themes identified.
• To use the data collected from church leaders and members and to analyse the role the church can play to help companies and businesses to have team leaders, line managers and other employees with a moral dimension in line with the company’s or organisations’ values and culture.

• To evaluate programs and teachings discussed in the focus groups to determine the value for change of the material regarding ethical conduct.

• To research the amount of business knowledge church leaders have as well as their understanding of a business ethic.

• Based on these findings, describe the influence Christianity has on the forming of good ethical conduct and values and morals.

• To make recommendations to church leaders regarding the needs of organisations and companies about good ethical behaviour in their organisations.

• To interpret the findings and make conclusions.

1.7 METHODOLOGY

1.7.1 Paradigm

Oxford Dictionary (1964) defines paradigm as "an example or pattern: small, self-contained, simplified examples that we use to illustrate procedures, processes, and theoretical points." According to Paradigm (2010:1) the most quoted definition of paradigm is Thomas Kuhn’s concept in The Nature of Science Revolution, i.e. paradigm as the underlying assumptions and intellectual structure upon which research and development in a field of inquiry is based.

The function of paradigms is to define how things in the world work, or to put it differently: how to get knowledge from this world we live in. It is all about to know how we think, write and talk about this knowledge.

According to Collis and Hussey (2009) two paradigms can be distinguished in research, namely positivistic (also known as quantitative, objectivist, scientific, experimentalist, or traditionalist paradigm) and phenomenological (also known as qualitative, subjectivist, humanistic, interpretivist and new mindset) paradigm.
From the description and alternative names given to these paradigms it is clear that there are some significant differences between the two approaches.

The positivistic paradigm researches the physical and social reality as independent of those who observe it. Observation of this reality, if unbiased, constitutes scientific knowledge.

The positivistic paradigm focuses on the determination of the general trends of a defined population. The features of the social environment retain a high degree of constancy across time and space. With this paradigm the population of interest is firstly defined, then a representative of the population is selected, after which the researcher generalises the findings obtained from studying the sample to the larger population using statistical (quantitative) techniques to determine the likelihood that the sample findings are likely to apply to the population.

The positivistic paradigm makes use of deductive analysis: indentify underlying themes and patterns prior to data collection and searching through the data for instances of them. Hypothesis testing applies.

The phenomenological paradigm claims that the individuals, who participate in it, construct social reality. Reality is put together differently by different individuals. This view of social reality is consistent with those who say that individuals gradually build their own understanding of the world through experience and maturation. The mind is not a blank slate upon which knowledge is written (Paradigm, 2010:1).

The research from this paradigm focuses on the study of multiple social realities. Different individuals cause the different realities as they interact in a social environment. The research finds ways to get individuals to reveal their social realities, including the person being studied and the researcher. The research focuses on the researcher himself as having an own social reality. In this paradigm there is a focus on case studies, how one case informs us about another case. It also follows an inductive approach: search through data bit-by-bit
and then conclude that certain events or statements are instances of the same underlying themes or patterns (Paradigm, 2010:2).

The study on how the church can help organisations to have team leaders and managers that show good ethical conduct, which is aligned with organisation values, and morals will follow the phenomenology paradigm.

This paradigm claims that individuals, in this case Christians, construct the social reality they live in. This reality is not only their belief, but also includes their culture and the denomination they belong to that play a role the construction of their behaviour in the workplace. The individuals gradually build their own understanding of the world (behaviour) through experience and maturation.

In this study it would thus be essential to focus on the teaching that encourages certain behaviour. The data collected from the focus groups must be explored to see if there is any correlation in the teaching Christians receive and the way they behave in the work- or business environment.

Programs and courses discussed in the focus groups, need to be evaluated to see if the outcomes of the programs and teaching will change the behaviour of the individuals that participate in the programs and teaching courses.

It will thus be a qualitative research where information and research results will be analysed, a report be written and findings be made.

1.7.2 Sample
In determining a sample for research it is important to know whom the target population is and what the parameters of interest are. Then a decision on an appropriate sampling method can be made. There are two types of sampling methods in research, namely probability and non-probability sample designs. The probability method of sampling is based on random selection and the non-probability method is based on arbitrary and subjective selection. (Collis and Hussey, 2009)
Onwuegbuzie and Leech (2005:1) says that in quantitative research, sample size and sampling considerations usually are made with the goal of making statistical generalizations; that involves generalizing findings and inferences from a representative statistical sample of the population from which the sample was drawn. Conversely, because most qualitative research does not involve making statistical generalizations, many qualitative researchers is of opinion that sample size and sampling are not issues in qualitative research and that sampling does not explain what is undertaken in qualitative inquiries.

The sample for this study will be a selection of Christian denominations and their leadership in the George area.

1.7.3 Data collection
Data for this research will be collected from focus groups of five to ten persons. In these groups the role of the church and the church leaders in ethical forming will be discussed and opinions formed. Participants will be encouraged to share their opinions and viewpoints. By way of induction, data will be searched to find some underlying themes or patterns.

1.7.4 Measuring instrument
The challenge in research is that all data collected must be valid and reliable. In this study the data will be measured by ways of other focus groups. Focus groups will be set up to hear the opinions and ideas from them on specific topics. All outcomes will be recorded and analysed.

The following are examples of the types of questions and statements that will be probed for discussion in the focus groups:

- What is the mission and vision of your church or denomination?
- Comment on: “The church is a changing agent”
- How can the church assists in creating an ethical sound society?
- What is your opinion on the role of the church in the business environment?
- Comment on: “The church’s role ends when the members leaves church on a Sunday”
• What is the specific outcome of your teaching program / sermon you are looking for?
• How can the church help business and organisations to have managers with sound morals and values?

1.8 TERMINOLOGY

In this research there are a number of terms (constructs?) that will be used. The following are some definitions of the terms.

1.8.1 Ethics
Ethics is the study and philosophy of human behaviour, with an emphasis on the determination of right and wrong.

1.8.2 Business Ethics
Business ethics is the study and philosophy of human behaviour in the work place.

1.8.3 Christianity
Christianity are all those who believe in the Lordship of Jesus Christ and who follow him.

1.8.4 Human Resources
Human resources refer to the department in businesses that focuses on the relationship between employers and employees, with special attention given to the recruitment and appointment of new personnel.

1.8.5 Church
The church refers to the body of believers as explained under Christianity. This is the local church as well as the worldwide church.
1.8.6 Denomination

Within Christianity believers belong to a denomination of their choice. These denominations have a specific constitution and lead their members to certain behaviour.

1.9 OUTLINE OF THE STUDY

Chapter 1 – Scope of the study

This study will focus on the role of Christianity in the forming of good ethical conduct in the workplace. Research will be done to see if the church as it operates today still acts as a changing agent. Attention will be given to leadership and teaching in the church and the influence on the behaviour of its members. Research will also be done on the needs of businesses and organisations regarding ethical behaviour.

Chapter 2 – Literature review explaining ......

Dependable variable namely, human behaviour or ethical conduct will be discussed. This study will research the way ethics is influenced by Christianity: do people change their behaviour by listening to the teachings of the church?

Chapter 3 - Literature review explaining independent variables

Christianity as philosophy, doctrine or way of life will be researched. This study will look into the teachings and leadership of Christian denominations to find the influence of Christianity on the behaviour of people in the workplace.

Chapter 4 - This chapter will discuss the methodology of the qualitative study and the results. This chapter will also cover the results of the validity and reliability assessments of the instruments that were used in the study.
Chapter 5 - Findings, conclusions and recommendations regarding the managerial implications discussed; recommendations for future research arising from these results will also be presented. This study will contribute knowledge to the understanding of human behaviour or ethics. It will also answer the “why” question of ethics. It will also make recommendations to HR Management to be used in their recruiting of new personnel and ways to evaluate them.
Chapter 2
LITERATURE REVIEW – DEPENDABLE VARIABLE:
HUMAN BEHAVIOUR OR ETHICAL CONDUCT

2.1 INTRODUCTION

The question in ethical behaviour is: what constitutes human behaviour? For centuries research has been done to understand why humans under certain conditions behave the way they do. In this chapter we will look at human behaviour or ethical conduct. We will look at the classical ethical theories and then also discuss later development in the study of human behaviour and what influences it. There will be a specific discussion on the way Christianity and the Christian culture impacts or should impact behaviour.

The teachings from the Bible lay claim on the whole life of the person believing in the saving grace of Jesus Christ. True faith is that the Holy Spirit takes control of the life of the person in relationship with Jesus and that the believer now lives a life under guidance of the Holy Spirit. This control of the Holy Spirit is not limited to some aspects of the believer’s life, but includes all aspects, including the behaviour of the Christian in his or her workplace.

Christianity and its influence on the ethical behaviour have been researched and the literature will be discussed.

2.2 ETHICAL THEORIES

In any study it is essential to understand the theory behind that field being studied. In order to evaluate studies on ethical behaviour it is important to have a theoretical understanding of the research topic. For the deeper understanding of
ethic behaviour and how Christianity impacts on it, it is important to look at the different theories.

Rossouw and van Vuuren (2010) mentions that there are broadly speaking two types of theories that are important for the study of ethical behaviour. Firstly there is the descriptive theory that describes and explains states of ethical behaviour. When a business is concerned about ethics in their operations they can evaluate their current state of ethical practice and then plan to manage it to the level they want it to be. Rossouw and van Vuuren (2010) names five modes of ethics a company can find themselves in.

- Immoral mode
- Reactive mode
- Compliance mode
- Integrity mode
- Totally aligned organisation mode

The mode in which they are will determine actions to be taken by management. Descriptive theories open up the options for management interventions based on the descriptive theory.

More important for this study is the normative theory of ethics. Where descriptive theory explains how things are, normative or prescriptive theory tells us how things ought to be. Hasnas (1998:19) says that a normative theory of business ethics is an attempt to focus on translating philosophical ethics to express it into a language familiar to those who must apply them, in order to have a practical effect on behaviour.

Fieser (2009) is of opinion that the key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Rossouw and van Vuuren (2010) says that normative theories in the field of ethics go beyond a mere description of the ethical state of affairs and ventures into the domain of how specific ethical affairs ideally should be.
There are three classical normative theories of ethics, namely

- Virtue theory of Aristotle
- Deontological theory (duty theory) of Immanuel Kant
- Utilitarian theory (Consequential theory) of JS Mill

2.2.1 Classical Normative Theories of Ethics

The classical theories of ethics capture and structure a lot of our common-sense thinking of ethics. This section will look at these theories in more detail.

2.2.1.1 Virtue Theory

Aristotle, the Greek philosopher, is seen as the father of the virtue theory of ethics. Rossouw and van Vuuren (2010) says that Aristotle’s theory begins with the assumption that morality is both necessary and vital for human beings. If you want to live in “good spirit” (*eudemonia*) you must be a person with a well-developed morality. Garret (2008) defines the virtue theory of ethics as an approach that de-emphasizes rules, consequences and particular acts and places the focus on the kind of person who is acting. The issue is not primarily whether an intention is right, though that is important; nor is it primarily whether one is following the correct rule; nor is it primarily whether the consequences of action are good, though these factors are not irrelevant. What is of primary importance is whether the person acting is expressing good character (moral virtues) or not.

Rossouw *et al.* (2011) mention that Aristotle believed that everything in life had a specific goal. To reach this goal however is not simple; there are a number of conditions to achieve eudemonia:

- A Society characterized by justice
- Good friends for support and encouragement
- Adequate material provision (wealth)
Developed and cultivated potential.

Aristotle claimed that morality starts with the person self. It hinges on the character of the individual. A person’s character is the totality of his character traits. Our character traits can be good, bad or somewhere in between. They can be admirable or not. The admirable character traits, the marks of perfection in character are called virtues; their opposites are vices. (Rossouw et al. 2010; Garret 2008)

Aristotle introduced the concept of the mean to indicate that any person has the natural disposition to err in two directions. Human behaviour is either inclined to do too much or to do too little. The mean is to correct the error. The mean is the midpoint between excessive and deficient behaviour. There is however not a universal standard for all people, but the mean is always relative to a specific person. The virtue of courage, for example, lies between the vices of rashness and cowardice. The coward has too much fear, or fear when he should have none. The rash person has too little fear and excessive confidence. The courageous person has the right amount. (See Aristotle’s table of virtues and vices.)

<table>
<thead>
<tr>
<th>Emotion/Action</th>
<th>Vice: Deficiency</th>
<th>Virtue: Mean (“Middle”)</th>
<th>Vice: Excess</th>
</tr>
</thead>
<tbody>
<tr>
<td>Giving Money</td>
<td>Stinginess</td>
<td>Generosity</td>
<td>Prodigality</td>
</tr>
<tr>
<td>Fear</td>
<td>Rashness</td>
<td>Courage</td>
<td>Cowardice</td>
</tr>
<tr>
<td>Anger</td>
<td>In irascibility</td>
<td>Mildness</td>
<td>Irascibility</td>
</tr>
<tr>
<td>Seeking Pleasure</td>
<td>Insensibility</td>
<td>Moderation</td>
<td>Self-Indulgence</td>
</tr>
</tbody>
</table>

Garret (2008) says that Aristotle’s Virtue Ethics can be used to determine the rightness or wrongness of an action by relating the choice to admirable character traits:

“An act or choice is morally right if, in carrying out the act, one exercises, exhibits
or develops a morally virtuous character. It is morally wrong to the extent that by making the choice or doing the act one exercises, exhibits or develops a morally vicious character.”

Application: If you want to apply the virtue theory of ethics to a specific case or action, you should discuss what character traits are relevant and also understand the kind of action, attitudes and feelings that go along with them. In business ethics it can be used to praise or criticize institutions. Do the company or organisation show virtues or vices in their actions? Are they in a position to develop virtues or do they hinder it?

Application of virtue ethics requires a sensitive appreciation of human character and therefore considerable familiarity with human psychology. (Garret 2008)

2.2.1.2 Deontological Theory

Rossouw et al. (2010) states that where virtue ethics claims that morality depends on the moral virtues of one’s character, deontological ethics insists that moral action requires conformity to rationally founded moral principles.

According to Alexander (2007) the word “deontology” derives from the Greek words for duty (deon) and science (or study) of duty (logos). In contemporary moral philosophy, deontology is one of those normative theories that regard choices as either morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess our choices of what we ought to do (deontic theories), in contrast to virtue theories that — fundamentally, at least — guide and assess what kind of person (in terms of character traits) we are and should be. And within that domain, deontologists — those who subscribe to deontological theories of morality — stand in opposition to consequentialists.
The German philosopher, Immanuel Kant is assigned to be the father of the deontological theory. He said that it is impossible to determine what people ought to do by studying what they in fact do. People might be involved in severely corrupt practices, which cannot possibly offer moral guidance. Moral guidance should be sought outside the sphere of practical experience. It is only in the sphere of rational thinking. Although he regarded pure reason as the only sufficient source of moral guidance, he nevertheless believed that something else was needed for consistent moral behaviour: that something else is, according to Kant “Good Will”. Our will is our capacity to decide what we want to do and what we wish to become. Good will can be defined as the will that obeys the universal moral law from the sense of duty (Rossouw et al. 2010). The Good Will takes the universal law and changes it into practical actions.

The universal moral law needs clarification. Kant’s definition is: Act only according to the principle that you want to be a universal law. (Original words: “Act only on that maxim whereby thou canst at the same time will that it should become a universal law.” (Source: Rossouw et al. 2010) Can you recommend what you do to be a law for others to follow? This is also known as the categorical imperative of Kant.

Rossouw et al. (2010) explains that this categorical imperative can be made practical by formulating three practical imperatives or guidelines for moral action and ethical decision-making.

- First practical imperative: Act as if the maxim of your action were to become by your will a universal law of nature,
- Second practical imperative: Act to treat humanity, whether in own person or in that of another, in every case with purpose, never as a means only.
- Third practical imperative: Every human will is a will, which in all its maxims (principles) gives universal laws.
Utilitarian Theory

Utilitarianism is the classic form of results-based ethics. West (2004) says that utilitarianism is the ethical theory stating that the production of happiness and reduction of unhappiness should be the standard by which actions are judged right or wrong; this is also by which the rules of morality, laws, public policies, and social institutions are to be critically evaluated. Rossouw (2010) says that this theory claims that the morality of actions should be judged by their consequences. It is accepted that JS Mill who published his book “Utilitarianism” in 1863 is the father of this theory. According to utilitarianism, an action is not right or wrong simply because it is a case of telling the truth or lying; and the moral rule against lying is not in itself correct. Lying is wrong because, in general, it has bad consequences. And the moral rule against lying can be subjected to empirical study to justify some cases of lying, such as to avoid a disastrous consequence in saving someone’s life (West, 2004).

This theory is driven by the “greatest happiness” principle. Actions are right in so far as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is meant pleasure, and absence of pain; by unhappiness, pain or the privation of pleasure (Mill 1965).

Mill’s utilitarianism is also a well-known example of consequentialism. This is in contrast to Immanuel Kant’s deontological theory that is non-consequentialistic. Consequentialism can be defined as a view that morality or ethics is all about actions with the right consequences. Consequentialism is often viewed to be controversial. Deontologists or non-consequentialists are of opinion that morality or ethical conduct is all about doing one’s duty. This includes respecting the rights of others, to be obedient to God and to follow your own heart, no matter what the consequences are.

As expected there are a number of criticisms on this theory. According to Rossouw et al. (2010) the main criticisms are:
• This theory is degrading to humans – it put humans on the same level as animals that only have one purpose and that is to attain pleasure.

• Happiness cannot be the rational purpose of life – what about people who sacrificed their own happiness in order to do good. They are regarded to be noble for the very reason that they did not pursue their own happiness.

• Utilitarianism encourages selfishness - it encourages one to maximize your own happiness.

• Utilitarianism is unattainable – no ordinary person will be capable of constantly striving for this ideal.

• Utilitarianism is self-serving – this theory can be applied in an opportunisti c way in order to serve the particular interest of the person who is making an ethical decision.

• The theory is to time consuming – this theory will take time when it is applied in practice. There must first be a calculation of the consequences of your decision in regards to what happiness it will bring, before you can make it.

2.2.1.4 Conclusion

These classical theories on ethics emphasize that anyone who wants to make a ethical sound decision, especially in business, needs to be a person with a decent moral character (Aristotle) and needs to have certain objective standards that can be guideline in making moral decisions (Kant) and needs to take in consideration what practical implications or consequences one’s action can have.

The main shortcoming of these theories however, according to Rossouw et al. (2010) is that they tend to be rather abstract and not easily applicable to the concrete situations that we face in daily life, and more specific in business. For this very reason other theories developed to fill this need.
2.2.2 Other Ethical Theories (Focused on Business)

Because of the fact that the classic theories are not practical enough, new theories on ethical conduct have developed. Hasnas (1998) says in this regard “Business people, it is pointed out, express them in ordinary language and tend to resist dealing in abstractions. What they want to know is how to resolve the specific problems that confront them”.

To the extent that this criticism is justified, it places the business ethicist on the horns of a dilemma. Without the guidance of principles, ethical discussion is mere casuistry. Thus, general principles are necessary if business ethics is to constitute a substantive normative discipline. However, if the only principles available are expressed in language unfamiliar to those who must apply them, they can have no practical effect. This suggests that the task of the business ethicist is to produce a set of ethical principles that can be both expressed in language accessible to and conveniently applied by an ordinary business person who has no formal philosophical training.”

Rossouw et al. (2010) calls the later development of theories “Theories of the modern corporation.” The reason for this, in his opinion, is that questions like “Do corporations have moral responsibilities? Can corporations be regarded as moral agents? Whose interests should the corporation serve?” are asked.

There are three leading theories that have developed during the past 40 years. As they are not that relevant for this study it will just be discussed very briefly:

- The Stockholder theory – According to this theory ethical behaviour in the corporation / business is driven by the best interests of the stockholders. Good conduct will be conduct on better profits for the corporation. The person who first wrote about this theory is Milton Friedman. He wrote his famous
article “The social responsibility of business is to increase its profits” in N.Y. Times Magazine, September 13, 1970. This article was a reaction to the general view at the time that a business has a social responsibility.

- The Stakeholder theory – This theory’s claim of fame is that the best interest of all stakeholders determines ethical behaviour. In opposition of the Stockholder theory that claims that a business should be managed to increase the profits for the stockholders, the Stakeholder theory says that the business must be managed for the benefit of all stakeholders. This theory has it origin from Edward Freeman. Hasnas (1998) is of meaning that when viewed as a normative theory, the stakeholder theory asserts that, regardless of whether stakeholder management leads to improved financial performance, managers should manage the business for the benefit of all stakeholders.

It views the firm not as a mechanism for increasing only the stockholders’ financial returns, but as a vehicle for coordinating stakeholder interests and sees management as having a fiduciary relationship not only to the stockholders, but to all stakeholders. According to the normative stakeholder theory, management must give equal consideration to the interests of all stakeholders and, when these interests conflict, manage the business so as to attain the optimal balance among them. This, of course, implies that there will be times when management is obligated to at least partially sacrifice the interests of the stockholders to those of other stakeholders.

- Social contract Theories - As a normative theory of business ethics, the social contract theory is explicitly modeled on the political social contract theories of thinkers such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau. In granting businesses the right to exist, the members of society give them legal recognition as single agents and authorize them to own and use land and natural resources and to hire the members of society as employees. Ethical or human behaviour will then depend on this agreement between society and business. The question then is what the members of society
would demand in return. The minimum would seem to be "that the benefits from authorizing the existence of productive organizations outweigh the detriments of doing so". In general, this would mean that businesses would be required to "enhance the welfare of society...in a way which relies on exploiting corporations' special advantages and minimizing disadvantages" while remaining "within the bounds of the general canons of justice (Hasnas 1998).

2.2.3 Biblical or Christian Theory of Ethics and Business

2.2.3.1 Introduction to Biblical ethics

"Morals are the acceptable behaviour based on mores of a social grouping. Jesus did not come to give us a standardized moral code to which we all should conform, but to give us His life whereby the divine character might be expressed through our behaviour" (Fowler 1998).

Fowler (1998) continues to say that for the average person on street Christianity or the teaching from the Bible is a religion that expects a certain morality with a very specific behaviour. The opinion is that a Christian lives by certain rules and regulations imposed on them by God or by the church. This rules and regulations is a lot of do's and don'ts. All the Christian needs to do, is to conform to these rules and regulations and by doing so, please God. This belief was however, put forward by churches and led to the misconception that it is the essence of Christianity.

2.2.3.2 Approaches to Christian ethics

Rossouw (1994) says that not everything that is nowadays presented as being Christian ethics is worthy of the name. The reason for this is the approaches taken to formulate ethics. The first approach is the way in which certain concepts or principles from the Bible or Christian doctrine (such as vocation, stewardship and justice) are isolated from their original context, and are applied to the
economic world. Christian ethics practiced in this way is indeed very hard to distinguish from philosophical ethics.

The second approach is to take certain Biblical commands or codes of conduct, such as the Ten Commandments (Decalogue) or the Sermon on the Mount as the basis for a social ethic. Moral guidelines or principles based on such de-contextualised parts of Scripture tend to be legalistic and lifeless.

The third approach is to reconstruct a social ethic from the teachings of Jesus, the prophets or any other part of the Bible. Hauerwas (1981) is of opinion that the more we mine scripture for a workable ethic, the more we are drawn to separate such an ethic from the understanding of salvation that makes such an ethic intelligible in the first place. This way of formulating a biblical ethic is doomed to fail because the aim of a Christian ethic is not to provide an alternative set of moral values. Rossouw (1994) says “Christian ethics can never be separated from the lifestory of Jesus and God’s people and from their understanding of the story of life. Christian ethics is not in the first place a morality, but a response that follows on seeing reality through faith. It is a consequence of seeing through believing the meaning of life”

Banks et al. (1998) goes even further by referring to the above approach, mentioning that there is a dual morality: the ethical behaviour people show at church and home and another at the workplace. It is expected from workers to lay aside personal values and to focus on corporate profits. Everything is possible to do, except breaking the law. Employers do not allow workers to interject personal values, such as to sustain the environment, fairness to fellow workers, and honest marketing techniques into corporate matters.

2.2.3.3 The use of “Ethos” in the Bible

Fowler (1998) shows in a very adamant way to three occasions where the word ethic (ethos) is used in the New Testament and in all these instances refers to customs of other groups or religion:
• Acts 16:21 – The managers (pimps) of a young girl used it to refer to Paul’s teaching. They claimed he was preaching ethics or morality contrary to Roman law, but which was false. He was proclaiming Jesus Christ. For them it sounded like another morality.

• Acts 26:3 – Paul delivers is testimony to King Agrippa and he reminded Agrippa that he (Agrippa) has all the knowledge of the different customs (ethos) in the Roman Empire.

• 1 Cor 15:33 – Paul is discussing the resurrection and quoted a motto from Menander “Bad company corrupts good morals.” He wants to make the point that sinful behaviour can have an effect on the resurrection from the dead.

Not one of these references to ethics or morals indicates that being a Christian has anything to do with morality or ethics. “Morality” and “Ethics” are manmade words to indicate if actions or activities are socially acceptable.

Jesus Christ helps us understanding this in Luke 10. He was asked by a expert in law (lawyer) what should he do to inherit internal life. After Jesus questioned him he admitted that it is by showing love to God and neighbour. He then asked Jesus about the neighbour. Jesus then tells the story of the man who went on a journey to Jericho from Jerusalem and was assaulted and left as dead. The first two persons passing were members of the Jewish religion, a priest and a Levite. Both of them saw the man but did not attend to him or offered any help. It is not said in the story but the implication is that by law they could not attend to him because it was forbidden to touch a dead man. They were ceremonially clean and that would make them unclean. Ethically they did the correct thing.

But then another person came by, a Samaritan, from a race not loved by the Jews. He however, had no law forbidding him to take care of the wounded man and he did it. Jesus then asked this question to the expert in law: Who behaved ethically correct? “It was the Samaritan” acknowledged the expert in law. What Jesus wanted to make absolute clear is that salvation is not in abiding law, because law often hinders the followers to reach out and show God’s love.
Ethics (behaviour) and salvation goes together; it is not a law, it is a lifestyle! Jesus used God’s imperatives as the basis of His teaching in Luke 10:26-37. To gain eternal life through the law requires complete, unselfish devotion to God and others. Despite the lawyer’s initial claim, he and other fell short. Persons cannot “justify” themselves. Faith in Christ’s atoning work is necessary (i.e. a personal relationship with Jesus)

2.2.3.4. What does the Bible teach on Ethics?

What does the Bible teach then if it is not ethical behaviour? How should Christians behave in the workplace? Simply put: Christians are to imitate God’s human revelation in Christ. Christianity is not morality! Christianity is Christ! Jesus Christ wants to express his character of goodness in consistent, practical Christian behaviour. The Gospel is not just behavioural theory, it is practical living. It is an act of trust in God that results from a personal relationship with God that changes not only one’s mind, but one’s whole life – every dimension of it. It shapes one’s identity. It shapes one’s compassions. It changes one’s lifestyle (Banks et al. 1998; Rossouw 1994 and Fowler 1998). Christian living has to do with practical behaviour which consistently expresses the character of God. Christian living has to do with the practicalities of God’s goodness being expressed in all our personal relationships: husbands and wives; parents and children; employers and employees, friends, acquaintances and general public (Fowler 1998).

The distinctive of Christianity and Christian behaviour is the awareness that all goodness is derived from God in a personal relationship with Jesus Christ, and that all goodness is behaviourally expressed by the dynamic of God’s grace alone, which is the out-working of Christ’s life. The God who is good is the actuator who activates the expression of his good character and enacts his good character in Christian behaviour. God in Christ enables, empowers, energizes and enacts all good behaviour, all Christian behaviour (Fowler 1998).
Banks et al. (1998) correctly say that such imitation is easier said than done. It is not in us to get up each morning and claim that we will today show a certain behaviour. The crux of Christian ethical behaviour is that it is not in the person himself to perform, but it is in God. The distinctive of Christianity and Christian behaviour is that Christians are looking only at the source off all things in Christ and deriving all from him by the dynamic of His grace and the work of the Holy Spirit in us. The ethical behaviour of Christians is the fruit of the Holy Spirit made visible to all people.

Another reference in Scripture will help to clarify this further: Leviticus 17 – 26 is known as the holiness code in the Bible. All the ethical expectations are based on God’s holiness. Leviticus 19 starts with God commanding Moses to speak to the assembly (God’s people) and say to them: “Be holy because I, the Lord your God am holy”. The chapter then continues to share how God is addressing different relationships in community, all aspects of life, caring for one another and business relations saying that His people, in all horizontal relationships, must reflect their vertical relationship with Him. This list shows some of the relationships and aspects from Leviticus 19:

- Family – fathers, mothers children elderly
- Socially deprived – poor, the deaf and blind, aliens
- Others – Neighbours and other in community
- Business – honesty in business (aspects like stealing, deceiving, defraud, partiality, paying the right wages to workers, revenge against opposition, environment, dishonest standards when measuring length, weight or quantity).

The criteria for ethical behaviour in the Bible is not according to what people like or find agreeable, but according to whom God is. Such a system is not tyrannical legalism for two reasons. Firstly, God has shown himself to be good and trustworthy and secondly when we enter into a relationship with the living God we allow His Holy Spirit to live in us and make Him visible in the way we live. It
places the believer in community of trust to care for the world and especially for
the unfortunate in the world, for the meek and low ones, the ones who have been
pushed out of society. It inspires you to see more than meets the eye. It
challenge you to live in hope – not to take the world as it appears for granted, but
to place the present reality within the reality revealed by Jesus and Israel
(Rossouw 1994). It comes down to this: Believing is seeing!

Trust in God and a personal relationship with him is the starting point of a
Christian ethic. Christian ethics is not a timeless set of moral principles, but an
ongoing and open process of relating the Christian understanding of the world
through Biblical and theological concepts to specific issues (Rossouw 1994).
Banks et al. (1998) indicate that the three divine characteristics (ethics) repeatedly
emphasized in the Bible is:

- Holiness – Holiness has different meanings in the Bible. It can be translated
  with untouchable (God) or consecrated for / separated for God’s purpose
  (believers). Attributes of holiness are threefold. 1) To be focused on God –
  nothing matters more in life than God. Career and goals are secondary to
  him. God is not opposed to these things or to business as a whole, but
  everything must honour him. 2) Transparency – ethical transparency is to
  make the perfection of God visible. In business this attribute is essential.
  Decision-making, business transactions, communication, labour relations -
  every aspect of business can benefit when God is seen in the activity. 3) 
  Accountability – to be holy means to live who you claim to be, to take
  responsibility for who you are and what you do.

- Justice – The Old Testament has a number of references to justice or
  fairness. In the context it calls on God’s people to show justice and be fair to
  the not so privileged: the elderly, foreigners, windows and orphans. In
  business this is a very important characteristic. At least three concepts derive
  from this characteristic: 1) The Bible teaches that God is impartial and fair. If
  the Christian make this visible, especially in business, it will show in the
  absence of nepotism, in the relationship with employees and in the way
  discipline is maintained. 2) To pay the workers the due wages. That is the
right thing to do. 3) In business it is the just thing to reward good work. The Bible says you reap what you sow.

- Love – Paul says in 1 Corinthians 13 that the greatest virtue of all is love. Nothing else describes the essence of God’s heart better than this word. Love’s emphasis is on relationships. Leaders in business must understand the importance of this characteristic. Love is that characteristic that allows leaders to reach out to fellow workers in empathy and grace. To be more than just a manager, but to mentor and coach the team dedicated to you as leader.

The ultimate goal is to produce practitioners that imitate God’s holiness, justice and loving character in the market place. This is the true character of Biblical ethics (Banks et al. 1997).

2.2.3.5 Christian ethics as a communal activity

The Bible as a whole is the story of a people called and led by God to be a distinctive community and a particular “type of person”. God called Abraham to be the father of his people: “I will make you into a great nation” (Genesis 12:2). The Bible’s primary moral guidance is through its stories (God’s love relationship with His people) and the community (His people). Character is thus central to all these narratives and this character and its virtues offer us the ethical images that Christians should develop. Moreover, the text of the Bible has itself a perennial quality for, in every generation, in every century and in every place where the Bible is read, it forms people and communities according to these virtues (Sing et al. 2009).

The Bible also provides stories that shape our personal and our communal identities. Sing et al. (2009) also says that the Bible in fact provides a great many narratives with a great variety of understandings of the community. But these narratives convey the Christian virtues embodied in biblical exemplars. These exemplars make the person and the community more able to articulate the vision
they are to attain.

Because Christians often face ethical dilemmas as individuals one should not think that ethics is only a private or personal matter. Rossouw (1994) says that Christian ethics is essentially a communal activity. He then gives three reasons why this is the case –

- Christians are interdependent – a Christian can never be a self-made man. His calling is to rely on and to serve others. Your potential as human is only unlocked through interaction with other people. Within a community of faith and by interaction with each other, Christians get to know the depth and meaning of reality and what implications this understanding has for ethical behaviour.

- His understanding of the world shapes a Christian’s identity and his character. To make sound Christian ethical judgments, one’s identity and character should be shaped by the Christian understanding of the world. The Christian needs to grow in his understanding. This can be done by self-study in Scripture and personal reading as well as by the contact one has with the reality you live in. But the main source for understanding is through a process of socialization and participating in the community of faith. Rossouw (1994) says the process of communal remembering – rituals, sermons, worship, teaching, sharing, communion, etc. – fixes the Christian reality in hearts and minds, forming character and identity, which in turn is a necessary condition for living the Christian ethic.

- Community of faith protects and guards – One of the main dangers for the Christian is that there can be different and often opposing interpretations of the moral implications of the Christian reality. It can be too narrow or even wrong. Rossouw (1994) concludes by saying that the community of faith provides for those struggling with tough moral choices a safe, supporting, yet critical environment in which proper Christian decisions and policies can be worked out – or at least that is how it is supposed to be.
2.2.3.6 Christian Ethics - Moral Agency

An important aspect of ethics is the view one takes of moral agency. Moral agency concerns the moral or ethical knowledge, judgment and motivation. There is no doubt that ethics are important for our lives. But there is no overall agreement on what is, from an ethical point of view, the ethically correct thing to do under given circumstances. What one takes to be the ethical correct attitude or action is not necessary ethical. Ethics or morality is not only a matter of personal conviction, or what happened in history or even cultural. What is ethical takes it point of departure in the actual moral institutions or agents. Even though people can act morally and sometimes do so, they often fail to act in accordance with what they themselves consider to be morally right (Fricke 2010).

Knight (1982) also gives moral agency a thought and then quite rightly asks the question: what is the nature of humanity according to the biblical tradition? Is it possible for Christians to know and do the good, and therefore should each person be held fully responsible for all actions and choices? Or do the Christians have certain inherent characteristics and external influences, which call for a more cautious estimation of each person’s responsibility for ethical behaviour? Furthermore, to what extent is it even appropriate for us to single out the individual? Does not the Old Testament frequently view the whole community (and in the New Testament the church) as a “moral agent”?

The Bible will answer these questions differently depending on which part of the Bible you are reading. In the Old Testament, history plays an important role in daily ethical decision-making. All the different celebrations in the Old Testament (feasts, fasting times, special days) had this very special contents, namely to get the community focused on God and His blessings again - to remember what God has done in the past, so that they could follow Him again with all their heart.
In The New Testament the Apostle Paul declares in Colossians 1:27 – “Christ is in you, He is the hope of glory.” The influence to act ethically is not external, but in the Christian. The person still makes the ethical decision, but Christ that is in Him takes captive the complete person by the Holy Spirit so that the decision is in line with what God wants. But not only the individual: the New Testament claims that the Church is the body of Christ. This means that collectively the community of believers act as moral agent, because God’s will is made visible in their community.

Although the opening chapters of Genesis stated that mankind and the entire world were created good, humans repeatedly choose, as they are free to do, a course, which yields disruption, alienation and chaos. Yet there is no end to God’s attempts to reform them, both as individuals and as a community. This God/human drama lies at the centre of the Bible and finds its culmination in Jesus Christ who becomes man to take the curse of sin away. Now in Him Christians have the free will to choose what he wants.

2.3 ETHICAL DECISION MAKING

All ethical theories are put to test when a practical decision must be made – in business or personal life. Different models have been developed to explain why people are making specific decisions in certain ethical situations they find themselves in. Where ethics differs from other academic disciplines is that ethics is not just about knowledge; it is about choices between right and wrong and good or bad behaviours.

Business decisions often have ethical implications that were not foreseen when the decision was made. If and when a business makes a decision that is perceived by outsiders as unethical, it can embarrass the company, hurt the stakeholders and damage the reputation of the company as well as individuals associated with the company. It makes absolute sense for any business or private individual to make ethically sound decisions (Rossouw 2010). Models for ethical decision-making have been developed over years.
2.3.1 Robert Bartels

Bartels (1967) wrote his groundbreaking article “A model for ethics in Marketing” in 1967, published in “The Journal of Marketing”. In this article he was one of the first to mention the very important role of culture in ethical decision-making. Ethics is not only about a company’s moral code, there are a number of cultural factors playing a role in the decision-making: religion, law, respect for individuals, loyalty, national identity, not to forget about values and customs. All these factors have an influence on ethics.

2.3.2 Ferrel and Gresham

Ferrel and Gresham (1985) emphasize in their “A contingency framework for understanding ethical decision making in marketing” the interaction of an individual and the company. Company culture, co-workers and opportunity explain how ethical decisions are made. It is not an individual on its own. These other factors also play a role.

2.3.3 Shelby Hunt and Scott Vitell

In 1986 Shelby Hunt and Scott Vitell published the so-called Hunt-Vitell Theory of ethics, another important model for ethical decision-making (See Attachment). Hunt and Vitell (1986) incorporated cultural norms as one of the constructs that effect one’s perceptions in ethical situations. The Hunt–Vitell model is a process model in decision-making and explains the individual decisions concerning ethical issues in marketing. Srnka (2004) summarizes the Hunt-Vitell model by saying that according to this model, the first step is that the perception of an ethical problem situation triggers the decision making process; the decision maker identifies alternatives qualified to resolve the ethical problem as well as the consequences of these actions. The perception of the possible problem comes from the individual’s cultural environment and personal characteristics. This model clearly states that the fact that there is a perception of an ethical issue, derives from the decision makers cultural environment: religion, value system,
belief system, strength of moral character, ethical sensitivity and his or her legal and political system.

In the next step the evaluation of the situation takes place. There are two options: on the one hand, a deontological evaluation (deontological reasoning is the question if actions are ethical or unethical by their nature and not by their consequences). On the other hand, he or she makes a teleological evaluation. Taking in consideration what are the probable consequences if that decision is made. How will the decision affect all the stakeholders?

After these evaluations come, what Hunt and Vitell (1986) call the “heart or core of the model”. This is the ethical judgment phase of the decision making process, and is a function of both deontological and teleological evaluations. Srnka (2004) says about this phase:

“They further claim that the ethical judgment impacts behaviour through an intervening variable, intention. Since, however, according to the Hunt and Vitell Model, intentions are also affected by teleological evaluations; they may differ from ethical judgments. This means that an individual may perceive a particular alternative as being the most ethical one and, nevertheless, intend to choose another alternative because of certain preferred consequences. Intentions predict behaviour. An evaluation of the consequences finally follows actual behaviour. The result of this behavioural evaluation feeds back into the process through personal experiences, representing the major learning construct in the model.”

2.3.4 Geert Hofstede

Swaiden (2007) referring to Geert Hofstede, says that culture has a strong influence on individual’s attitudes toward both business ethics in general and various questionable business practices in particular. According to Hofstede (2001) there is no such thing as a universal management method or management theory across the world. Countries all over the world have different perceptions and understanding of management, values, norms and ethics because of their culture. Management and ethical decision-making cannot be isolated from other
processes taking place in communities. It has interaction with what happens in the family, in politics, religion and beliefs.

Hofstede (2001) in his cultural dimensions model identifies five different value perspectives between national cultures. These differences must be taken in consideration when ethical decision-making is evaluated:

- **Power distance** – Power distance is concerned with attitudes toward hierarchy, specifically with how much a particular culture values and respect authority. What would the population of a specific country consider as normal? This clearly has an influence on ethical decision-making. This is part of the individual’s personal characteristics.

- **Individualism versus collectivism** – The question here is if an individual believes that he or she must look after him-/herself and his/her immediate family; or do they have a strong group spirit (collectivism) Swaiden (2007) explains it as follows “Collectivism is characterized by a tight social framework, in which people distinguish between in-groups and out-groups. Collectivists consider themselves as members of an extended family, tribe, nation or culture. A collectivist’s identity is based on the social system rather than on the self. While the group invades the private life of individuals, the group provides protection, loyalty and security for members”. Again this has implications for ethical decision-making.

- **Masculinity versus femininity** – To what extend does gender play a role in a society? The ethical implications of masculinity centre on the relationship between aggressiveness and ethically acceptable behaviour. One problem is that assertive, masculine individuals might be more tolerant of aggressive, questionable behaviour than more feminine persons. On the other hand feminine individuals might be more concerned with ethical issues and less tolerant of aggressive, dollar driven behaviour.

- **Uncertainty avoidance** – To what degree do people in a country prefer structured situations to unstructured situations? Swaiden (2007) defines this dimension as follows: “Individuals with high uncertainty avoidance are more concerned with security in life, feel a greater need for consensus and written rules and are intolerant of deviations from the norm. In contrast, individuals
with low uncertainty avoidance are less concerned with security, rely less on written rules and are more risk tolerant. Individuals with high uncertainty avoidance are less likely to take risks and are more intolerant of deviations from established codes of ethics.

- Long-term versus short-term orientation – Long-term orientation is when people of a country have values orientated towards the future: saving and perseverance. Short-term orientation refers to people of a country who have values orientated to the past and present: examples are respect for tradition and fulfilling social obligations.

Hofstede’s vision of the role of culture in making decisions was widely accepted as a good reason why people differ in ethical decision-making.

### 2.3.5 Deon Rossouw and Leon van Vuuren

In their book “Business Ethics” Rossouw and Van Vuuren say that two types of ethical decisions need to be made in business. The first type of ethical-decision-making revolves around ensuring that business decisions are ethically sound. The focus is thus on the ethical implications of business decisions dealing with any aspect of business as well as ensuring that the ethical implications of such decisions are properly understood and considered.

The second type of ethical decision-making focuses specifically on ethical issues that arise in business in the form of ethical dilemmas and how such ethical dilemmas can be solved.

Rossouw et al. (2010) suggest four questions to be asked before making a ethical decision in a business situation or to judge the moral soundness of a decision already taken:

- Is it legal? – Law lays down the standard of acceptable behaviour. If the organisation wants to keep face in the environment it deals in they need to be in line with the demands of law.

- Does it meet company standards? – Companies have a code of ethical conduct or a set of values. All decisions need to be checked against these
code or values. Any decision that clashes with the company's set of values or code of ethical conduct it has to be abandoned.

- Is it fair to all stakeholders? – It is vital important to keep in mind what impact a decision can have on all stakeholders. Will the outcome of the decision be fair to everybody?
- Can it be disclosed? – Can the company defend its decision in public without being embarrassed? The decision maker must feel comfortable with the decision and be accountable for it.

2.3.6 Piet Naudé’s five – phase model

Naudé (2011) says that an ethical decision-making model is necessary when faced with a moral dilemma. Not all decisions we take pose a moral dilemma in the narrow sense of the word. To help in such instances it is however good to have a model to assist in making the best decision in the given circumstances.

The five phases are:

- Facts – Without the facts of the situation any decision will be a shot in the dark. It is very important to gather the facts as best as possible before continuing to make a decision. Be as well informed as possible!
- Moral dilemma – Once you have all the facts you need to understand and formulate the dilemma in front of you. It might turn out that it is no ethical dilemma and an instant decision can be made.
- Alternative response – In a normal situation any number of alternatives open up as a reply to the dilemma. List the options and value them and ask why it is an option.
- Ethical evaluation – Look and consider each option’s moral quality by using the three main ethical theories: Utilitarian view – Which act produces the greatest happiness for the greatest number of people? Deontological view – Which moral principle should be upheld as a matter of duty irrespective of the act's consequences? Virtue view – Which act is in congruence with the person I am / the community in which I live?
Judgment and action – Based on the deliberations of the first four phases, make a choice among all the alternative options and act on your decision.

Naudé (2011) concludes by saying that this model serves as basis for us to develop our ethical decision-making skills when confronted with different moral dilemmas, and may be helpful in all forms of applied ethics.

2.3.7 Christian perspective on ethical decision-making

The Christians do not have to re-create the ethical wheel when discussing ethical decision-making. Fitzpatrick (1995) makes a sensible statement when he says that when making ethical decisions, no one stands outside a social and cultural world. Each of us judges human reality according to a set of adopted and adapted moral criteria based on such factors as nationality, education, social class, professional occupation, and, of course, religious affiliation. Ethics has to do with our choices and actions, which form our character even as they express it. Ethics depends on that human habit of reflection that takes into account our interests and values - as well as those of others - in the process of deciding and doing. Since it calls on perceptive thought, analytical and intuitive reasoning, and prudential judgment, ethics is perhaps more art than science - the art of choosing well and wisely for the good of self and others.

Trull (2009) refers to the story of a Baptist Church in Kentucky (USA) who was faced with an ethical dilemma. They had to decide if it right for a Christian to lie when he is captured by Indians and was asked about his family. Should he reveal where they are hiding or should he lie about their whereabouts? Some said the man has a duty to protect his family and should lie; others were of the opinion that the truth should be revealed. The end of the story was that the church split in two – the so-called Lying Baptists and the Truthful Baptists.

Ethical decision-making, even for Christians, is not a simple matter. Insights from all available approaches to ethical decision-making must be utilized to construct a basic outline for ethical deliberation (Trull 2009). Trull suggests employing one or more steps from decision-making models. The Christian as moral agent needs to
move back and forth between the steps and by listening and responding, reach a final conclusion. Myburgh (2010) says on this point “Given the many approaches regarding the use of the Bible, the ethical work in biblical interpretation and the work of being concerned with an ethical issue affecting the Christian as a moral agent cannot be separated from one another.” Looking at the models discussed above, the followings steps are important for Christians to make an ethical decision:

- Know who you are – Rossouw (1994) says correctly that your personal relationship with God changes not only your mind, but also your whole life, every dimension of it. It changes your lifestyle and places you in a new community – a community of faith. Lantos (2002) says that if someone wants to ensure that he or she is ethical the person needs a religious regeneration, not only an intellectual education. Trull (2009) says in regards to whom you are that it has all to do with character. Character is basic to ethical decision-making — being affects doing. In the Sermon on the Mount (Mt 5-7), Jesus emphasized that character precedes conduct and that ethics or morality is a matter of the heart. Character is the inner moral orientation that fashions our lives into predictable patterns. The question posed by character is, “What values do you wish to express through your life and practice?” These values, for the Christian, are all in the life of Jesus. The Christian represent Jesus in this reality, not theoretically but practically – in every decision made. Hauerwas (1981) has emphasized the role of community in shaping character; our family, our church, our schools, and our society shape “habits of the heart”. Participation in a moral community is the main way we develop ethical character.

- Know the facts – In line with Naudé (2011) all the facts must be considered seriously. Don’t jump to conclusions before all facts are considered. Evaluate the information. Incorrect understanding of the facts can lead you to make a wrong decision. Be aware of personal biases. Explore all possible options. Identify the obvious alternatives, search for other possibilities, and deliberate about the different choices available (Naudé 2011 and Trull 2009).
Know the standard and values – After remembering who he or she is and carefully analyzing the fact, the Christian is ready to consider the values that will guide his/her decision. Kim et al, (2009) says that much of what researchers and business professionals seek as ethical standards and behaviour are found in the Bible, but Christian ethics is not a set of isolated moral principles. It is dependent on a prior Christian view of reality as expressed in the relationship between God and his people. What is in the Bible is a comprehensive understanding of reality.

Know the consequences - Anyone interested in doing the right think must consider the consequences, for bringing good to people’s lives is a major part of what morality is about (Trull 2009). In one sense, consequences confirm God’s ethical ideals. Every action has a reaction; one must make sure that it is the reaction God wants.

Know what action to take – After all, nothing will happen unless something is done. Take responsibility for the action taken. Trull (2009) makes the following comments on this point: “The chances are that you acted responsibly if you: used discernment, interpreted the question before you answered it, considered whether the act was appropriate, used your imagination, acted in congruence with your commitments and your roles, were willing to let your acts be seen in public, and accepted accountability for your actions”.

Lantos (2002) indicates that research has been done on the effect of religion on ethical decision-making. Some of the studies showed that religion had little or no influence on ethical decision-making, but it was also found that intrinsically motivated individuals as those who actually live their Christianity, seeking to serve a higher, spiritual being, tend to be more ethical, more conscientious and more disciplined. More about research in the next paragraph (2.4)

2.3.7.1 The WWJD movement

A very narrow or conservative view on ethical decision-making was promoted by the wristband for Christians to wear with the letters WWJD engraved on it. The
acronym stands for “What Would Jesus Do”. This phrase must act as a reminder for the Christians believing in a moral imperative to act in a manner that would demonstrate the love of Jesus through the actions of the adherents.

One of the first known references to the phrase “What Would Jesus Do?” was the subtitle of a book by Charles Sheldon way back in 1895 called “In His Steps”. Sheldon was a minister and a leader of the social gospel movement. The purpose of the movement was to redefine an approach to Christian theology that diverged from rigid adherence to doctrine and focused on posing the simple question “what would Jesus do?” to give us a simple answer when faced with difficult ethical questions. Popular at the turn of the 20th Century the concept and the phrase surged in popularity again over 100 years later.

The idea is to consider what Jesus would have done when facing a similar situation as you in real life. Many Christians are still wearing these also to indicate that they are in fact making ethical decisions that are in line with the life and teachings of Jesus Christ.

2.4 Research done on the role of Christianity in ethical behaviour.

Wong (2008) says that religion and more specific, Christianity is one of the most important sources of a person’s moral norms. Personal commitment provides an ideal background for ethical evaluation and it influences both attitude and behaviour. The values and roles expected by and of the person’s affiliation, when internalized can be expected to influence behaviour.

A popular way to measure religiousness is Gordon Allport’s work on religious orientation. The New World Encyclopaedia says that Allport in his book, The Individual and His Religion (1950), illustrated how people may use religion in different ways. He makes a distinction between a "mature" religious orientation and an "immature" religious orientation. A person with a mature religious orientation would have an approach to religion that is dynamic, open-minded, and able to maintain links between inconsistencies. In contrast, a person with an
immature religious orientation would be self-serving and generally would embody the negative stereotypes that people have about religion. More recently, this distinction has been encapsulated in the terms "intrinsic religion," referring to a genuine, heartfelt, devout faith, and "extrinsic religion," referring to a more utilitarian use of religion as a means to an end, such as church attendance to gain social status. These dimensions of religion were measured on the Religious Orientation Scale of Allport and Ross (1967).

Wong (2008) continues to explain Allport’s measurement of religiousness and says that intrinsic religiousness is when a person internalizes his / her religious beliefs and is motivated to live his / her belief in his / her daily life. Extrinsic religiousness on the other hand is a religion of comfort, security and social convention which is self serving, immature and dependent. Intrinsic religiousness correlates more highly with religious commitment than extrinsic religiousness (Lantos 2002; Vitell 2005). Wong (2008) concludes that intrinsic religiousness may as such be hypothesized to have a positive relationship with ethical beliefs. On the other hand, extrinsic religiousness is expected to have no relationship with ethical beliefs.

Wong (2008) mentions that one of the items on Allport’s scale to measure religiousness is regular attendance of Sunday church services. Researchers used this as a convenient measure of religiousness. He used it as one of the constructs when he did his research on ethical behaviour of Christian business people in Malaysia. Allport’s other construct was personal devotion. His finding was that those Christians who are more intense in these two religious activities displayed better ethical attitudes. His conclusion was that there is enough evidence to say that Christians who attend Sunday services and have a high personal commitment to what they believe over a longer period of time related to improved ethical attitudes. According to Wong (2008) this added confirmation to the general claim that religion does form our values and our ethics.

A similar study was done by Burton et al. 2011. They examined the relationship between overall value systems as reflected in religiosity or participation in religious activities and academic dishonesty in test taking among business school students.
Their studies showed that student who are more involved in religious activities were less likely to engage in unethical test taking practices. This may not just indicate higher ethical values in these students but also the positive impact of participating in activities that reinforce ethical values. Lantos (2002) agrees on this point and adds that through spiritual disciplines / activities, Christians grow spiritually and become holier (it is living up to God’s absolute standards as made visible in the life of Jesus). Through this character development and spiritual growth takes practice.

Research was done by Longenecker et al. (2004) on the relationship between religious commitment and business ethics. They found in their study that when they only compare results on the basis of broad religious groups (Jewish, Catholic, Protestant, and others) there was none or little relationship between religious commitment and ethical behaviour. On the other hand their study showed that when a person indicated a high commitment to Jesus Christ he/she also showed a definite relationship. Evangelical Christians showed a higher level of ethical judgment. Their study provides a tentative answer to the general question: “does religious commitment have a role to play in business ethics?” The answer is a resounding “Yes”. Religious values improve moral judgment on at least some types of ethical issues. Lantos (2002) goes as far as saying “The best way to develop ethical character is to become a Christian, because making a genuine commitment to Christ allows Him to begin a process of transforming one’s character to His image. Thus, Christians should be witnessing to our faith at every available and appropriate opportunity”.

The Wall Street Journal announced in an editorial in 1987 that ethics courses are useless because ethics can’t be taught. The issue raised by this journal is a serious one: can ethics be taught? (Velasquez et al 1987). In this article the writers referred to Lawrence Kohlberg, one of the first people to research whether a person’s ability to deal with ethical issues can develop in later life, and if education can play a role in it. Kohlberg is of opinion that the ability to deal with ethical issues is not formed at once, but develops over time. He mentions that there are three levels each person go through to learn the ability. The first level is childhood – at this level children accept from their parents or other people with
authority what is right or wrong. Children look up to others and learn from their example and through discipline. The next level is that of the adolescent. For this group right or wrong are based on loyalties: loyalties to families, friends and even country or nation. The last level is that of the adult. The adult continues to be educated in order to understand by experience what is to the benefit of others.

It is at this point that Rossouw (1994) asks: “What can the church do?” The church has the important task to guide and support its members to live ethically. Members of churches must be educated to have no excuse not to live a Christian ethic in the world of business. Martoia (2010) says that society is all crying out for personal transformation, knowing it holds the key as starting point to the larger issues we face with regards to community development and global healing. He then asks where one can find this life. He continues by saying that it is assumed that the church, the body of Christ, is there to help the followers of Jesus Christ to know, understand and practice the values, morals and ethical behaviour as taught by the Bible. The church, one of the primary institutions charged with changing lives has not done so and cannot. The church, in spite of its mandate to catalyse a deep change in people’s lives, simply has not delivered -- nor can it.


- **Macro-economic level** – At this level economic systems (capitalism; communism; socialism) are evaluated and the ethical justification analysed.

- **Organisational level** - This level is also known as the meso-economic level and at this level the ethical responsibilities of business organisations towards the broader environment (business – state relation; business - society relation) are analysed.

- **Intra-organisational level** – This level is the micro-economic level where the ethics within an organisation is analysed. The focus is on ethical problems and ethical decisions that people in business have to deal with.

Rossouw (1994) makes the very important statement that the Christian understanding of reality has important implications on all three of these levels.
The Christian church should be involved on all three these levels and can’t only focus on the micro-economic level and hesitate to get involved in the first two. Rossouw (1994) however perceived two problems: when looking at the style of intervention of the Christian church into the field of business ethics on all three economic levels, the first problem is that the church has to realise that it is not the most dominant player in communities. The church will have to learn to communicate its convictions to a much different audience than it is used to. The church must understand that a new communication strategy is needed to bring the message to the secularized society in a meaningful way.

The second obstacle has to do with church leadership. Not many pastors are trained in economics and business. If the church wants to intervene, leaders need to be better educated in these fields. According to Rossouw (1994), Krikorian (1982) says that theologians and pastors should call on those with business experience when challenged by ethical issues. On the other hand business people should extend a hand to the church on all three levels of economic activity. On the macro–economic level the church is challenged to understand the relationship between economic activity and the Christian understanding of the world. The Christian understanding is that economics is never the goal in itself, but is there to serve the needs of the people and of society. Christians do not deny that economic activity is important, but deny that it is everything. The church should identify the economic activity and economic system that will benefit humans and society best (Rossouw 1994).

The next level of economic activity, namely the meso level, is also important for the church. On this level the church needs to identify the role businesses play in society, if any. The focus is now on the responsibility of the businesses towards the broader environment. Although the church cannot always step in in ethical situations on this level, it can make itself clear in policy formulation. The church needs to be the voice of those who are normally unheard in dialogue between business and society. If the church values human life it would not neglect the responsibility to speak out for the less fortunate (Rossouw 1994).

Rossouw (1994) also claims that on the micro level of economic activity the
church should play a vital role. He says that Christian ethics does not start with the question: “What shall I do?” but with the question: “Who am I?” The church must restore the sense of wholeness to the lives of its members.

2.5 CONCLUSION

In this chapter some literature explain the origin of human behaviour, have been researched. It is clear from the literature that there are number of elements that influence the behaviour of humans in their personal life as well as in their economic or business activities. One of the elements is religion or belief. Ethical decision-making is also more complex than a simple “yes” or “no” to an ethical dilemma. What plays a role in decision making is, from a Christian perspective, one’s commitment to the life and teaching of Jesus Christ.

We have seen that Christianity has a different viewpoint on ethics. It is not a mere set of rules or dogmas that must be adhered to. It is rather a lifestyle of a new way of thinking and living.
Chapter 3
LITERATURE REVIEW:
EXPLAINING INDEPENDENT VARIABLE - LOCAL CHRISTIAN CHURCH

3.1 INTRODUCTION

In this chapter the independent variable will be researched, specifically to see how the teaching, leadership and organisation of the local Christian church have an influence on the behaviour of its members. When discussing the church it is important to distinguish between the universal church and the local church.

The study will look at two views of the local church: traditional and postmodern / third millennium church. It will also evaluate leadership and the role leaders play in the local church; specifically how leadership functions as mentors and how it influences the behaviour of church members.

There will also be a discussion on the characteristics of the third millennium church (also known as the postmodern church.) Lastly there will be a discussion of leadership in the church. Sharma (2011) makes the point of what makes an action successful? Is it what you do or what legacy you leave after the action? In this study the question is directed to the local church and the question is: What makes a church successful concerning changing the lives of their members? Sharma (2011) would answer: “Define your success not by the things you have but by the value you create.”

3.2 UNIVERSAL CHURCH

The universal church can be defined as all the people, all over the world with a confession that they have a personal relationship with Jesus Christ. The universal church is thus not a denomination or a faction within the church. It includes all the different groups: Pentecostals, Catholic, Reformed, etc. The universal church is a
name given to people who believe in the salvation of Jesus Christ and as such there cannot be any reference to activities or programmes.

Radmacher (2008) says that the universal church has a definite purpose. He says that the nature of the church is not in what it does for God, or on God’s behalf. It’s essential nature have to do with the relationship of the members to Jesus and to one another. Its distinguishing elements include the member’s obedience, unity and love between them and God and between each other. Its purpose has to do with what God wants to accomplish through this “organism”. He states the purpose of the church very practically: “It is God’s agency in the world, transacting God’s business.”

Drawing on Jesus’ statements in John 17 where Jesus makes some statements about the church the purpose and definition can be changed to:

The purpose of the church is to glorify Jesus Christ by being a faithful (accurate) visible expression of His presence in the world, in the same way that He glorifies the Father; this can be summerised as: “to make Jesus visible”.

### 3.3 THE LOCAL CHURCH

The local church, on the other hand, is the place where the individual believers are involved in some or other way and where there are activities for the members. The local church is the level of being church where the reality of being a Christian is worked out in the life of each individual believer. The local church is meant to change the lives of people so that they would make the person of Jesus visible in the way they live. For the purpose of this study the local church is essential to be researched for an understanding of the church as change agent.

It is further important to understand what “the local church” means. In any community there can be a number of denominations and different congregations of the same denomination. People decide for themselves where they want to affiliate. Not all denominations or congregations have the same doctrines or even
conviction. There are even churches under the Christian umbrella that deny the Lordship of Jesus Christ. The local church refers to that community of believers that come together from time to time within a community.

Buitendach (2001) refers to John Calvin who defines the true local church as the one where the Word of God is preached and where the sacraments of baptism and communion are served in a biblical way. Not any meeting of people can be the church. Only where these two criteria have been fulfilled the meeting can be called church. This might be a subjective approach: who decides if it is biblical or not?

Radmacher (2008) has a more simple definition for the local church. He says it is technically true that one might get the idea that the Greek word translated as “church” might mean “called out ones”. It is, after all, a compound word made up the root “called” and the preposition “out”, However it is a definite mistake to draw a conclusion about its meaning from this analysis. A word’s meaning is determined by the way it is used in a culture and in its context. He continue by saying that by the time of Christ this word simply referred to any assembly of people that came together for some common purpose – as opposed to a random group of people that you might find milling around at lunch time – a crowd.

Keathley (2011) refers to the apostle Peter who uses different metaphors when he speaks of the local church in his letter. In a context dealing with the purpose and ministry of the church in the world, Peter addresses his readers in Chapter 2:5,9 and 11 as: (1) living stones who were being built up for a spiritual house, (2) a holy and royal priesthood, (3) a people belonging only to God, and (4) aliens and strangers. These are metaphors of identification, which call attention to who and what the people of God are.

There is another purpose as well. Peter also wants us to reflect on what the people of God ought to be doing. They are to be engaged in building up this spiritual house, offering spiritual sacrifices in the worship of God, proclaiming the excellences of God to a world lost in darkness, and abstaining from fleshly lusts so
that they can keep their behaviour, their manner of life and testimony, excellent before an unbelieving world lest we ignore and discredit our witness.

This definition of the church is far too broad to be exhausted in the meaning of the one word ekklesia. This richness of description disqualifies a narrow concept of the church and warns against stressing one aspect and neglecting others.

The books of the Bible use other metaphors as well to speak about the local church: metaphors like the Body of Christ, flock, branches of the vine and bride. All these metaphors indicate that the purpose of existence is not the local church, but there is a bigger picture: Jesus Christ himself is the driving force of the local church through the powerful work of the Holy Spirit.

Since Jesus’ ascension, the local church over the centuries established itself in different views on being church. It is more and more acceptable to speak of some local churches as the traditional church and others as the postmodern church. The traditional church adopted a rigid and organized view of what the local church should be like. The characteristics of a traditional local church are the forces that drive them.

Olivier (2005) says that there are different driving forces possible. The traditional local church could be driven by their traditions that were established over centuries. The current generation is following the pattern laid down by the former generations.

Another possible driving force can be a personality. When a church leader with a strong personality leads a local church he or she can actually lay down the way the church should go. History tells about a number of movements or local churches that sprung up and became a denomination because of the person who led them at that stage.

Programs can also become the driving force for the local church. A program driven church is typical the church that will plan a program for the next year with a longer term vision. Similar to this driving force are events, buildings and money
that become reasons for existence for some traditional local churches.

There is a growing concern about the local churches and denominations especially how it fails to live the life Christ wants from the church. Change has to come to get the local church back on par with what Jesus wants. The people who live in a postmodern society are not interested anymore in a dualistic viewpoint of a spiritual and an ordinary life. They are looking for a local church that will impact on all aspects of their lives. The traditional church, because of their rigid and organized view, enstrange members seeking for a different view of one life for Christ.

3.4 CHARACTERISTICS OF THE POSTMODERN LOCAL CHURCH

3.4.1 Introduction

Cole (2005) suggests an organic church model for the post-modern local church. He says that just as in nature, DNA in the church provides the intrinsic code necessary for control, order and form. What’s needed is more faith in Christ’s DNA – Divine truth, Nurturing relationships and Apostolic mission – than in our own human structures and controls. If the church wants to succeed in changing the lives of people to behave differently in the workplace, it is vital important to make most of this true characteristics of the local church. Just as the DNA is the same in almost every cell of a body, the DNA is the same throughout the Body of Christ, for all its members. The pattern is the same and its expression remains constant. This implies that believers should behave in the same way in similar situations.

Structures are needed, but they must be simple, reproducible, and internal rather than external. The structure should not be seen, yet the results of it should be evident throughout the body. Organisation must be secondary to life and must exist to help support the organic life of the body. Organisation can support emerging life; it can never start it.
3.4.2 Divine Truth

God’s revelation to humankind is that He Himself is the truth. Jesus also declares in the Bible that He is the truth. (John 14:6) Later in John 16:13 Jesus says that the Holy Spirit will come and that He (Jesus) is the Spirit of Truth and He will guide the believers into all truth. This divine truth is now alive in everyone who believes in the Truth of God, Jesus Christ. All of the Spirit’s leading is infallible. Though it must be noted that the understanding and the application of His leading is often full of errors, just as the understanding and application of Scripture is not always correct.

The correct application of Truth will lead to a changed life and a new lifestyle that will make the character of Jesus visible to all people. The post-modern church allows the Holy Spirit to have a 24/7 impact on the lives of the people. (Cole, 2005; Gibbs et al 2001; and Keathley 2011)

3.4.3 Nurturing relationships

God reveals Himself in Scripture as Father Son and Holy Spirit and these are a clear indication that God Himself is relational and exists in community. Humans were also never created to be alone. Humans are social creatures and have an intrinsic need for relationships. The story of God and His people in the Bible is a story of communal life where all the people in that community live in closely knit relationships with one another.

In these relationships mentoring takes place and lives of people are changed. In these communities the people learn to live as followers of Christ. (Cole, 2005; Gibbs et al, 2001)

3.4.4 Apostolic Mission

If believers are to make an impact on today’s fractured and disorientated society, they will need to learn survival skills and be transformed themselves by the message they seek to communicate. Discipleship simply means the imitation of Christ, according to Paul in 1 Thes 1:6. A disciple is one who embodies the message that he or she proclaims.
Undisciplined church members present one of the greatest challenges facing the church. Christianity is not an ideology to be recovered or a philosophical system to be remembered. Christians are called to live the story, not restate it in the form of universalised propositions. (Buitendach, 2001; Gibbs et al, 2001) Cole (2010) also says that the church needs to take the Christian life out of the library and back into the streets where the Spirit of God can demonstrate His fruitfulness and allow people to encounter real spiritual life.

This spiritual life will bring new life all over. People will not only hear about Jesus but will encounter Jesus everywhere, even at the workplace, and it will influence their decision-making to be in line with what they believe.

3.5 ORGANIC LEADERSHIP IN THE LOCAL CHURCH

The essential function of any local church's leadership is to serve Christ and His assembly of disciples by connecting people to Jesus and helping them to follow Him. Leaders seek out, nurture, enable and teach people how to walk with Jesus, to understand and to follow His commands. (Radmacher 2008) He continues by saying that Jesus has very high expectations of church leaders:

- Their lives are to be transformed (fruit of the Spirit; walk in the light; walk worthy of Christ)
- They are to be agents of love and reconciliation between one another and between God and the world
- They are to actively seek out the lost in every people group where God leads them in order to bring the Gospel to them
- They are to be examples for other to follow
- They are to be able to listen to and walk according to the Spirit
- They are to walk in unity with one another.

Cole (2009) refers to a holistic leadership in the local church. He says that he believes that believers are to grow organically as whole people. God has made
humans with a mind, will and a body: When God develops a leader organically; he develops the whole person, not merely his or her knowledge. For the leaders there should be growth in cognitive development (knowing), character formation (being) and skill levels (doing)

- **Being** – The leader needs to lead others towards a Christlike lifestyle. When it comes to leadership, character is the most essential garden to find growth and fruit. A leader can know all the right doctrines and have all the right skills, but without character this leader is not fit for duty. Character however, is not something that can be taught. It can only be build by God: only the Holy Spirit can build character. Developing character in another person is a perilous journey. It cannot be done with leadership courses or programs. Leaders must be mentors to teach about character but they can still not produce it. A mentor is simply a mirror and a model to the emerging leader. A mentor teaches what the Bible says about choices but cannot make the choices. He/she can show Christian behaviour, but cannot control the behaviour of others. Jesus as mentor showed the way, and the apostle Peter says the church should follow in his steps.

- **Knowing** – The goal of mentoring is not teaching people what to think, but how to think. It is instilling in people a hunger for learning and then teaching them how to discover good information.

- **Doing** – Unapplied knowledge is useless knowledge. Skills must be applied and put to practise. Skills must be paired with experience that is the only way to true learning. The place to practise these life skills is in the community of believers (Rossouw 1994). When people learn to practise Christian life skills in the community, they will be able to use it in their daily life.

Thoman (2010) speaks about the leadership in the organic, or as he puts it: the simple church, as decentralized, rather than hierarchical. The following diagram was adapted from his lecture on simple church in 2010:
3.6 LIVING / BIBLICAL LOCAL – CHURCH LIFE-CYCLE

The only way a church can be called a living church is when it adapts a organic view. The word organic also implies that there is continual growth taking place. As every living creature so the church has a life cycle. As in nature this life cycle is visible wherever the church is growing and reproducing. There are six key principles to help grasp and understand the life cycle. Thoman (2010) identifies these principles:

- Intimate relationship with Jesus Christ – At the root of this life–cycle is the personal and intimate relationship with Jesus. Where Jesus is the focal point Jesus’ words can be heard and he will be followed with commitment.
Discipleship is Jesus – Jesus becomes more visible in the persons life and that way he or she disciples others.

- Reaching out – The living church understand outreach as an incarnational act rather than attractional. When the local church runs a program to attract people, very little change takes place in the life of the person attending the program. Incarnation is to allow Jesus to be so part of the believer’s life that He in this person will be recognised by people around him/her. It is to take Jesus to every place the believer can find him- or herself: to every corner of the street, to every business and to every workplace. This has a very important value for the way the Christian will act and behave ethically. They will reach out in their work environment with the character of Jesus. It is a 24/7 lifestyle of being Jesus for every one around. It is also to see non-Christians as real friends and not as a conversion project. Through this friendship change might come.

- Disciple – This is the most natural thing that can happen to a Christian. When someone sees the way a believer behaves as a Christian in the workplace and sees Jesus in his/her behaviour, the believer might be asked about that lifestyle and this will allow for a opportunity to share the good news and influence others. A disciple does not share a curriculum or doctrines but only follow Jesus.

- Gather – The meetings of the local church who understand the life-style of Jesus in them will be very simple and all the attendees will participate in the gathering. The meetings will be Spirit-led and authentic relationships will be built in the meetings. It is focused on the practical living of Jesus.

- Empower - The key to empowerment is leadership. Leaders should be able to empower fellow believers to live up to their calling: to be who they are in Jesus Christ. This leadership should be in a mentoring style helping people to grow with the mentor to full maturity in Christ.
Reproduce – Any believer who lives this lifestyle will be able to reproduce him or herself in the lives of others.

Figure 3.2 Living Church life – Cycle
Online available from: http://www.youtube.com/watch?v=hMgm1nfRNsO

3.7 SUMMARY OF TRADITIONAL AND POSTMODERN CHURCH CHARACTERISTICS

The next table summarizes the indicators of the traditional and postmodern local church:
Table 3.1 The comparison of the traditional and the postmodern local church (Adapted from Keathley (2011) Cole (2005) and Olivier (2005))

<table>
<thead>
<tr>
<th>ISSUE</th>
<th>TRADITIONAL CHURCH</th>
<th>POSTMODERN CHURCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concept of Church</td>
<td>Organisation</td>
<td>Organism</td>
</tr>
<tr>
<td>Believers</td>
<td>“Members” (as in a club)</td>
<td>Members of the Body of Christ.</td>
</tr>
<tr>
<td>Involvement</td>
<td>Spectators (observing action)</td>
<td>Participants in the action, ministers</td>
</tr>
<tr>
<td>Head</td>
<td>The people / Head Pastor</td>
<td>Jesus Christ</td>
</tr>
<tr>
<td>Authority</td>
<td>Constitution</td>
<td>The Word of God</td>
</tr>
<tr>
<td>Government</td>
<td>Democracy</td>
<td>God via Word and Holy Spirit.</td>
</tr>
<tr>
<td>Selection of Leadership</td>
<td>Election</td>
<td>Appointment by the Holy Spirit.</td>
</tr>
<tr>
<td>Basic Ministry</td>
<td>Conducting services</td>
<td>Equipping, empowering and meeting needs</td>
</tr>
<tr>
<td>Place of Ministry</td>
<td>Church building (at stated times)</td>
<td>Anywhere (all the time) Where life happens.</td>
</tr>
<tr>
<td>Primary Concern</td>
<td>Programs, things, buildings, finances etc.</td>
<td>God’s glory, people (Community and family)</td>
</tr>
<tr>
<td>Objective</td>
<td>Build up the local church (club)</td>
<td>Build up the Body</td>
</tr>
<tr>
<td>Determining Factor</td>
<td>What the people want.</td>
<td>What the people need.</td>
</tr>
<tr>
<td>Great Commission</td>
<td>Get converts (addition)</td>
<td>Make disciples (multiplication)</td>
</tr>
<tr>
<td>Field</td>
<td>Our own area</td>
<td>The world</td>
</tr>
<tr>
<td>Purpose and method of Assembling</td>
<td>Entertainment, evangelism in the service. Big churches, many people</td>
<td>Stimulate to live a Jesus lifestyle 24/7. Small groups.</td>
</tr>
<tr>
<td>Emphasis</td>
<td>Meetings, setting and</td>
<td>God, individuals, families,</td>
</tr>
<tr>
<td>Category</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Pastor-Teacher</td>
<td>Administrator, speaker, visitor, employee (belongs exclusively to this church)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teacher, counsellor, shepherd, equipper and fellow member.</td>
<td></td>
</tr>
<tr>
<td>Attitude toward Pastor-Teacher</td>
<td>The “minister” (professional)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>One of “many” ministers</td>
<td></td>
</tr>
<tr>
<td>Board</td>
<td>Administrators, decision makers, occupied with facilities, etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visionary group. Leaders raised by the Holy Spirit as need occurs.</td>
<td></td>
</tr>
<tr>
<td>Resources</td>
<td>Human ingenuity, available funds, etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Word, Holy Spirit., spiritual gifts, and ministries.</td>
<td></td>
</tr>
<tr>
<td>Methodology</td>
<td>What we’re used to, feel comfortable with</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Whatever the situation demands as long as it is true to God’s Word and honours the Lord</td>
<td></td>
</tr>
<tr>
<td>Procedures</td>
<td>Beg, plead, sweet-talk, etc. for workers</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Trust God to raise gifted individuals (if HE isn’t interested; WE won’t be)</td>
<td></td>
</tr>
<tr>
<td>Leadership given to</td>
<td>Anyone willing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Faithful, available, teachable people</td>
<td></td>
</tr>
<tr>
<td>Finances</td>
<td>Needs dealt with only with available funds</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Determine needs, then TRUST GOD to work through His people</td>
<td></td>
</tr>
<tr>
<td>Staff</td>
<td>Hired employees who carry out the policies set by the people through the Board</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A team to assist in functioning of the Body.</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>Determined by “what I make” or “what I think” (staff viewed as employees hired by men)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Determined by biblical principles (e.g., 1 Tim. 5:17-18).</td>
<td></td>
</tr>
<tr>
<td>Attitudes</td>
<td>Conditional acceptance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Unconditional acceptance</td>
<td></td>
</tr>
<tr>
<td>Ultimate Concern</td>
<td>Our church; what others think</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Exalting Christ; what God says</td>
<td></td>
</tr>
<tr>
<td>Result</td>
<td>You are alive, but you are</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Body built up to maturity</td>
<td></td>
</tr>
</tbody>
</table>
From table 3.1 it is clear that the traditional church cannot fulfil the biblical calling of being church. Martoia's (2010) claim that the church has lost its ability to be a change agent is indeed true, considering the above. Only when the local church operates in a biblical way, lives of people can change. Sharma (2011) says in this regard: don't confuse breathing with really living! See also the story “No conviction” by Peter Rollins. Appendix

Clawson (2011) makes this valuable statement: “Churches are inclined to comfort and emotional well-being, and so therefore to conformity. Prophetic voices are dismissed as too political, too extreme, or just a quirk of personality. Churches don’t bother imagining a better world where God’s ways of compassion and justice reign because we are too comfortable with the world we have now. We don’t want a prophet to challenge our comfort, or force us to look outside ourselves, or (heaven-forbid) start caring about the things God cares about.”

In his review of Peter Rollins book (The Fidelity of Betrayal: Towards a Church Beyond Belief), Moore (2008) says “I’m convinced that here in pregnant bud is the rose, the emerging new configuration, of a Christianity that is neither Roman nor Protestant, neither Eastern nor monastic; but rather is the re-formation of all of them. Here, in pregnant bud, is third-millennium Christianity.” What Rollins (and others) is writing about and doing may not be the future of Christianity but it is certainly a future of Christianity. And the possibility of this future gives much hope. I believe the core concepts of this book are going to, and already are starting to re-form Christianity in our world. I’m not talking about a simple shift in the core beliefs of Christianity, but rather a revolution of how Christianity is experienced and expressed in the world.”

Keathley (2011) also makes a similar comment: “Quite obviously the biblical model leads to a healthy, ministering church whereas the traditional model leads
to a sterile, ineffective church where the affliction of “spectatoritis,” the rust of institutionalism, and the self-indulgence of consumerism has all but reduced the church to invalid status. Rather than the picture of a well-trained soldier or athlete, the church today looks more like a patient dependent on a host of life support systems. This naturally leads us to what the church ought to be doing in the light of who it is.”

3.8 CONCLUSION

In this chapter there was a discussion on the character of the local church. It is clear from this discussion that the local church has a vital role to play in changing lives of people.

It was also discussed that the traditional view on local church is not able to change the lives of people. The biblical or organic view of being church has the potential to change members lives so that they will be able to be church 24/7. And being that they will show the character of Jesus everywhere they go.

The paragraph on the living church life-cycle showed the impact a local church can have on the behaviour of people. From this chapter the conclusion can be made that the church can change the lives of people to show a different behaviour in their workplace and to behave ethical in their decision-making.
Chapter 4
METHODOLOGY AND RESULTS OF THE QUALITATIVE STUDY

4.1 INTRODUCTION

This chapter will discuss the methodology used for the collection of empirical data and the results. The paradigm will be discussed as well as the method of data collection and sample. It will also cover the results of the validity and reliability assessments of the instruments used in the study.

4.2 METHODOLOGY

4.2.1 Paradigm

The study on how the church can help organisations to have employees, team leaders and managers that show good ethical conduct, which is aligned with organisation values and morals, followed the phenomenological paradigm.

This paradigm claims that individuals, in this case Christians, construct the social reality they live in. This reality is not only their belief, but also includes their culture and the denomination they belong to that play a role in the construction of their behaviour in the workplace. The individuals gradually build their own understanding of the world (behaviour) through experience and maturation.

In this study it was essential to focus on the teaching and the society that encourages certain behaviour. The data collected from the focus groups was explored to see what the correlation is between Christian teachings, the community of believers and the way they (the Christians) behave in the work- or business environment.

The questions discussed in the focus groups, were evaluated to see if the outcomes of the programs, teaching and the composition of the Christian
community have any impact on the behaviour of the individuals that are members of a specific local church.

It was a qualitative research where information and research results were analysed, reported and findings were made.

4.2.2 Sample
The sample for this study was a selection of Christians and leaders from different local churches.

4.2.3 Data collection
Data for this research was collected from 4 focus groups consisting of Christian leaders and members from different local churches and denominations. In these groups the role of the local church and the role of church leaders in ethical forming were discussed. Participants were encouraged to share their opinions and viewpoints. The needs of businesses were also discussed. By way of induction, data was searched to find some underlying themes or patterns.

4.2.4 Measuring
The challenge in research is that all data collected must be valid and reliable. In this study the data was measured by ways of other focus groups. Focus groups were set up to hear the opinions and ideas on specific topics. The discussions were recorded and analysed.

The following questions and statements were probed for discussion in the focus groups:

1. There is a perception that the church does not act as a change agent as was the intention of Jesus after his ascension. This perception is strengthened by the fact that members of Christian churches do not behave differently from non-members in the workplace. Can you please give your view on this?
2. What would your remarks be on the following quote: “Martin Luther correctly asserted that Christian vocation is best expressed in life’s most common experiences”?

3. Please discuss: The church, traditionally one of the main sources of moral formation in societies, is one of the players to whom the invitation to contribute to the disciplines and praxis of economic and business management, is extended.

4. “Christian ethics simply cannot isolate itself from any dimension of life – least of all, economic life. Someone with a Christian understanding of the unconditional value of life, cannot be careless in the workplace about products and quality-standards that pose a treat to the lives of consumers or employees” Please discuss.

5. What can you, in your ministry, do to overturn the perception that the church sends members into the workplace with no understanding of good ethical behaviour in the workplace?

6. What is the specific outcome of your teaching program / sermon you are looking for?

7. What is your view on the best way to prepare church members to behave according to their commitment to Jesus Christ?

4.3 Reliability and validity

Qualitative research is largely subjective due to its humanistic nature. Therefore, in order to warrant a qualitative study reliable and valid, qualitative researchers have to verify information to ensure credibility. Reliability of a qualitative study it mostly measured by the quality of the study in the researcher’s ability to enable the reader to understand a perplex situation (Bashir et al., 2008). Validity in
qualitative research is determined by establishing whether the explanation of data fits the description of data (Bashir et al., 2008). Both validity and reliability are difficult to ascertain from qualitative research and it is therefore imperative that the researcher implements strategies to substantiate trustworthiness.

Verification is the process of checking, confirming, making sure, and being certain. In qualitative research, verification refers to the mechanisms used during the process of research to incrementally contribute to ensuring reliability and validity and, thus, the rigor of a study. These mechanisms are woven into every step of the inquiry to construct a solid product by identifying and correcting errors before they are built in to the developing model and before they subvert the analysis. If the principles of qualitative inquiry are followed, the analysis is self-correcting. (Morse et al. 2002) Morse et al (2002) continues by saying that qualitative research is iterative rather than linear, so that a good qualitative researcher moves back and forth between design and implementation to ensure congruence among question formulation, literature, recruitment, data collection strategies, and analysis. Data are systematically checked, focus is maintained, and the fit of data and the conceptual work of analysis and interpretation are monitored and constantly confirmed. Verification strategies help the researcher identify when to continue stop or modify the research process in order to achieve reliability and validity and ensure rigor.

In this study, several verification strategies were implemented to eliminate bias:

- Appropriate sample – The focus groups consisted of participants who best represent or have knowledge of the research topic. The four focus groups used consisted of 11 Church pastors from the Dutch Reformed Church in George, 6 Church pastors from independent churches in George, 15 Church members from mostly Dutch Reformed Church background and who have been in business and 10 church members from independent churches with business background. This ensured efficient and effective saturation of categories, with optimal quality data and minimum waste. This appropriate sampling helped that sufficient data to account for all aspects of the phenomenon have been obtained.
• Literal statements from participants were obtained and expressed verbatim;

• Methodological coherence – There was congruence between the research question and the components of the method. (The interdependence of qualitative research demands that the question match the method, which matches the data and the analytic procedures)

• Accuracy of data collected was checked with participant members of the focus groups;

• All the focus group discussions were recorded for verification.

• All the recordings were transcribed.

All of these verification strategies incrementally and interactively contributed to, and built reliability and validity, thus ensuring objectivity. The objectivity of this qualitative research is beyond question, beyond challenge, and provides practical evidence that is integrated into our developing knowledge base.

4.4 DISCUSSION OF DATA COLLECTED FROM FOCUS GROUPS

4.4.1 Coding of transcribed data

As explained above, this study followed the interpretive paradigm, with the result that the majority of the data collected are in a qualitative form. The challenge in the study at this point was to analyse the data to reduce and restructure it. The method used to quantify the data was by coding it. A set of themes, 15 in total, was derived from the data collected (See appendix). These themes were chosen to get more clarity on the research question and to formulate an answer. The research question in this study is: What can the Christian churches do to assist its members to make good ethical decisions in their organisations to have team leaders, managers and business leaders that show good ethical conduct aligned with organisational values and morals?

The themes that were identified were:

1. The definition of the church
2. The church as an agent of change
3. Church members live differently to non-members.
4. Christians in the workplace
5. Christian vocation
6. The church as a source of moral behaviour in society.
7. Businesses need help in ethical decision-making.
8. Christian ethics cannot be isolated from any dimension of life.
10. Actions that can be taken to overturn the perception that the church can’t change behaviour.
11. Behaviour of Church members in the workplace.
12. Preparation of church members to live their belief in their workplace.
13. Church members’ commitment to new behaviour.
14. Church members’ commitment to Christ.
15. The role of church leaders in changing church members’ behaviour.

All the data were coded from 1 to 15, sorted and based on the coding the information derived from it were as follows:

4.4.1.1 The definition of “church”

The way church is defined determines the way people think about the church. From the data collected there are two definite definitions that are followed by people when they define church.

The first definition is the one that sees the church as an institute of faith. The church is an organisation with structures that need to be maintained. More focus is on the maintaining of these structures than on the message the church is proclaiming. This definition allows church members to think they live a compartmental life: on Sundays certain things (rituals and actions) need to be done but another lifestyle is lived the rest of the week. This also defines the way they think about God, namely that God needs to be pleased one day in a week only. God is not an integral part of daily life. It is obvious then that when a church member follows this line of thinking there is no conviction that God can change
people and society. This also has an influence on their thinking about business and behaviour in business. Members are also confirming that the message is good but very difficult to make practical. A further point was made that style of ministry (to preach a message without real relationships) and maintaining the organisation does not bring any change. Members who are following this definition see themselves as religious. People outside the church also view the church as religious people.

The second way of defining church is to see the church, not as an organisation or institute, but as a relational entity. The church is not a building or denomination, but people living in a relationship with God and fellow members. The point was made that because there is a lack of relationships, and a lack of love and trust among members, even those who work together are not true representatives of Christ. The church is all about relationships. With this definition of church - as people who live a new life in Christ - it is all about a 24/7 lifestyle. Christians never live isolated: they live in a community of believers and go out to work and play as members of the community. Church starts with a community that do life and grow together in Christ.

4.4.1.2 The Church as agent of change

Fact is that the true church cannot be anything else than a change agent. This is actually only a reality when the local church understands its role as church and defines itself as being in a close relationship with Jesus. Local churches that focus on close relationships among its members experience a more definite change in the way they live. Close and intimate relationships open the way to mentorship and coaching. Living with one another in close relationships encourages mentorship and change.

Research that been done showing that the church has the ability to change the lives of its members but under certain circumstances, loses it. It is again a matter of how the church and its members understand church as well as their understanding of who God is. If the members do not understand church as a relationship there can be no change, because change comes within relationships
and not through doctrine. It is all about discipleship: to allow Jesus, as the Son of God, to be the main purpose of your life. Discipleship is to live 24/7 in the presence of Jesus.

The church often focuses more on members’ conscience and creating guilt feelings than on the new lifestyle in Christ. Members are more committed to the pastor or denomination than to Christ. Huge focus is placed on religion although religion cannot change people.

Another problem for especially the traditional churches is that members are born into the church and are often not committed to live in a relationship with Jesus, but rather keep up the tradition. Many local churches do not always express itself in the same way as other local churches. In some cases the structure or the doctrines are hindrances to change – then the church is not able to be what it is supposed to be.

4.4.1.3 Church members live differently to non-members

Mostly membership of the local church is understood in the same way as being member of a social club. To be a member of such a club will not make a difference in the lifestyle of such a person. When someone is in a relationship with Jesus, that person will live differently to others who are not in a relationship with the Lord. The difference is not in membership but in relationships.

Christianity is more about a lifestyle than about a religious exercise someone does for spiritual wellbeing. Christian living is not some rituals done on certain days at specific times, but to live 24/7 as a changed person in all aspects of life.

4.4.1.4 Christians in the workplace

Wherever a Christian finds him/herself he/she is first of all a representative of Jesus Christ. Therefore he/she will, even in the workplace as ordinary worker or in a leadership position, make the values and ethics of Jesus visible in their behaviour. The Bible teaches: Whatever you do, do it with all your heart as for the
Lord. Jesus taught his disciples that He made the Father visible, and the church makes Him visible. This theology should make a impact on the way Christians live; if not, the theology is dead. The gospel empowers Christians to make a difference in the workplace, to show a good ethical conduct.

John 15 is crucial for the understanding of what church really means, namely the fact that Jesus is the true vine and the believers are the branches. Their lives are fixed in Christ. Jesus says: “abide in me and bear the fruit that you produce as branches of me the vine”. Believers in the workplace do their work differently and will always be an asset to the company they work for.

4.4.1.5 Christian vocation

The main component of Christian vocation is to be a representative of Jesus in the life you live. The Bible teaches in Matthew 5 that when the Christian is salt and light (vocation) through their daily life, they will in fact by doing that honour God and bring glory to Him.

The big hindrance is that people often wear masks. They pretend to be somebody they can’t be. Only in a living, intimate relationship with Jesus is it possible to live according to this vocation. A person can only be is a light in the darkness, a changed person in a relationship with Jesus.

Christian vocation has nothing to do with doing the right things or to adhere to some rules and regulations or even to be a member of a church organisation. It has to do with who God is for that person. Nobody can be born into Christianity and have this vocation as a given. It comes only when that person makes a personal commitment to Jesus. True Christianity is a lifestyle and not mere religion.

4.4.1.6 The church as a source of moral behaviour in society

Christianity is not morality: the church is often viewed by outsiders and even some people inside the church as the organisation in society that must uphold morals on their behalf. The church as institution can never be the source for moral
behaviour; only when the church is seen as an intimate community of individuals in personal relationships with Jesus can it be a change agent. Institutional churches tend to see themselves as moral institutes. Set a moral standard, they believe and people outside the church would uphold the moral standards. Business people might feel that the church is the body that can endow them with special moral standards, but it is not possible.

The world defines church as institution while it is actually people living in a relationship with Christ and each other. The church always needs to redefine itself to make a reality check. The real source is Jesus and not the people. The way the Christian make Jesus visible will have an influence on morality.

4.4.1.7  Businesses need help in ethical decision-making

The church leadership often fails the business world because they know too little about business. The impact that a strike, as an example, has on the future of a business is unknown by church leadership. It is difficult to help if the one who offers that help has no knowledge of the case.

It is true that businesses need help, but the help that is on offer cannot be in the form of a recipe that needs to be followed with the result that every decision will be ethical. Businesses need more committed Christians among them to make sure that the ethical decision-making will be in line with their own commitment to Christ.

The church is not an organisation but those who are in a relationship with Jesus and as such there is a responsibility on them in the sense that they need to lead by example in ethical decision-making. One of the problems is the point of departure. It is not so much a case that businesses need help and now an outsider must come and help in ethical decision-making. The Christians in those businesses must already make the difference. Although organisations such as the industrial ministry can help businesses, the most essential help come from the Christians in that organisation that needs help.
4.4.1.8 Christian ethics cannot be isolated from any dimension of life

A Christian does not live a segmented life. His or her whole life is integrated and infiltrated by his or her relationship with Jesus. It is about a lifestyle that is lived as the representative of Jesus. Christians take the values and ethics from the Bible with them wherever they find themselves everyday. They can never separate their Christianity from any aspect of their lives.

A Christian experiences his/her relationship with Jesus in their relationship with fellow believers, but also in their relationship with non-believers in the workplace, on the street, and everywhere. It is a matter of having the principles and teaching of Jesus as a reality in your life.

4.4.1.9 The Christian understanding of value of life

The Bible teaches that any person is only complete in him/herself when he or she is in relationship with others. Life gets new value in community and in relationships. The characteristics of this community are that it is built on love and the element that jell it together is the Holy Spirit. Justice and holiness are the characteristics that create new value to life.

Christians with this understanding of life will also value the lives of other in similar way and therefor will behave in such a way that other will benefit with a Christian in their midst. The workplace and society in general benefit with Christians that add value to their lives.

4.4.1.10 Actions that can be taken to overturn the perception that the church cannot change behaviour

One of the most important actions that a local church can take is to mentor members through a discipleship program that will explain the important role Christians play in the lives of other people. Mentoring is the principle that Jesus introduced when he mentored his disciples.
Mentorship is to build a relationship with someone else and helps him or her to change and accept the values and ethics from the bible and to practise it in their lives. To be able to do it, more attention should be given to small groups in the church. In these groups there should be the freedom to challenge one another. It is all about community doing life together and growing together in Christ.

It all starts with one individual that is prepared to make a difference in his/her behaviour. It is not first and foremost about another course or some special training, but about understanding the power of a living relationship with Jesus and how that impacts life.

4.4.1.11 Behaviour of Church members in the workplace

Christian should behave in their workplace no different to anywhere else he/she finds him/herself. Christianity is not about wearing a mask when in church and takes it of when in other company. Christians take the values of the Bible with them wherever they go. It is not a matter of business is business and church is church and the two are not compatible. It is one life that Christians live 24/7, even at the workplace. In a relationship with Jesus the only thing a Christian can be is light in darkness, a changed person. Church members can set a tone to business if they live in this relationship.

4.4.1.12 Preparation of Church members to live what they believe in their workplace

Church members must be in a small group where they can be mentored and supported to live their new life in Jesus in the workplace. The best way to prepare someone is to live in close relationship with one another and encourage one another to do live as Jesus would have done.

Specific courses can also help but only of it focused on making biblical truths part of daily life. The church is missional and must send its members into the workplace with a message of hope and love. The church should think strategically when they prepare members to live what they believe. The vocation
of the church is to influence and change. Whatever church members do this must be the result of their actions.

4.4.1.13 Church members’ commitment to new behaviour
There are church members that will listen to the appeal of a changed life but they will not change. Only when there is a love relation with Jesus there will be an understanding of the new behaviour. The commitment that is needed is to Jesus.

The church cannot control the behaviour of its members; it can only trust that they will do what they confess. It is only possible to be committed when the church members do not rely on morals and regulations but that they rely on the Holy Spirit. This behaviour are strengthened when Christian are joining a small group.

4.4.1.14 Church members’ commitment to Christ
Christianity is not the same as being religious. Religion is a huge hindrance for the church in helping its members to be committed to Christ. Church members often built their commitment on traditions and rituals that they identify in religious activities to be important.

Commitment to Jesus Christ is the first and most important commitment any person can make.

4.4.1.15 The role of Church leaders in changing Church members’ behaviour
In the church there should never be a distinction between you (members) and us (leaders) the role leaders should fulfil is that of mentoring and coaching. They need to spend quality time with fellow believers and by modelling a Christian lifestyle help others to follow.

Church leaders should not teach morality because it cannot change lives. Only Jesus can change lives and that must be the one thing that leaders communicate to the members.
Leaders often experience difficulty in their local churches because of the number of members that need counselling that they fail to act as mentors. They can only mentor a small group of people and must understand that it is impossible for one church pastor to mentor and coach a complete congregation. They need to focus on a small group and allow them to reach out to others.

4.5 CONCLUSION

In this chapter the data collection was discussed as well as the analysis of the data. The data clearly answers the research question. The church can do a lot to help its members to make sound ethical decisions in the workplace. It is all about helping members to live in an intimate relationship with Jesus. Committed members will behave ethically according to the example of Jesus.

In the next chapter all the findings will be discussed and recommendations will be made.
Chapter 5
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

In this chapter the findings, conclusions and recommendations from the research will be discussed.

Society in South Africa is faced today with much unethical behaviour. Nelson Mandela shared his concern about this matter in his opening speech in parliament in 1995. He said that unethical behaviour deeply infected the fibre of society (Rossouw 1997). The primary objective of this study was to investigate the role the church can play in changing ethical behaviour of its members so that they could behave ethically in the workplace. Can the business world look to the church for help in this matter?

If 80% of the people in the country call themselves Christians, why do we have so much unethical behaviour? Martoia (2010) says that the church should be one of the main influences in society, but is obviously failing. Even Rossouw (1994) asks: “Where have all the Christians gone?” This study was important needed because there was little research done and knowledge on how the local Christian church does influence the behaviour of its members.

5.2 ANALYSIS OF RESEARCH FINDINGS

All the data that was collected was analysed and coded and the findings will now be discussed. The research question for this study is: how can the church help its members to live more ethical especially in the business environment? The answer on this depends firstly on how people view and define church. The data indicated that there normally are two views on the church, and depending on
which one the local church based its ministry, will determine if the church has any influence on the behaviour of its members.

The more traditional churches accept the fact that the church has the conviction to change the lives of its members, but they cannot control it. They cannot measure the change that is taking place or is supposed to take place in the behaviour of its members.

Some churches with a postmodern view have a different view on this. They are of opinion that the church can only change its member’s behaviour if there are more intimate relationships in the church. For them being church is all about relationships. In close relationships believers can be strengthened in their faith, learn from each other about practical Christian life, take responsibility for each other and admonish each other,

5.2.1 Expected outcomes in the teachings of the local church

From the data it is clear that there are opinions that stretch from no expectations to very high expectations of the effect of the teaching on behaviour of members. Some even indicated that they don’t have any expectation. They are so busy to keep the church members happy that they don’t bother to change them! “I am so busy preparing to deliver the sermon that I don’t even bother to think about an outcome.” (Brother A; conversation 20/07/2011)

Most church leaders expect change of lifestyle but they feel that they can’t control or measure it. There is no follow up or report back opportunity for members to share their experiences at the workplace. It is impossible to have that during a normal Sunday church service. There are to many elements in the service that need to be done that they cannot fit in a discussion on the practical implications of the teaching in the lifestyle or behaviour of the members.

Smaller local churches, especially those who function as house churches, have a different view on this. For them it is not a matter of what outcome to expect but how they influence one another in the group. Mentorship is very important aspect
in the relationship based home churches. Teaching takes place in a small group and for this reason change in behaviour is more measurable. By building strong relationships with one another they also create a sense of accountability towards one another.

5.2.2 The local church as a change agent

All participants in the focus group discussions were in agreement about the fact that the local Christian church is an agent of change. The Bible is absolutely clear in its teaching on behaviour. “It is in community with others that changes lifestyle, and the church as community of believers is the ‘moral agent’”

The more traditional church leaders were of opinion that it is sometimes very difficult for the local church to be that change agent because of the size of the congregations. People meet once a week in a Sunday Church service and that is not enough according to the leaders. Each church member should be committed to live a changed lifestyle if the church acts as change agent. The result will then be that the church members will live a new lifestyle at the workplace and show sound ethical behaviour.

5.2.3 The influence of Christian ethics on the behaviour of church members in the workplace

Christian ethics is not mere morality. It is a lifestyle in which the lifestyle of Jesus Christ is made visible everywhere, including the workplace. All participants in the focus groups agreed that there could be no separation between ethics at church and ethics at the workplace. If the church member is committed in his/her relationship with Jesus Christ, they will make a difference at the workplace in regards to ethics.

It is also shared as a fact that Christians are often in difficult situations at the workplace when it is expected of them to be involved in unethical activities. The difficulty lies in their objection to participate in these activities Christian are often in
very difficult situations, namely to decide between the right ethical behaviour or to be in danger to loose their work.

It is however not negotiable. The church member’s conviction should always conquer. Committed believers should choose for the correct ethical behaviour and must uncover any unethical activities at the workplace.

5.2.4 The need for the teaching of ethical behaviour

Business leaders that participated in the discussion groups agreed that there is a huge need for a workforce with good ethical behaviour. Some Christian business people have businesses with a Christian based code of conduct. The values that create a competitive advantage for them are based on their conviction as followers of Jesus. Their concern is appointing people who confess to be Christians but act total differently in the workplace.

The need in businesses is to appoint people who live a Christian lifestyle. Often people live two lifestyles: one on a Sunday at church and another Monday when they enter the office. When the local church can help their members to be accountable for their behaviour in the workplace, businesses will flourish as a result of appointing Christians in their businesses.

It is not only businesses that will benefit when church members live according to their commitment. The society and the country will also reap the benefits. To do the right thing wherever you are, influences others. Other people will see the new behaviour and could be influenced by it.

5.2.5 Discrepancies between organisation needs and the teaching in churches

It is often said that business is business and church is church. The data collected revealed that this is not true. Businesses need to be in a position to compete with rivals and make profit. One of their most important support activities in their value chain is the people they employ.
If the business support best practices in their business activities it should be first of all ethical. Ethics in business is about identifying and implementing standards of conduct in and for business that will ensure that the interests of its stakeholders are respected. It is about a conception of what is good that can guide the business in its interaction with others.

Christianity is in the best position to help with good business ethics because the Bible teaches exactly what would be to the best interest of the business. If businesses follow the Biblical teaching on ethics they will create for themselves an even greater advantage. They will have sound ethics in the production and marketing of their products.

It is not business is business and church is church. It should be business people with changed lifestyles that run their businesses with solid Christian ethics as principle.

5.2.6 **Actions that can help to change behaviour of Church members in the workplace**

The entire participant agreed that action is urgently needed to turn the situation around. The data revealed that most local churches run programmes to help their members grow in their relationship with Jesus and one another. Some run a discipleship programme that has a life-changing element in it. The problem again, as with Sunday services is that the outcome cannot be controlled or even measured.

Some denominations run a ministry in partnership with businesses to monitor behaviour of Christians in the workplace. They also support the church members in the workplace. Often this ministry is just focus on do's and don'ts and not a change of behaviour.

The only action that can really swing the situation is a focus on better relationships. Churches need to teach the key role relationships play in their
being Christian. People would not change at the workplace, they need to change in the relationships where they live with a mentor to help them to live differently at work.

This is where we would find the answer on the “why” questions stated earlier. The reason why people act unethically at the workplace is not only a problem there. The unethical behaviour is part of their lifestyle and not only limited to their workplace. Behaviour is not something that workers can change the moment they reach the office; they bring that behaviour with them to the workplace. There is a need to change behaviour in the everyday life of the church member before they will change their behaviour in the workplace.

Only when believers understand what their commitment to Jesus Christ really means and when they build their relationship with him, there will be a change of behaviour in the workplace.

5.3 Research contribution to knowledge

This research used focus groups to discuss the role the church can play in changing ethical behaviour in the workplace. Previously research focused on religion as contributor in the forming of ethical behaviour. Religion as part of cultural factors was always described as a very important factor.

What this research has shown is that religion per se is not the only or main factor to look at. The understanding or definition of who and what the church is; is even more important. The traditional approach of church does not have such a huge impact on the behaviour as is widely accepted. The traditional way of organising the church and the structure often prevents or limits the role the church can play.

When looking at the definition of church as relationship there is a greater awareness of a changed behaviour that goes with the commitment of the individual believer.
This research showed that there must be an awareness of this aspect when considering the role of Christians in the workplace. It is not reasonable to make the conclusion that all people who call themselves Christian will behave the same in the workplace. It depends on the commitment to Christ and a living relationship with Him and other believers that the church member will live differently in the workplace.

5.4 LIMITATIONS OF THE RESEARCH

This research was done by way of discussion at focus groups. These groups were selected from church leaders and members from different denominations. There is a limitation in the fact that the members of the focus groups were all selected in the George area. A wider selection could help to give a better perspective on the study.

The outcome of the discussion was limited in the sense that it was mixed groups with different definitions of what church is. This could have caused that the two opinions could not be discussed in full. It is also possible that the fact that not all local churches have the same viewpoint could inhibit their sharing in the focus groups.

5.5 GAP FOR FUTURE RESEARCH

It is not known what the role of mentors in a small group ministry in churches has on ethical behaviour. It would be important to investigate the role small groups play in ethical decision-making in the workplace.

5.6 GUIDELINES TO HUMAN RESOURCE MANAGERS AND BUSINESS LEADERS
HR managers should be aware of the fact that people calling themselves Christians are not necessarily a better appointment in the organisation. It is not their religion that will make them better employees, but their relationship with Jesus Christ. It is however difficult to judge this in an interview with potential new workers.

It might help if there is a way to check their lifestyle elsewhere. One way of doing this is by looking at the social networks available and what they say and suggest on their social pages. Social networks, such as “facebook” reveal a lot about the character of candidates and can be used to evaluate new employees.

5.7 GUIDELINES TO THE CHURCH IN HOW TO HELP THEIR MEMBERS TO BEHAVE ETHICALLY IN THEIR WORKPLACE

The church should take note of the following:

- More focus on intimate relationships is needed.
- Small group ministry can help in changing behaviour of members.
- More should be made of mentors that can guide members to Christ like behaviour.

5.8 FINAL CONCLUSION

This study contributed to a better understanding of the role Christianity plays in ethical behaviour. It is clear from the research done that it should never be accepted that all Christian behave similar.

Special notice should be made of the personal relationship with Jesus and one another in the church before Christians are judged by their behaviour.
LIST OF REFERENCES


Brady, D., Gougoumanova Z. An analysis of the “core” decision process of the Hunt and Vitell model of ethical decision making in marketing. UK Journal of Academic and Business Ethic


Clawson, J. 2011. Speculative Fiction, the Church, and Hope. [Online] Available


Fieser, J 2009 Email: jfieser@utm.edu University of Tennessee at Martin online from www.iep.utm.edu/ethics/#H2 22 July 2011


Morse, Barret, Mayan, Olson, & Spiers. 2002. Reliability and Validity 11 International Journal of Qualitative Methods 1 (2) Spring 2002


Myburgh, S.J. 2010 Prejudice as moral action in Christian ethical decision-making. Verbum et Ecclesia 31(1), Art. #89, 6 pages. DOI: 10.4102/ve.v31i1.89


Olivier, H.B. 2005 Die plaaslike missionêre gemeente in transformasie- Met


ANNEXURE 1: HUNT – VITELL THEORY OF ETHICS

Hunt-Vitell Theory of Ethics


NOTE: The portion of the model outside the dashed lines constitutes the general theory. The portion inside the dashed linesindividualizes the general model for professional and managerial contexts.
Table 1.5: Population by religious affiliation, Northern Cape and South Africa, 2001

<table>
<thead>
<tr>
<th>Northern Cape</th>
<th>%</th>
<th>South Africa</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>780,771</td>
<td>95,35</td>
<td>33,765,247</td>
</tr>
<tr>
<td>African traditional belief</td>
<td>3,742</td>
<td>0,00</td>
<td>125,908</td>
</tr>
<tr>
<td>Judaism</td>
<td>457</td>
<td>0,00</td>
<td>75,560</td>
</tr>
<tr>
<td>Hinduism</td>
<td>550</td>
<td>0,00</td>
<td>551,668</td>
</tr>
<tr>
<td>Islam</td>
<td>3,860</td>
<td>1,00</td>
<td>269,201</td>
</tr>
<tr>
<td>No religion</td>
<td>4,580</td>
<td>3,00</td>
<td>654,063</td>
</tr>
<tr>
<td>Other faiths</td>
<td>21,087</td>
<td>0,00</td>
<td>6,767,161</td>
</tr>
<tr>
<td>Refused, Not stated</td>
<td>8,080</td>
<td>1,00</td>
<td>610,969</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>822,726</strong></td>
<td><strong>100,00</strong></td>
<td><strong>44,819,778</strong></td>
</tr>
</tbody>
</table>

Source: Statistics South Africa, Population Census 2001

Figure 1.16 below focuses on the population by religion and population group in Northern Cape in 2001. It indicates that:

- In the black African population group, 93,4% belonged to the Christian faith of one kind or another, while 3,0% reported not having any religious affiliation.
- In the coloured population group, 95,8% belonged to the Christian faith. Islam accounted for 0,3% while it was 0,1% for Judaism.
- In the Indian/Asian population group, 43,9% followed the Islamic faith, 36,9% were Christians, and 15,0% belonged to the Hindu faith.
- In the white population group, 96,2% belonged to the Christian faith and 2,3% had no religious affiliation.
- Christianity dominated among all the population groups except the Indian/Asian group where Islam was the dominating religion.

Figure 1.16: Population by religion and population group, Northern Cape, 2001
ANNEXURE 3: FOCUS GROUP DISCUSSION GUIDE FOR CHURCH MEMBERS AND LEADERS

Focus group discussion guide for Church members and leaders

Introduction:

Good evening, my name is Hansie Venter. I am busy with MASTERS IN BUSINESS ADMINISTRATION (MBA) in The faculty of Business and Economic Sciences at the NELSON MANDELA METROPOLITAN UNIVERSITY and my Promoter is Prof. K. Jonker.

The title of my treatise is: HOW THE CHRISTIAN CHURCH CAN HELP IN BUILDING GOOD BUSINESS ETHICS? This is a qualitative research study and the findings will be based on the insights, responses and opinions of this focus group.

Instructions:

This focus group session will not exceed 45 minutes.

I will audio-record the discussion with your permission, but your identity will never be revealed, or connected in any way to your comments.

I might report quotes collected during this discussion, but at no time will we connect those comments to any individual.

You are free to stop participating or withdraw at any time.

Discussion:
There is a perception that the church does not act as a change agent as was the intention of Jesus after his ascension. This perception is strengthened by the fact that members of Christian churches do not behave differently from non-members in the workplace. Can you please give your view on this?

What would your remarks be on the following quote: “Martin Luther correctly asserted that Christian vocation is best expressed in life’s most common experiences”?

Please discuss: The church, traditionally one of the main sources of moral formation in societies, is one of the players to whom the invitation to contribute to the disciplines and praxis of economic and business management, is extended.

“Christian ethics simply cannot isolate itself from any dimension of life – least of all, economic life. Someone with a Christian understanding of the unconditional value of life, cannot be careless in the workplace about products and quality-standards that pose a treat to the lives of consumers or employees” Please discuss.

What can you, in your ministry, do to overturn the perception that the church sends members into the workplace with no understanding of good ethical behaviour in the workplace?
What is the specific outcome of your teaching program / sermon you are looking for?

What is your view on the best way to prepare church members to behave according to their commitment to Jesus Christ?

Thank You.

Thank you for your participation in this discussion. Be assured that it is very important; not only for this study, but also for the role the church plays in business and management.
ANNEXURE 4: NO CONVICTION BY PETER ROLLINS (2008)

In a world where following Christ is decreed to be a subversive and illegal activity, you have been accused of being a believer, arrested, and dragged before a court.

You have been under clandestine surveillance for some time now, and so the prosecution has been able to build up quite a case against you. They begin the trial by offering the judge dozens of photographs that show you attending church meetings, speaking at religious events, and participating in various prayer and worship services. After this they present a selection of items that have been confiscated from your home: religious books that you own, worship CDs, and other Christian artifacts. Then they step up the pace by displaying many of the poems, pieces of prose, and journal entries that you had lovingly written concerning your faith. Finally, in closing, the prosecution offers your Bible to the judge. This is a well-worn book with scribbles, notes, drawings, and under linings throughout, evidence, if it were needed, that you had read and reread this sacred text many times.

Throughout the case you have been sitting silently in fear and trembling. You know deep in your heart that with the large body of evidence that has been amassed by the prosecution, you face the possibility of a long imprisonment or even execution. At various times throughout the proceedings, you have lost all confidence and have been on the verge of standing up and denying Christ. But while this thought has plagued your mind throughout the trial, you resist the temptation and remain focused.

Once the prosecution has finished presenting their case, the judge proceeds to ask if you have anything to add, but you remain silent and resolute, terrified that if you open your mouth, even for a moment, you might deny the charges made against you. Like Christ, you remain silent before your accusers. In response you are led outside to wait as the judge ponders your case.

The hours pass slowly as you sit under guard in the foyer waiting to be summoned back. Eventually a young man in uniform appears and leads you into the
courtroom so that you may hear the verdict and receive word of your punishment. Once seated in the dock, the judge, a harsh and unyielding man, enters the room, stands before you, looks deep into your eyes, and begins to speak:

“Of the charges that have been brought forward I find the accused not guilty.”

“Not guilty?” your heart freezes. Then, in a split second, the fear and terror that had moments before threatened to strip your resolve are swallowed up by confusion and rage.

Despite the surroundings, you stand defiantly before the judge and demand that he give an account concerning why you are innocent of the charges in light of the evidence.

“What evidence?” he replies in shock.

“What about the poems and prose that I wrote?” you reply.

“They simply show that you think of yourself as a poet, nothing more.”

“But what about the services I spoke at, the times I wept in church and the long, sleepless nights of prayer?”

“Evidence that you are a good speaker and actor, nothing more,” replied the judge. “It is obvious that you deluded those around you, and perhaps at times you even deluded yourself, but this foolishness is not enough to convict you in a court of law.”

“But this is madness!” you shout. “It would seem that no evidence would convince you!”

“Not so,” replies the judge, as if informing you of a great, long-forgotten secret. “The court is indifferent toward your Bible reading and church attendance; it has no concern for worship with words and a pen. Continue to develop your theology, and use it to paint pictures of love. We have no interest in such armchair artists who spend their time creating images of a better world. We exist only for those who would lay down that brush, and their life, in a Christ-like endeavor to create it. So, until you live as Christ and his followers, until you challenge this system and become a thorn in our side, until you die to yourself and offer your body to the
flames, until then my friend, you are no enemy of ours.”
ANNEXURE 5: FOCUS GROUPS – DISCUSSIONS; TRANSCRIPTION AND CODING

Themes identified for coding:

The themes that were identified were:

1. The definition of the church
2. The church as an agent of change
3. Church members live different to non-members.
4. Christians in the workplace
5. Christian vocation
6. The church as a source of moral behaviour in society.
7. Businesses need help in ethical decision-making.
8. Christian ethics cannot be isolated from any dimension of life.
10. Actions that can be taken to overturn the perception that the church can’t change behaviour.
11. Behaviour of Church members in the workplace.
12. Preparation of church members to live their belief in their workplace.
13. Church members’ commitment to new behaviour.
14. Church members’ commitment to Christ.
15. The role of church leaders in changing church members behaviour.

<table>
<thead>
<tr>
<th></th>
<th>Kerk is baie keer ‘n agent van instandhouding en nie verandering nie. Strukture moet so bly en dit is dikwels die hindernis vir verandering, Hou maar eerder vas aan bekende en verander nie.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dit het baie te make met kerkbegrif, die verstaan van wat en wie die kerk is</td>
</tr>
</tbody>
</table>

1 Ook die verstaan van wie God is speel belangrike rol. Lidmate verstaan nie dat God mense en die wereld kan verander nie. Ons moet die kerk in stand hou en versorg hou, God speel nie n rol nie. En ons het ons eie manier van ‘n ding doen in die kerk. Probleem met Godbegrip le selfs dieper as problem met kerkbegrip.

1 Betrokkenheid by groep help om hierdie dissipeskap te ondersteun en daar leer person verantwoordelikheid.

1 Omdat samelewings afgelope tyd drasties verander het die kerk ‘n veilige hawe geword waar mense nog voel hier hoe ek nie te verander nie. Dit is al ruimte waar dinge nog dieselfde gehou kan word.

1 Lidmate verander nie omdat hulle kerk verstaan as instituut: julle en ons. Kerkbywoning van lidmate is bewys dat mense so dink. Instituut en nie ‘n verhouding nie.

1 Kerk het vir jare gese wat die staat se en het nie ‘n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.

1 Mens kry lidmate en lidmate. Nie almal luister wat gepreek word nie, sommige hoor net. Ongelukkig is dit nie kontroleerbaar nie. Wel in kleiner gemeenskap van gelowiges.

1 Lidmate se dat die boodskap is baie mooi maar dit is nie haalbaar in die praktyk van elke dag se lewe nie. Ons doen baie dinge reg maar daar is enkele dinge wat moeilik is om by te hou of om daarin te verander. (Laat kom
vir werk, werkgewer se toerusting misbruik.) Nie lojaal teenoor werkgewer nie.

1 Verhoudinge tussen lidmate speel ook rol. Konflik tussen lidmate maak hulle doof vir die nuwe lewe in Christus.

1 Besigheid is besigheid en kerk is kerk.

1 Ons kan nie as kerk onsself losmak van enige aspek van die samelewing nie want ons lewe binne in dit, maar wat vat die lidmaat/ek saam na die samelewing toe?

1 Preke is elke sondag oor nuwe onderwerp, geen kontiniuteit nie. Groepbesprekings kan help. Dieper delf.

1 Kerk spreek lidmate se gewetes aan en skep skuldgevoelens maar bring nie verandering nie. Ons help lidmate nie om prakties hulle geloof te beleef nie want ons bedieningspatroon gee nie ruimte nie.

1 Deel maar net die bybelse beginsels en hoop dat lidmate hoor en beoefen dit.

1 Dat God mense se lewens moet verander.

1 Ek dink dat so 8 uit 10 keer is daar regtig ‘n verwagting dat die Here iets gaan doen in mense se lewens.

1 Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en commitment met Jesus.

1 Christus alleen verander mense en as die lidmaat nie die Here wil toelaat om hom/haar te verander nie, gaan dit nie gebeur nie,


1 Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.

1 Kerkwees is nie beperk tot Sondag alleen nie.

1 Institutional churches see themselves as moral institute. Set a moral standard.
People outside the church would view them as such: to uphold a moral standard.

1 Problem is that moral standard is seen as a law and not a relationship.

1 Probleem le ook by mense wat in die sogenaamde christendom ingebore word. Dit verander nie mense nie, slegs wedergeboorte bring verandering.

1 Kerk se groot taak om weer as change agent op te tree gaan begin wanneer sogenaamde christene by Christus uitkom. Nie slegs 'n uitnodiging om lief te wees vir God nie, maar radikale verandering is nodig.

1 Religion won't change people.

1 Slegs een ware christenwees en dit is in verhouding.

1 Kerk is elke lidmaat in sy/haar werkplek en nie die van gemeente, denominasie ens nie. Dit beteken dat elke gelowige die vermoee het om ander so te beinvloed dat hulle sal verander.

1 “Kerk” kan nie anders as om ’n change agent te wees nie.

1 Jy ervaar jou geloof in die gewone lewe, nie beperk tot ’n gebou of waar mense bymekaar is nie.

1 Must be a 24/7 life style.

1 Kerk moet dit leer op straat en in die werkplek, by die huis. 24/7 leefstyl.

1 Kerk is nie ’n organisasie nie, maar die wat aan Jesus behoort. Hierdie kerk is geweldige verantwoordelikheid in die samelewing.

1 World defines church as institution while it is actually people living in a relationship with Christ. We always need to redefine to make a reality check. Often people start of with being church not as institution but over time becomes it again. We are in a cycle and need to check, history tells the same story.

1 Besighede dink aan die kerk as ’n struktuur omdat hulle binne ’n struktuur funksioneer.

1 Kerk het ’n boodskap vir besigheid. Wees ook christen in jou besigheid. Hoeveel profit maak jy en ten koste van wie?

1 We need to be in a space where we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

1 In this group there must be freedom to challenge one another.

1 Gelowiges is nooit geisoleerd in hulle lewe nie.

1 Starts with community doing life, growing together in Christ.

1 Groep is nie net wanneer hulle saam is nie, maar wyer. Groep nie in terme van byeenkomste nie, maar in terme van verhoudinge.
Wissel van kerk tot kerk en van die struktuur, sommige kerke het bstreng voorskrifte wat verandering bemoeilik.

As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.

Mense moet nie bepreek word nie, maar moet terugkom na die woord toe. Dan moet jy die keuse maak.

Jesus se laaste opdrag is om dissipels te maak, dus om mense te verander. Kerk soos ek dit verstaan is om in ‘n lewende verhouding met Jesus te wees, dan kan jy impak he op ander. Dader van die word.

Dissipelskap programme is nodig. Mense en veral jongmense moet ingetrek word in selgemeentes. Verkeerde persepsies oor wat en wie kerk is maak die kerk impakloos.

Gelowiges in kleiner groepe moet mekaar bemoedig en motiveer om as Jesus se ambassadeurs op te tree.

Vennootskap.

Wereld kyk na die kerk en wat sien hulle? Sien hulle Jesus nog raak?

Daar kom soveel geleenthede oor jou pad en jy moet maar net begin om te praat en getuig.

Mense wil dikwels net tevrede gehou word en dus is daar geen uitdaging in die program of prediking nie.

Hoe kontroleer mens jou uitkoms wat jy daar gestel het. Jy kan nie by 600 mense uitkom en hoor of die preek die kol getref het nie.

Kyk na jouself eerste.

Wees ‘n mentor vir ander persone, begin by naaste vriende en begelei hulle.

Praat saam oor dinge, soos om voor te berei vir ‘n eksamen. Jy verstaan en onthou die feite baie beter as jy dit in groep bespreek het. Selfde met geloofsvriende wat die impak van Jesus bespreek.

Wees direk oor die aangeleentheid in gesprek met ander gelowiges.

Stap ‘n pad saam met ander.

As die teologie wat die kerk verkondig nie in die huis en werk ‘n verskil maak nie is dit ‘n dooie teologie.

Enige set of values wat net daar is om op die muur te plak kan geen besigheid tot voortdeel strek nie, net so kan niemand met al die values in die word niks verander sonder ‘n lewende verhouding met Jesus nie.

Regte teologie is Jesus in praktyk.

Value system moet iets tasbaar wees.
Persepsie is beslis dat die kerk sy krag verloor het, veral die kerk as instituut of instelling. Dit is rede hoekom baie mense uit gevestigde kerke uitbeweeg.

Ek moet begin om 'n verskil te maak, nie wag vir ander nie.

Kerk/ons moet entrepeneurs wees met die woord en op individuele vlak begin om verskil te maak.

Mense ken nie God en sy karakter nie, hulle het verkeerde godsbegrip/beeld. Wanneer mense in krisis kom, val hulle terug op reëls en wette en reageer nie instinktief onder beheer van die Heilieg Gees nie. Wettiese opvatting kan nie werk nie want ons interpreter wet verskillend.

Mense ken nie God se stem nie. Kerkwees veronderstel die teendeel egter. Nie net godsbegrip: Wie is God nie nie, maar ook kerkbegrip: Wie is ons/ek is belangrik.

Die Here maak ons kreatief in ons uitlewe van Hom in ons lewe.

Gedurige reformasie is nodig, Luther het van RK weggebreek maar latere het die vrye kerk vas gedraai in sy eie programme en organisasie. So is die kerk vandag weer daar en moet verander om weer te wees wat dit moet wees.

Mense dink dikwels net oor groot dinge vir die Here, maar dit is 'n lewenstyl elke dag, by huis en werk.

Kerk sit met soveel potensiaal, soveel om aan te bied, maar mis dit.

Hetz ons God regtig lief, dan is ons motiewe ook reg.

Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.

Kerk as instituut kan dit nie doen nie.

Individu moet bereik word.

George Barna se navorsing het dieselfde gewys dat kerk nie meer mense se lewens verander nie.

Dit het baie te make met kerkbegrip, die verstaan van wat en wie die kerk is en wat Christenwees beteken. Nog baie mense in die kerk (ons lidmate) dink in kompartemente: Maandag leef ek so en op 'n Sondag anders.

Christenskap is nie geïntegreerd in mense se lewens nie. Word beoefen in sekere segmente en nie my hele lewe of al my tyd nie. Kerk het nie die vermoeë om dit te verander nie.
<table>
<thead>
<tr>
<th>#</th>
<th>Verstaan van wie God is speel belangrike rol. Lidmate verstaan nie dat God mense en die wereld kan verander nie. Ons moet die kerk in stand hou en versorg hou, God speel nie n rol nie. En ons het ons eie manier van ‘n ding doen in die kerk. Probleem met Godbegrip le selfs dieper as problem met kerkbegrip.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Verandering kom wanneer ek in ware verhouding met die Here kom. Proses van dissipelskap lei tot verandering: leer Jesus ken en wat lewe behoort te wees.</td>
</tr>
<tr>
<td>2</td>
<td>Kerk het vir jare gese wat die staat se en het nie ‘n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.</td>
</tr>
<tr>
<td>2</td>
<td>Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.</td>
</tr>
<tr>
<td>2</td>
<td>Dissipelskap is om 24 uur in die teenwoordigheid van God te lewe. Waar ons in samelewing lewe.</td>
</tr>
<tr>
<td>2</td>
<td>Kerk het geen invloed om groter besighede nie, maar kan rol speel in kleiner besighede wat deur lidmate bedryf word.</td>
</tr>
<tr>
<td>2</td>
<td>Ons kan nie as kerk onsself losmaak van enige aspek van die samelewing nie want ons lewe binne in dit, maar wat vat die lidmaat/ek saam na die samelewing toe?</td>
</tr>
<tr>
<td>2</td>
<td>Ons praat nog van ons (leiers) en julle (lidmate). Dit bring afstand en help nie vir die oordra van waardes nie.</td>
</tr>
<tr>
<td>2</td>
<td>Verhoudinge tussen lidmate speel ook rol. Konflik tussen lidmate maak hulle doof vir die nuwe lewe in Christus.</td>
</tr>
<tr>
<td>2</td>
<td>Kerk spreek lidmate se gewetes aan en skep skuldgevoelens maar bring nie verandering nie. Ons help lidmate nie om prakties hulle geloof te beleef nie want ons bedieningspatroon gee nie ruimte nie.</td>
</tr>
<tr>
<td>2</td>
<td>Dat God mense se lewens moet verander.</td>
</tr>
<tr>
<td>2</td>
<td>Ek dink dat so 8 uit 10 keer is daar regtig ’n verwagting dat die Here iets gaan doen in mense se lewens.</td>
</tr>
<tr>
<td>2</td>
<td>Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en commitment met Jesus.</td>
</tr>
<tr>
<td>2</td>
<td>Christus alleen verander mense en as die lidmaat nie die Here wil toelaat om hom/haar te verander nie, gaan dit nie gebeur nie.</td>
</tr>
<tr>
<td>2</td>
<td>Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ’n verhouding, ’n intimité met Jesus. Dit is nie ’n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.</td>
</tr>
<tr>
<td>2</td>
<td>Kerk as change agent sluit my in, almal het verantwoordelikheid, elke lidmaat.</td>
</tr>
<tr>
<td>2</td>
<td>Kerkwees is nie beperk tot Sondag alleen nie.</td>
</tr>
<tr>
<td>2</td>
<td>Institutional churches see themselves as moral institute. Set a moral standard. People outside the church would view them as such: to uphold a moral standard.</td>
</tr>
<tr>
<td>2</td>
<td>Problem is that moral standard is seen as a law and not a relationship.</td>
</tr>
<tr>
<td>2</td>
<td>Probleem le ook by mense wat in die sogenaamde christendom ingebore word. Dit verander nie mense nie, slegs wedergeboorte bring verandering.</td>
</tr>
<tr>
<td>2</td>
<td>Kerk se groot taak om weer as change agent op te tree gaan begin wanneer sogenaamde christene by Christus uitkom. Nie slegs ’n uitnodig om lief te wees vir God nie, maar radikale verandering is nodig.</td>
</tr>
<tr>
<td>2</td>
<td>Religion won’t change people.</td>
</tr>
<tr>
<td>2</td>
<td>Slegs een ware christenwees en dit is in verhouding.</td>
</tr>
<tr>
<td>2</td>
<td>“Kerk” kan nie anders as om ’n change agent te wees nie.</td>
</tr>
<tr>
<td>2</td>
<td>Must be a 24/7 life style.</td>
</tr>
<tr>
<td>2</td>
<td>World defines church as institution while it is actually people living in a relationship with Christ. We always need to redefine to make a reality check. Often people start of with being church not as institution but over time becomes it again. We are in a cycle and need to check, history tells the same story.</td>
</tr>
</tbody>
</table>
We need to be in a space where we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

Wissel van kerk tot kerk en van die struktuur, sommige kerke het bstreng voorskrifte wat verandering bemoeilik.

Kerke practise nie wat hulle preach nie.

Mense moet nie bepreek word nie, maar moet terugkom na die woord toe. Dan moet jy die keuse maak

Jesus se laaste opdrag is om dissipels te maak, dus om mense te verander. Kerk soos ek dit verstaan is om in ’n lewende verhouding met Jesus te wees, dan kan jy impak he op ander. Dader van die word.

Elke kind van die Here moet uitstaan vir die Here.

Mens kritiseer so baie maar ons moet eerder op ons kniee wees voor die Here.

Praat saam oor dinge, soos om voor te berei vir ’n eksamen. Jy verstaan en onthou die feite beter as jy dit in groep bespreek het. Selfde met geloofsvriende wat die impak van Jesus bespreek.

Persepsie is beslis dat die kerk sy krag verloor het, veral die kerk as instituut of instelling. Dit is rede hoekom baie mense uit gevestigde kerke uitbeweeg.

Ek moet begin om ’n verskil te maak, nie wag vir ander nie.

Wanneer mense in krisis kom val hulle terug op reels en wette en reageer nie instinktief onder beheer van die Heilig Gees nie. Wettiese opvatting kan nie werk nie want ons interpreter wet verskillend.

Mense ken nie God se stem nie. Kerkwees veronderstel die teendeel egter. Nie net godsbegrip: Wie is God nie nie, maar ook kerkbegrip: Wie is ons/ek is belangrik.

Gedurige reformasie is nodig, Luther het van RK weggebreek maar latere het die vrye kerk vas gedraai in sy eie programme en organisasie. So is die kerk vandag weer daar en moet verander om weer te wees wat dit moet wees.

Kerk sit met soveel potensiaal, soveel om aan te bied, maar mis dit.

Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.

Kerk as instituut kan dit nie doen nie.

My verhouding met Christus en my waardes kom duidelik na vore in my verhouding met ander mense.
Lidmate se dat die boodskap is baie mooi maar dit is nie haalbaar in die praktiek van elke dag se lewe nie. Ons doen baie dinge reg maar daar is enkele dinge wat moeilik is om by te hou of om daarin te verander. (Laat kom vir werk, werkgewer se toerusting misbruik.) Nie lojaal teenoor werkgewer nie.

Verdere problem is dat by werk die leiersgroep (baas) dieselfde doen en daarom kan hy/sy nie dit van my verwag nie.

Ons praat nog van ons (leiers) en julle (lidmate). Dit bring afstand en help nie vir die oordra van waarde nie.

Dissipelskap kursusse help ook. Mense se dikwels julle besef nie wat buite die kerk aan die gang is nie. Kursus help om forum te skep waar mense uit besigheid kan deel en ander help om anders na sy werk te kyk.

Kerk het geen invloed om groter besighede nie, maar kan rol speel in kleiner besighede wat deur lidmate bedryf word.

Ek dink dat so 8 uit 10 keer is daar regtig ‘n verwagting dat die Here iets gaan doen in mense se lewens.

Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en commitment met Jesus.

Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.

Christenskap is ‘n leefstyl en nie ‘n godsdiensoefening nie.

Kerk het ‘n boodskap vir besigheid. Wees ook christen in jou besigheid. Hoeveel profit maak jy en ten koste van wie?

Big problem is that church members hide behind masks of morality.

We need to be in a space where we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

Vraag is of mense werklk christene is? Ons sien mense in die kerk en ander
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.</td>
</tr>
<tr>
<td>3</td>
<td>Mens moet elke dag in opregtheid lewe sodat mense kan sien dat jy werkelik christen is. My hele wese moet dit uitstraal.</td>
</tr>
<tr>
<td>3</td>
<td>Ons beleef nie ons geloof op spesifieke plekke nie, maar waar ek my ookal bevind.</td>
</tr>
<tr>
<td>3</td>
<td>Mens kritiseer so baie maar ons moet eerder op ons kniee wees voor die Here.</td>
</tr>
<tr>
<td>3</td>
<td>Elke kind van die Here moet uitstaan vir die Here.</td>
</tr>
<tr>
<td>3</td>
<td>As jy vir jouself sekere standaarde gestel het moet jy jou nie laat beinvloed om anders te wees nie.</td>
</tr>
<tr>
<td>3</td>
<td>Moet minder daaroor praat en self begin met goeie etiese optrede in my eie lewe. Voorbeeld.</td>
</tr>
<tr>
<td>3</td>
<td>Daar kom soveel geleenthede oor jou pad en jy moet maar net begin om te praat en getuig.</td>
</tr>
<tr>
<td>3</td>
<td>Werkgewer en werknemer het verantwoordelikeheid. Gelowige werknemers moet in werkplek so optree dat werkgewer dit kan sien en ook verander.</td>
</tr>
<tr>
<td>3</td>
<td>Praat saam oor dinge, soos om voor te berei vir 'n eksamen. Jy verstaan en onthou die feite baie beter as jy dit in groep bespreek het. Selfde met geloofsvriende wat die impak van Jesus bespreek.</td>
</tr>
<tr>
<td>3</td>
<td>As die teologie wat die kerk verkondig nie in die huis en werk 'n verskil maak nie is dit 'n dooie teologie.</td>
</tr>
<tr>
<td>3</td>
<td>Ek is die erediens in die wereld. Ek gaan nie erediens toe nie ek is die erediens by my werk en huis.</td>
</tr>
<tr>
<td>3</td>
<td>Doen alles soos vir die Here.</td>
</tr>
<tr>
<td>3</td>
<td>Mense dink dikwels net oor groot dinge vir die Here, maar dit is 'n lewenstyl elke dag, by huis en werk.</td>
</tr>
<tr>
<td>3</td>
<td>Mens moet eenvouding hieroor dink. Joh 15 som alles eenvoudig op. God is die wingerdstok en ons is lote, ons lewe is in god gevestig. Kan niks sonder hom doen nie. Abide in me. Jy kan net nooit erens anders anders optree as in gehoorsaamheid aan vader nie.</td>
</tr>
<tr>
<td>3</td>
<td>Selfs binne korrupte besigheid bly leef getrou aan die Here.</td>
</tr>
<tr>
<td>3</td>
<td>Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.</td>
</tr>
<tr>
<td>4</td>
<td>Dissipelskap is om 24 uur in die teenwoordigheid van God te lewe. Waar ons in samelewing lewe.</td>
</tr>
<tr>
<td>4</td>
<td>Lidmate se dat die boodskap is baie mooi maar dit is nie haalbaar in die praktyk van elke dag se lewe nie. Ons doen baie dinge reg maar daar is enkele dinge wat moeilik is om by te hou of om daarin te verander. (Laat kom vir werk, werkgewer se toerusting misbruik.) Nie lojaal teenoor werkgewer nie.</td>
</tr>
<tr>
<td>4</td>
<td>Mense dra maklik maskers. Waar die tekkie die teer slaan is waar ek alleen is met wat aan my toevertrou is of in verhoudings waar ek nie gekontroleer kan word nie by huwelik.</td>
</tr>
<tr>
<td>4</td>
<td>Lidmate is bang om ge-etiketteer te wees in veral die werkplek dan sal hulle eerder nie getuienis uitlewe nie.</td>
</tr>
<tr>
<td>4</td>
<td>Ons kan nie as kerk onsself losmaak van enige aspek van die samelewing nie want ons lewe binne in dit, maar wat wat die lidmaat/ek saam na die samelewing toe?</td>
</tr>
<tr>
<td>4</td>
<td>Gelowiges moet die waardes van die Bybel saamneem waar hulle besigheid doen elke dag. En dinge vervaardig. My verhouding met Jesus moet gesien word in my diens wat ek lewer.</td>
</tr>
<tr>
<td>4</td>
<td>Kort termyn voordele is dikwels belangriker as langtermyn veranderde lewe.</td>
</tr>
<tr>
<td>4</td>
<td>Ons het nie genoeg kennis om mense vir hulle wek en besluite wat daar geneem moet word voor te berei nie. Ons het nie ‘n clue hoe dinge soos stakings ‘n bedryf raak nie.</td>
</tr>
<tr>
<td>4</td>
<td>Kerk moet missionaal wees en mense instuur na werkplekke toe met ‘n boodskap. Daar moet meer strategies gedink word.</td>
</tr>
<tr>
<td>4</td>
<td>Dat mense die wereld ingestuur word om alles tot eer van God te doen waar hulle ookal is.</td>
</tr>
<tr>
<td>4</td>
<td>Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en</td>
</tr>
<tr>
<td>4</td>
<td>commitment met Jesus.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>4</td>
<td>Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.</td>
</tr>
<tr>
<td>4</td>
<td>In a relationship with Jesus the only thing you can be is light in darkness, a changed person.</td>
</tr>
<tr>
<td>4</td>
<td>Church members can set a tone to business if they live in this relationship.</td>
</tr>
<tr>
<td>4</td>
<td>Jy ervaar jou geloof in die gewone lewe, nie beperk tot ‘n gebou of waar mense bymekaar is nie.</td>
</tr>
<tr>
<td>4</td>
<td>The invitation can't be extended, because in our definition of church we are church and we cannot invite ourselves.</td>
</tr>
<tr>
<td>4</td>
<td>If you look for someone to help, employ committed Christians.</td>
</tr>
<tr>
<td>4</td>
<td>Kerk het ‘n boodskap vir besigheid. Wees ook christen in jou besigheid. Hoeveel profit maak jy en ten koste van wie?</td>
</tr>
<tr>
<td>4</td>
<td>Vraag is of mense werklik christene is? Ons sien mense in die kerk en ander byeenkomste maar in die dag tot dag lewe is hulle vreemd vir christrus. Om mense te verander is moeilik selfs vir die kerk om geen goeie rede nie.</td>
</tr>
<tr>
<td>4</td>
<td>Ter wille van my besigheid dink ek date k nie my kliente wil verloor nie daarom leef ek nie uit wat ek in Christus is nie.</td>
</tr>
<tr>
<td>4</td>
<td>As christene is ons Christus se ambassadeurs en as ons dit nie doen nie is ons nie christene nie.</td>
</tr>
<tr>
<td>4</td>
<td>Ons beleef nie ons geloof op spesifieke plekke nie, maar waar ek my ookal bevind.</td>
</tr>
<tr>
<td>4</td>
<td>Eerlikheid en opregtheid in die werkplek kom van ‘n intieme verhouding met Jesus</td>
</tr>
<tr>
<td>4</td>
<td>Ek kan tog nie ten koste van iemand of selfs die omgewing my produk of ontwerp bemark nie.</td>
</tr>
<tr>
<td>4</td>
<td>Om die Here beter te leer ken en hom beter te verteenwoordig in die wereld.</td>
</tr>
<tr>
<td>4</td>
<td>Praat saam oor dinge, soos om voor te berei vir ‘n eksamen. Jy verstaan en onthou die feite baie beter as jy dit in groep bespreek het. Selfde met geloofs vriende wat die impak van Jesus bespreek.</td>
</tr>
<tr>
<td>4</td>
<td>As die teologie wat die kerk verkondig nie in die huis en werk ‘n verskil maak nie is dit ‘n dooie teologie.</td>
</tr>
<tr>
<td>4</td>
<td>Jesus sê: wie My sien het die Vader gesien, maak hom sigbaar.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>4</td>
<td><strong>Doen alles soos vir die Here.</strong></td>
</tr>
<tr>
<td>4</td>
<td><strong>Die Here maak ons kreatief in ons uitlewe van Hom in ons lewe.</strong></td>
</tr>
<tr>
<td>4</td>
<td><strong>Mense dink dikwels net oor groot dinge vir die Here, maar dit is ’n lewenstyl elke dag, by huis en werk.</strong></td>
</tr>
<tr>
<td>4</td>
<td><strong>Evangelie is om mense te bemagtig om oral ’n verskil te maak.</strong></td>
</tr>
<tr>
<td>4</td>
<td><strong>Mens moet eenvouding hieroor dink. Joh 15 som alles eenvoudig op. God is die wingerdstok en ons is lote, ons lewe is in god gevestig. Kan niks sonder hom doen nie. Abide in me. Jy kan net nooit erens anders anders optree as in gehoorsaamheid aan vader nie.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Dit het baie te maken met kerkbegrip, die verstaan van wat en wie die kerk is en wat Christenwees beteken. Nog baie mense in die kerk (ons lidmate) dink in kompartemente: Maandag leef ek so en op ’n Sondag anders. Christenskap is nie geïntegreerd in mense se lewens nie. Word beoefen in sekere segmente en nie my hele lewe of al my tyd nie. Kerk het nie die vermoeie om dit te verander nie.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Verandering kom wanneer ek in ware verhouding met die Here kom. Proses van dissipelskap lei tot verandering: leer Jesus ken en wat lewe behoort te wees.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Omdat samelewing afgelope tyd drasties verander het die kerk ’n veilige hawe geword waar mense nog voel hier hoef ek nie te verander nie. Dit is al ruimte waar dinge nog dieselfde gehou kan word.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Lidmate verander nie omdat hulle kerk verstaan as instituut: julle en ons. Kerkbywoning van lidmate is bewys dat mense so dink. Instituut en nie ’n verhouding nie.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.</strong></td>
</tr>
<tr>
<td>5</td>
<td><strong>Mens kry lidmate en lidmate. Nie almal luister wat gepreek word nie, sommige hoor net. Ongelukkig is dit nie kontroleerbaar nie. Wel in kleiner gemeenskap van gelowiges.</strong></td>
</tr>
<tr>
<td>5</td>
<td>My verhouding met Christus en my waardes kom duidelik na vore in my verhouding met ander mense.</td>
</tr>
<tr>
<td>5</td>
<td>Dissipelskap is om 24 uur in die teenwoordigheid van God te lewe. Waar ons in samelewing lewe.</td>
</tr>
<tr>
<td>5</td>
<td>Mense dra maklik maskers. Waar die tekkie die teer slaan is waar ek alleen is met wat aan my toevertrooi is of in verhoudings waar ek nie gekontroleer kan word nie bv huwelik.</td>
</tr>
<tr>
<td>5</td>
<td>Gelowiges moet die waardes van die Bybel saamneem waar hulle besigheid doen elke dag. En dinge vervaardig. My verhouding met Jesus moet gesien word in my diens wat ek lewer.</td>
</tr>
<tr>
<td>5</td>
<td>Verhoudinge tussen lidmate speel ook rol. Konflik tussen lidmate maak hulle doof vir die nuwe lewe in Christus.</td>
</tr>
<tr>
<td>5</td>
<td>Deel maar net die bybelse beginsels en hoop dat lidmate hoor en beoefen dit.</td>
</tr>
<tr>
<td>5</td>
<td>Dat mense die wereld ingestuur word om alles tot eer van God te doen waar hulle ookal is.</td>
</tr>
<tr>
<td>5</td>
<td>Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en commitment met Jesus.</td>
</tr>
<tr>
<td>5</td>
<td>Christus alleen verander mense en as die lidmaat nie die Here wil toelaat om hom/haar te verander nie, gaan dit nie gebeur nie,</td>
</tr>
<tr>
<td>5</td>
<td>Ons het mense met leerstellige goed om regte pad prober hou, nou moet ons eerder aandag gee aan persoonlike verhouding.</td>
</tr>
<tr>
<td>5</td>
<td>Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ’n verhouding, ’n intimiteit met Jesus. Dit is nie ’n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.</td>
</tr>
<tr>
<td>5</td>
<td>Institutional churches see themselves as moral institute. Set a moral standard. People ouside the church would view them as such: to uphold a moral standard.</td>
</tr>
<tr>
<td>5</td>
<td>Problem is that moral strandard is seen as a law and not a relationship.</td>
</tr>
</tbody>
</table>
Problem le ook by mense wat in die sogenaamde christendom ingebore word. Dit verander nie mense nie, slegs wedergeboorte bring verandering.

Kerk se groot taak om weer as change agent op te tree gaan begin wanneer sogenaamde christene by Christus uitkom. Nie slegs ‘n uitnoding om lief te wees vir God nie, maar radikale verandering is nodig.

In a relationship with Jesus the only thing you can be is light in darkness, a changed person.

Slegs een ware christenwees en dit is in verhouding.

Christenskap is ‘n leefstyl en nie ‘n godsdiensoefening nie.

It’s all about loving God and others.

Raak betrokke nie by ‘n werkmag nie, maar by individue begin en een persoon se lewe ‘n verskil te maak.

Vraag is of mense werklik christene is? Ons sien mense in die kerk en ander byeenkomste maar in die dag tot dag lewe is hulle vreemd vir christrus. Om mense te verander is moeilik selfs vir die kerk om geen goeie rede nie.

As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.

Mense moet nie bepreek word nie, maar moet terugkom na die woord toe. Dan moet jy die keuse maak.

Jesus se laaste opdrag is om dissipels te maak, dus om mense te verander. Kerk soos ek dit verstaan is om in ‘n lewendige verhouding met Jesus te wees, dan kan jy impak he op ander. Dader van die woord.

As dit in jou hart is om as christen te lewe sal jy elke geleentheid gebruik.

Mens moet elke dag in opregtheid lewe sodat mense kan sien dat jy werklik christen is. My hele wese moet dit uitstraal.

Onder beheer van die Heilige Gees sal jy nie anders kan as om opreg te wees in jou hele lewe nie.

Moet minder daaroor praat en self begin met goeie etiese optrede in my eie lewe. Voorbeeld.

Regte teologie is Jesus in praktik.

Ek is die erediens in die wereld. Ek gaan nie erediens toe nie ek is die erediens by my werk en huis.

Mense ken nie God se stem nie. Kerkwees veronderstel die teendeel egter. Nie net godsbegrip: Wie is God nie nie, maar ook kerkbegrip: Wie is ons/ek is belangrik.

Jesus sê: wie My sien het die Vader gesien, maak hom sigbaar.
<table>
<thead>
<tr>
<th>5</th>
<th>Soms dien ons God vir wat hy vir ons kan doen en nie vir wie hy is nie. So sien besigheid dit ook dikwels. Probeer vennootskap sluit of hand uitsteek tot eie voordeel alleen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Reëls stoot Christus weg van mense se lewens.</td>
</tr>
<tr>
<td>5</td>
<td>Bou verhoudings met mense met wie jy tyd kan spandeer. Verhoudings is kardinaal, met Jesus en met ander.</td>
</tr>
<tr>
<td>5</td>
<td>Mense moet tyd spandeer met ander wat werlik verstaan wie Jesus is en hom 100% volg. Daar kan jy ander waardes leer. Discipleship.</td>
</tr>
<tr>
<td>6</td>
<td>Dit het baie te make met kerkbegrip, die verstaan van wat en wie die kerk is en wat Christenwees beteken. Nog baie mense in die kerk (ons lidmate) dink in kompartemente: Maandag leef ek so en op ‘n Sondag anders. Christenskap is nie geintegreerd in mense se lewens nie. Word beoefen in sekere segmente en nie my hele lewe of al my tyd nie. Kerk het nie die vermoe om dit te verander nie.</td>
</tr>
<tr>
<td>6</td>
<td>Modelering speel ‘n belangrike rol. Lewenstyl word nie in ‘n handbook voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. Hierdie aspek is ook ‘n worsteling in die leierskap van die kerk (kerkraad)</td>
</tr>
<tr>
<td>6</td>
<td>Kerk het vir jare gese wat die staat se en het nie ‘n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.</td>
</tr>
<tr>
<td>6</td>
<td>Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.</td>
</tr>
<tr>
<td>6</td>
<td>Mens kry lidmate en lidmate. Nie almal luister wat gepreek word nie, sommige hoor net. Ongelukkig is dit nie kontroleerbaar nie. Wel in kleiner gemeenskap van gelowiges.</td>
</tr>
<tr>
<td>6</td>
<td>My verhouding met Christus en my waardes kom duidelik na vore in my verhouding met ander mense.</td>
</tr>
<tr>
<td>6</td>
<td>Verdere problem is dat by werk die leiersgroep (baas) dieselfde doen en</td>
</tr>
</tbody>
</table>
daarom kan hy/sy nie dit van my verwag nie.

<table>
<thead>
<tr>
<th>6</th>
<th>Arbeidsbediening is die arm van die kerk wat hierdie diens lewer en die hand moet vat by besighede. Hierdie bediening het ook met program begin om oor lewenstyl en etiek by besighede te praat. Dit is die rol wat die kerk kan speel want hulle is by besighede betrokke. Lewater diens aan gemeenskap.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Institutional churches see themselves as moral institute. Set a moral standard. People outside the church would view them as such: to uphold a moral standard.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Problem is that moral standard is seen as a law and not a relationship.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Nuwe reëls gaan geen verandering bring in mense se lewens nie. Slegs nuwe lewe in Christus.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>“Kerk” kan nie anders as om ’n change agent te wees nie.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Kerk is nie ’n organisasie nie, maar die wat aan Jesus behoort. Hierdie kerk is geweldige verantwoordelikheid in die samelewing.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>World defines church as institution while it is actually people living in a relationship with Christ. We always need to redefine to make a reality check. Often people start of with being church not as institution but over time becomes it again. We are in a cycle and need to check, history tells the same story.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Christianity is not morality! Business might think it is.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Probleem is uitgangspunt: iemand anders moet kom help. Die person wat vra vir kerk om betrokke te raak moet self na uitgereik word.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Big problem is that church members hide behind masks of morality.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Wissel van kerk tot kerk en van die struktuur, sommige kerke het bstreng voorskrifte wat verandering bemoeilik.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Kerk het beslis ’n rol te speel want die besigheidsmense is deel van die kerk as hulle gelowiges is. Moet uit hulle uit kom.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Wereld kyk na die kerk en wat sien hulle? Sien hulle Jesus nog raak?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>My christenwees bepaal die etiek waarmee ek lewe. Etiek begin by jou verhouding met Jesus.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Enige set of values wat net daar is om op die muur te plak kan geen besigheid tot voortdeel strek nie, net so kan niemand met al die values in die word niets verander sonder ’n lewende verhouding met Jesus nie.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Value system moet iets tasbaar wees.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Page</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>6</td>
<td>Soms dien ons God vir wat hy vir ons kan doen en nie vir wie hy is nie. So sien besigheid dit ook dikwels. Probeer vennootskap sluit of hand uitsteek tot eie voordeel alleen.</td>
</tr>
<tr>
<td>6</td>
<td>Wil besigheid regtig die woord se beginsels najaag in hulle besigheid? God se koninkryk beginsels soms net te erg vir besigheid mense.</td>
</tr>
<tr>
<td>6</td>
<td>Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.</td>
</tr>
<tr>
<td>6</td>
<td>Reëls stoot Christus weg van mense se lewens.</td>
</tr>
<tr>
<td>7</td>
<td>Kerk hoor nie so ’n uitnodiging nie. Besigheidsleiers sal dikwels se hier by die onderneming geld hierdie reëls.</td>
</tr>
<tr>
<td>7</td>
<td>Kerk het geen invloed om groter besighede nie, maar kan rol speel in kleiner besighede wat deur lidmate bedryf word</td>
</tr>
<tr>
<td>7</td>
<td>Arbeidsbediening is die arm van die kerk wat hierdie diens lever en die hand moet vat by besighede. Hierdie bediening het ook met program begin om oor lewenstyl en etiek by besighede te praat. Dit is die rol wat die kerk kan speel want hulle is by besighede betrokke. Lever diens aan gemeenskap.</td>
</tr>
<tr>
<td>7</td>
<td>Kort termyn voordele is dikwels belangriker as langtermyn veranderde lewe.</td>
</tr>
<tr>
<td>7</td>
<td>Sakekamer of besigheidsorganisasies vra nooit dat die kerk moet kom praat nie. Kerk het ook verantwoordelikheid om met die boodskap na sakekamer uit te reik. Hoef nie te wag vir uitnodiging nie.</td>
</tr>
<tr>
<td>7</td>
<td>Ons het nie genoeg kennis om mense vir hulle wek en besluite wat daar geneem moet word voor te berei nie. Ons het nie ’n clue hoe dinge soos stakings ’n bedryf raak nie.</td>
</tr>
<tr>
<td>7</td>
<td>Kerk is nie ’n organisasie nie, maar die wat aan Jesus behoort. Hierdie kerk is geweldige verantwoordelikheid in die samelewing.</td>
</tr>
<tr>
<td>7</td>
<td>The invitation can't be extended, because in our definition of church we are church and we cannot invite ourselves.</td>
</tr>
<tr>
<td>7</td>
<td>Probleem is dat besigheid reik uit na die struktuur kerk, en hulle is eintlik magtelos.</td>
</tr>
<tr>
<td>7</td>
<td>Besighede dink aan die kerk as ’n struktuur omdat hulle binne ’n struktuur funksioneer.</td>
</tr>
<tr>
<td>7</td>
<td>Christianity is not morality! Business might think it is.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>7</td>
<td>Probleem is uitgangspunt: Iemand anders moet kom help. Die person wat vra v ir kerk om betrokke te raak moet self na uitgereik word.</td>
</tr>
<tr>
<td>7</td>
<td>Kerk het ’n boodskap vir besigheid. Wees ook christen in jou besigheid. Hoeveel profit maak jy en ten koste van wie?</td>
</tr>
<tr>
<td>7</td>
<td>Hoe God besigheid bedryf is die riglyn vir christene in besigheid: Abundant love; grace and without desiring return.</td>
</tr>
<tr>
<td>7</td>
<td>Geen vennootskap tussen kerk en besigheid is moontlik nie.</td>
</tr>
<tr>
<td>7</td>
<td>Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs ’n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie.</td>
</tr>
<tr>
<td>7</td>
<td>Christian ethics cannot be removed from life but it must go right to the top of business and management.</td>
</tr>
<tr>
<td>7</td>
<td>Ter wille van my besigheid dink ek dat my kliente wil verloor nie daarom leef ek nie uit wat ek in Christus is nie.</td>
</tr>
<tr>
<td>7</td>
<td>Vennootskap.</td>
</tr>
<tr>
<td>7</td>
<td>Werkgewer en werknemer het verantwoordelikeheid. Gelowige werknemers moet in werkplek so optree dat werkgewer dit kan sien en ook verander.</td>
</tr>
<tr>
<td>7</td>
<td>Soms dien ons God vir wat hy vir ons kan doen en nie vir wie hy is nie. So sien besigheid dit ook dikwels. Probeer vennootskap sluit of hand uitsteek tot eie voordeel alleen.</td>
</tr>
<tr>
<td>7</td>
<td>Kerk sit met soveel potensiaal, soveel om aan te bied, maar mis dit.</td>
</tr>
<tr>
<td>7</td>
<td>Evangelie is om mense te bemagtig om oral ’n verskil te maak.</td>
</tr>
<tr>
<td>7</td>
<td>Wil besigheid regtig die woord se beginsels najaag in hulle besigheid? God se koninkryk beginsels soms net te erg vir besigheid mense.</td>
</tr>
<tr>
<td>7</td>
<td>Dit gaan oor ek en jy, ons kan nie ’n oraganisasie stig en verantwoordelikmaak vir die taak nie.</td>
</tr>
<tr>
<td>8</td>
<td>Dit het baie te make met kerkbegrif, die verstaan van wat en wie die kerk is en wat Christenwees beteken. Nog baie mense in die kerk (ons lidmate) dink in kompartemente: Maandag leef ek so en op ’n Sondag anders. Christenskap is nie geïntegreerd in mense se lewens nie. Word beoefen in sekere segmente en nie my hele lewe of al my tyd nie. Kerk het nie die vermoe om dit te verander nie.</td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>8</td>
<td>Modelering speel ’n belangrike rol. Lewenstyl word nie in ’n handbook voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. Hierdie aspek is ook ’n worsteling in die leierskap van die kerk (kerkraad)</td>
</tr>
<tr>
<td>8</td>
<td>Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.</td>
</tr>
<tr>
<td>8</td>
<td>Kerk het vir jare gese wat die staat se en het nie ’n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.</td>
</tr>
<tr>
<td>8</td>
<td>Lidmate is bang om ge-etiketteer te wees in veral die werkplek dan sal hulle eerder nie getuienis uitlewe nie.</td>
</tr>
<tr>
<td>8</td>
<td>Gelowiges moet die waarde van die Bybel saamneem waar hulle besigheid doen elke dag. En dinge vervaardig. My verhouding met Jesus moet gesien word in my diens wat ek lewer.</td>
</tr>
<tr>
<td>8</td>
<td>Jy ervaar jou geloof in die gewone lewe, nie beperk tot ’n gebou of waar mense bymekaar is nie.</td>
</tr>
<tr>
<td>8</td>
<td>Kerk moet dit leer op straat en in die werkplek, by die huis. 24/7 leefstyl.</td>
</tr>
<tr>
<td>8</td>
<td>Christian ethics cannot be removed from life but it must go right to the top of business and management.</td>
</tr>
<tr>
<td>8</td>
<td>Mens moet elke dag in opregtheid lewe sodat mense kan sien dat jy werkelik christen is. My hele wese moet dit uitstraal.</td>
</tr>
<tr>
<td>8</td>
<td>Jy lewe Bybelse beginsels uit in elke aspek van jou lewe.</td>
</tr>
<tr>
<td>8</td>
<td>Ek kan tog nie ten koste van iemand of selfs die omgewing my produk of ontwerp bemark nie.</td>
</tr>
<tr>
<td>8</td>
<td>Elke aspek van my lewe is inderdaad gevul met etiese beginsels, in omgewing en natuur en orals.</td>
</tr>
<tr>
<td>8</td>
<td>As jy vir jouself sekere standaarde gestel het moet jy jou nie laat beinvloed om anders te wees nie.</td>
</tr>
<tr>
<td>8</td>
<td>Profit and greed!</td>
</tr>
<tr>
<td>8</td>
<td>Selfs binne korrupte besigheid bly leef getrou aan die Here.</td>
</tr>
<tr>
<td>8</td>
<td>Het ons God regtig lief, dan is ons motiewe ook reg.</td>
</tr>
</tbody>
</table>
Ook die verstaan van wie God is speel belangrike rol. Lidmate verstaan nie dat God mense en die wereld kan verander nie. Ons moet die kerk in stand hou en versorg hou, God speel nie 'n rol nie. En ons het ons eie manier van 'n ding doen in die kerk. Probleem met Godbegrip le selfs dieper as problem met kerkbegrip.

Verandering kom wanneer ek in ware verhouding met die Here kom. Proses van dissipelskap lei tot verandering: leer Jesus ken en wat lewe behoort te wees.

Omdat samelewing afgelope tyd drasties verander het kerk 'n veilige hawe geword waar mense nog voel hier hoef ek nie te verander nie. Dit is al ruimte waar dinge nog dieselfde gehou kan word.

Modelering speel 'n belangrike rol. Lewenstyl word nie in 'n handbook voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. Hierdie aspek is ook 'n worsteling in die leierskap van die kerk (kerkraad).

Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.

Kerk het vir jare gese wat die staat se en het nie 'n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.

Ons praat nog van ons (leiers) en julle (lidmate). Dit bring afstand en help nie vir die oordra van waardes nie.

Dissipelskap kursusse help ook. Mense se dikwels julle besef nie wat buite die kerk aan die gang is nie. Kursus help om forum te skep waar mense uit besigheid kan deel en ander help om anders na sy werk te kyk.

Verhoudinge tussen lidmate speel ook rol. Konflik tussen lidmate maak hulle doof vir die nuwe lewe in Christus.
Kerk spreek lidmate se gewetes aan en skep skuldgevoelens maar bring nie verandering nie. Ons help lidmate nie om prakties hulle geloof te beleef nie want ons bedieningspatroon gee nie ruimte nie.

Ons het nie genoeg kennis om mense vir hulle wek en besluite wat daar geneem moet word voor te berei nie. Ons het nie ‘n clue hoe dinge soos stakings ‘n bedryf raak nie.

Ons het genoeg kennis om mense vir hulle wek en besluite wat daar geneem moet word voor te berei nie. Ons het nie ‘n clue hoe dinge soos stakings ‘n bedryf raak nie.

Dat mense die wereld ingestuur word om alles tot eer van God te doen waar hulle ookal is.

Ons het mense met leerstellige goed om regte pad prober hou, nou moet ons eerder aandag gee aan persoonlike verhouding.

Ons het mense met leerstellige goed om regte pad prober hou, nou moet ons eerder aandag gee aan persoonlike verhouding.

Dat mense die wereld ingestuur word om alles tot eer van God te doen waar hulle ookal is.

Ons het mense met leerstellige goed om regte pad prober hou, nou moet ons eerder aandag gee aan persoonlike verhouding.

Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.

Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap.

Institutional churches see themselves as moral institute. Set a moral standard. People ouside the church would view them as such: to uphold a moral standard.

Institutional churches see themselves as moral institute. Set a moral standard. People ouside the church would view them as such: to uphold a moral standard.

Problem is that moral standard is seen as a law and not a relationship.

Problem is that moral standard is seen as a law and not a relationship.

Nuwe reels gaan geen verandering bring in mense se lewens nie. Slegs nuwe lewe in Christus.

Nuwe reels gaan geen verandering bring in mense se lewens nie. Slegs nuwe lewe in Christus.

Church members can set a tone to business if they live in this relationship.

Church members can set a tone to business if they live in this relationship.

Kerk is elke lidmaat in sy/haar werkplek en nie die van gemeente, denominasie ens nie. Dit beteken dat elke gelowige die vermooee het om ander so tre beinvloed dat hulle sal verander.

Kerk is elke lidmaat in sy/haar werkplek en nie die van gemeente, denominasie ens nie. Dit beteken dat elke gelowige die vermooee het om ander so tre beinvloed dat hulle sal verander.

Must be a 24/7 life style.

Must be a 24/7 life style.

Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs ‘n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie.

Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs ‘n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie.

We need to be in a space whre we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

We need to be in a space whre we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

In this group there must be freedom to challenge one another.
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>It's all about loving God and others.</td>
</tr>
<tr>
<td>9</td>
<td>Gelowiges is nooit geïsoleerd in hulle lewe nie.</td>
</tr>
<tr>
<td>9</td>
<td>Mentorskap en coaching.</td>
</tr>
<tr>
<td>9</td>
<td>Starts with community doing life, growing together in Christ.</td>
</tr>
<tr>
<td>9</td>
<td>Jesus se laaste opdrag is om dissipels te maak, dus om mense te verander. Kerk soos ek dit verstaan is om in ‘n lewende verhouding met Jesus te wees, dan kan jy impak he op ander. Dader van die word.</td>
</tr>
<tr>
<td>9</td>
<td>As christene is ons Christus se ambassadeurs en as ons dit nie doen nie is ons nie christene nie.</td>
</tr>
<tr>
<td>9</td>
<td>Jy lewe Bybelse beginsels uit in elke aspek van jou lewe.</td>
</tr>
<tr>
<td>9</td>
<td>My christenwees bepaal die etiek waarmee ek lewe. Etiek begin by jou verhouding met Jesus.</td>
</tr>
<tr>
<td>9</td>
<td>Dat die gawes moet begin praties posvat in mense se lewens.</td>
</tr>
<tr>
<td>9</td>
<td>Hoe kontroleer mens jou uitkoms wat jy daar gestel het. Jy kan nie by 600 mense uitkoms en hoor of die preek die kol getref het nie.</td>
</tr>
<tr>
<td>9</td>
<td>Wees direk oor die aangeleenthed in gesprek met ander gelowiges.</td>
</tr>
<tr>
<td>9</td>
<td>Stap ’n pad saam met ander.</td>
</tr>
<tr>
<td>9</td>
<td>As die teologie wat die kerk verkondig nie in die huis en werk ’n verskil maak nie is dit ’n dooie teologie.</td>
</tr>
<tr>
<td>9</td>
<td>Enige set of values wat net daar is om op die muur te plak kan geen besigheid tot voortdeel strek nie, net so kan niemand met al die values in die word niks verander sonder ’n lewende verhouding met Jesus nie.</td>
</tr>
<tr>
<td>9</td>
<td>Regte teologie is Jesus in praktyk.</td>
</tr>
<tr>
<td>9</td>
<td>Mense dink dikwels net oor groot dinge vir die Here, maar dit is ’n lewenstyl elke dag, by huis en werk.</td>
</tr>
<tr>
<td>9</td>
<td>Mens moet eenvouding hieroor dink. Joh 15 som alles eenvoudig op. God is die wingerdstok en ons is lote, ons lewe is in god gevestig. Kan niks sonder hom doen nie. Abide in me. Jy kan net nooit erens anders anders optree as in gehoorsaamheid aan vader nie.</td>
</tr>
<tr>
<td>9</td>
<td>Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.</td>
</tr>
<tr>
<td>9</td>
<td>Bou verhoudings met mense met wie jy tyd kan spandeer. Verhoudings is kardinaal, met Jesus en met ander.</td>
</tr>
<tr>
<td>10</td>
<td>Rol van ouers in gesinne is belangrik want dit is waar kinders leer om verantwoordelik te lewe. Kerk moet meer doe nom ouers se hande sterk te</td>
</tr>
</tbody>
</table>
maak. Dan kan dit kultuur word.

| 10 | Daar moet 'n vennootskap met besigheid aangegaan word. Kerk het besigheid ook nodig. |
| 10 | Arbeidsbediening is die arm van die kerk wat hierdie diens lewer en die hand moet vat by besigheid. Hierdie bediening het ook met program begin om oor lewenstyl en etiek by besigheid te praat. Dit is die rol wat die kerk kan speel want hulle is by besigheid betrokke. Lewer diens aan gemeenskap. |
| 10 | Bied meer kursusse aan oor lewensverandering. Jy en jou werk, managing your money. |
| 10 | Dissipelskap kursusse help ook. Mense se dikwels julle besef nie wat buite die kerk aan die gang is nie. Kursus help om forum te skep waar mense uit besigheid kan deel en ander help om anders na sy werk te kyk. |
| 10 | Preke is elke sondag oor nuwe onderwerp, geen kontinuiteit nie. Groepbesprekings kan help. Dieper delf. |
| 10 | Persoonlike mentors is belangrik vir limaat toerusting soos by Graham Power. |
| 10 | Ons sukkel hiermee want ons het net een erediens 'n week om met mense te praat en dit is nie genoeg nie. Preek moet opgevolg moet word met nbog 'n byeenkoms. Deur mense by groeps en gebedsgeleenthede te betrek. |
| 10 | Leer mense minder wettiese aspekte en fokus op persoonlike verhouding en commitment met Jesus. |
| 10 | Kleingroepe en modelering. |
| 10 | Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs 'n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie. |
| 10 | First and foremost live yourself in a living relationship with them, then you can show the way to others. HS will help. |
| 10 | We need to be in a space where we can challenge one another and that space |
is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

10 In this group there must be freedom to challenge one another.
10 God gee al sy instruksies binne gemeenskap verband, veral in die OT.
10 Community begins by God, hy is in community met Homself.
10 Community is nie religion based nie maar vriendskap of verhoudings based.
10 It’s all about loving God and others.
10 Omdat Christus in ons lewe bind dit ons as gemeenskap saam.
10 Maak nie saak wat ons doen, dit is om mense te beinvloed.
10 It’s to help people grow as persons in Christ.
10 Om ander aan Jesus verslaaf te maak.
10 Dreig hulle.
10 Leef net jou lewe.
10 Mentorskap en coaching.
10 Starts with community doing life, growing together in Christ.
10 Natural mentorship. Groups mentoring.
10 Groep is nie net wanneer hulle saam is nie, maar wyer. Groep nie in terme van byeenkomste nie, maar in terme van verhoudinge.
10 Leer om mentors in jou lewe toe te laat om jou te leer lewe.
10 As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.
10 Dissipelskap programme is nodig. Mense en veral jongmense moet ingetrek word in selgemeentes. Verkeerde persepsies oor wat en wie kerk is maak die kerk impakloos.
10 As christene is ons Christus se ambassadeurs en as ons dit nie doen nie is ons nie christene nie.
10 Gelowiges in kleiner groepe moet mekaar bemoedig en motiveer om as Jesus se ambassadeurs op te tree.
10 Mens kritiseer so baie maar ons moet eerder op ons kniee wees voor die Here.
10 Elke kind van die Here moet uitstaan vir die Here.
10 Om die liefde van Jesus nog duideliker met my lewe te illustreer. Om te wys dat die verskil begin by my.
10 Die Heilige Gees moet jou so beinvloed dat jy sal staan vir di twat jy glo.
10 Om die Here beter te leer ken en hom beter te verteenwoordig in die wereld.
10 Kursusse kan slegs impak he as kursusgangers ingestel in en ontvanklik is vir die lering.
10 Hoe kontroleer mens jou uitkoms wat jy daar gestel het. Jy kan nie by 600
mense uitkom en hoor of die preek die kol getref het nie.

10 Enige set of values wat net daar is om op die muur te plak kan geen besigheid tot voortdeel strek nie, net so kan niemand met al die values in die word niks verander sonder 'n lewende verhouding met Jesus nie.

10 Regte teologie is Jesus in praktiek.

10 Ons is die kerk en ons as kerk moet geleentheid sien. Kerk by skole.

10 Ek moet begin om 'n verskil te maak, nie wag vir ander nie.

10 Kerk/ons moet entrepeneurs wees met die woord en op individuele vlak begin om verskil te maak.

10 Wanneer mense in krisis kom val hulle terug op reëls en wette en reageer nie instinktief onder beheer van die Heilig Gees nie. Wettiese opvatting kan nie werk nie want ons interpreter wet verskillend.

10 Jesus sê: wie My sien het die Vader gesien, maak hom sigbaar.

10 Evangelie is om mense te bemagtig om oral 'n verskil te maak.

10 Dit gaan oor ek en jy, ons kan nie 'n organisasie stig en verantwoordelikmaak vir die taak nie.

10 Bou verhoudings met mense met wie jy tyd kan spandeer. Verhoudings is kardinaal, met Jesus en met ander.

11 Dissipelskap is om 24 uur in die teenwoordigheid van God te lewe. Waar ons in samelewing lewe.

11 Lidmate se dat die boodskap is baie mooi maar dit is nie haalbaar in die praktyk van elke dag se lewe nie. Ons doen baie dinge reg maar daar is enkele dinge wat moeilik is om by te hou of om daarin te verander. (Laat kom vir werk, werkgewer se toerusting misbruik.) Nie lojaal teenoor werkgewer nie.

11 Mense dra maklik maskers. Waar die tekkie die teer slaan is waar ek alleen is met wat aan my toevertro is of in verhoudings waar ek nie gekontroleer kan word nie bv huwelik.

11 Lidmate is bang om ge-etiketteer te wees in veral die werkplek dan sal hulle eerder nie getuienis uitlewe nie.

11 Ons kan nie as kerk onself losmaak van enige aspek van die samelewing nie.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Gelowiges moet die waardes van die Bybel saamneem waar hulle besigheid doen elke dag. En dinge vervaardig. My verhouding met Jesus moet gesien word in my diens wat ek lewer.</td>
</tr>
<tr>
<td>11</td>
<td>Besigheid is besigheid en kerk is kerk.</td>
</tr>
<tr>
<td>11</td>
<td>Preke is elke sondag oor nuwe onderwerp, geen kontiniuteit nie. Groepbesprekings kan help. Dieper delf.</td>
</tr>
<tr>
<td>11</td>
<td>Ons het nie genoeg kennis om mense vir hulle wek en besluite wat daar geneem moet word voor te berei nie. Ons het nie 'n clue hoe dinge soos stakings 'n bedryf raak nie.</td>
</tr>
<tr>
<td>11</td>
<td>In a relationship with Jesus the only thing you can be is light in darkness, a changed person.</td>
</tr>
<tr>
<td>11</td>
<td>Church members can set a tone to business if they live in this relationship.</td>
</tr>
<tr>
<td>11</td>
<td>Kerk is elke lidmaat in sy/haar werkplek en nie die van gemeente, denominasie ens nie. Dit beteken dat elke gelowige die vermoee het om ander so tre beinvloed dat hulle sal verander.</td>
</tr>
<tr>
<td>11</td>
<td>If you look for someone to help, employ committed Christians.</td>
</tr>
<tr>
<td>11</td>
<td>Hoe God besigheid bedryf is die riglyn vir christene in besigheid: Abundant love; grace and without desiring return.</td>
</tr>
<tr>
<td>11</td>
<td>Geen vennootskap tussen kerk en besigheid is moontlik nie.</td>
</tr>
<tr>
<td>11</td>
<td>Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs 'n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie.</td>
</tr>
<tr>
<td>11</td>
<td>Raak betrokke nie by 'n werkmag nie, maar by individue begin en een persoon se lewe 'n verskil te maak.</td>
</tr>
<tr>
<td>11</td>
<td>As dit in jou hart is om as christen te lewe sal jy elke geleentheid gebruik.</td>
</tr>
<tr>
<td>11</td>
<td>Elke aspek van my lewe is inderdaad gevul met etiese beginsels, in omgewing en natuur en orals.</td>
</tr>
<tr>
<td>11</td>
<td>Daar kom soveel geleenthede oor jou pad en jy moet maar net begin om te praat en getuig.</td>
</tr>
<tr>
<td>11</td>
<td>Werkgewer en werknemer het verantwoordelikeheid. Gelowige werknemers moet in werkplek so optree dat werkgewer dit kan sien en ook verander.</td>
</tr>
<tr>
<td>11</td>
<td>Enige set of values wat net daar is om op die muur te plak kan geen besigheid tot voortdeel strek nie, net so kan niemand met al die values in die word niks verander sonder ’n lewende verhouding met Jesus nie.</td>
</tr>
<tr>
<td>11</td>
<td>Ek is die erediens in die wereld. Ek gaan nie erediens toe nie ek is die erediens by my werk en huis.</td>
</tr>
<tr>
<td>11</td>
<td>Bou verhoudings met mense met wie jy tyd kan spandeer. Verhoudings is kardinaal, met Jesus en met ander.</td>
</tr>
<tr>
<td>12</td>
<td>Dissipelskap kursusse help ook. Mense se dikwels julle besef nie wat buite die kerk aan die gang is nie. Kursus help om forum te skep waar mense uit besigheid kan deel en ander help om anders na sy werk te kyk.</td>
</tr>
<tr>
<td>12</td>
<td>Bied meer kursusse aan oor lewensverandering. Jy en jou werk, managing your money.</td>
</tr>
<tr>
<td>12</td>
<td>Kerk spreek lidmate se gewetes aan en skep skuldgevoelens maar bring nie verandering nie. Ons help lidmate nie om prakties hulle geloof te beleef nie want ons bedieningspatroon gee nie ruimte nie.</td>
</tr>
<tr>
<td>12</td>
<td>Kerk moet missionaal wees en mense instuur na werkplekke toe met ’n boodskap. Daar moet meer strategies gedink word.</td>
</tr>
<tr>
<td>12</td>
<td>Dat God mense se lewens moet verander.</td>
</tr>
<tr>
<td>12</td>
<td>Ek het probeer om te preek maar weet nie wat verder gebeur nie.</td>
</tr>
<tr>
<td>12</td>
<td>Dat mense die wereld ingestuu word om alles tot eer van God te doen waar hulle ookal is.</td>
</tr>
<tr>
<td>12</td>
<td>Om in geloof te lewe en die oortuiging te he om wat hulle ookal doen doen dit reg te doen.</td>
</tr>
<tr>
<td>12</td>
<td>Institutional churches see themselves as moral institute. Set a moral standard. People ouside the church would view them as such: to uphold a moral standard.</td>
</tr>
<tr>
<td>12</td>
<td>Problem is that moral strandard is seen as a law and not a relationship.</td>
</tr>
<tr>
<td>12</td>
<td>World defines church as institution while it is actually people living in a relationship with Christ. We always need to redefine to make a reality check.</td>
</tr>
</tbody>
</table>
Often people start of with being church not as institution but over time becomes it again. We are in a cycle and need to check, history tells the same story.

12 Uitdaging is eerder om gelowiges so te mobiliseer dat hulle verskil maak.

12 Dit is eintlik irrelevant wat die person in sy besigheid doen, onregverdige wins, swak kwaliteit ens, ek kan slegs ‘n pad met hom loop dat hy in Christus soveel vrede vind dat hy by die Here hoor wat hy moet doen. Geen voorskrifte, geen wettiese benadering nie.

12 Christian ethics cannot be removed from life but it must go right to the top of business and management.

12 First and foremost live yourself in a living relationship with them, then you can show the way to others. HS will help.

12 We need to be in a space where we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together.

12 God gee al sy instruksies binne gemeenskap verband, veral in die OT.

12 Community begins by God, hy is in community met Homself.

12 Community is nie religion based nie maar vriendskap of verhoudings based.

12 It’s all about loving God and others.

12 Omdat Christus in ons lewe bind dit ons as gemeenskap saam.

12 Gelowiges is nooit geisoleerd in hulle lewe nie.

12 Raak betrokke nie by ‘n werkmag nie, maar by individue begin en een persoon se lewe ‘n verskil te maak.

12 Maak nie saak wat ons doen, dit is om mense te beinvloed.

12 It’s to help people grow as persons in Christ.

12 Om ander aan Jesus verslaaf te maak.

12 As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.

12 Dissipelskap programme is nodig. Mense en veral jongmense moet ingetrek word in selgemeentes. Verkeerde persepsies oor wat en wie kerk is maak die kerk impakloos.

12 Moet minder daaroor praat en self begin met goeie etiese optrede in my eie lewe. Voorbeeld.

12 Die Heilige Gees moet jou so beinvloed dat jy sal staan vir di twat jy glo.

12 Om die Here beter te leer ken en hom beter te verteenwoordig in die wereld.

12 Goeie onderlinge verhoudinge stimuleer beter lewe. Binne gesonde
verhoudinge kan mense mekaar aanmoedig maar ook korrigeer en help om 
oe opo Jesus te hou en sy lewenstyl na te lewe.

12 Praat saam oor dinge, soos om voor te berei vir ’n eksamen. Jy verstaan en 
onthou die feite baie beter as jy dit in groep bespreek het. Selfde met 
geloofsvriende wat die impak van Jesus bespreek.

12 Kerk/ons moet entrepeneurs wees met die woord en op individuele vlak begin 
on verskil te maak.

12 Jesus sê: wie My sien het die Vader gesien, maak hom sigbaar.

12 Dit gaan oor ek en jy, ons kan nie ’n oraganisasie stig en 
verantwoordelikmaak vir die taak nie.

12 Reëls stoot Christus weg van mense se lewens.

12 Bou verhoudings met mense met wie jy tyd kan spandeer. Verhoudings is 
kardinaal, met Jesus en met ander.

12 Moet kan gaan oordra wat hy/sy gehoor het.

12 Bewerkstellig persepsie, dra positiewe boodskap oor.

13 Modelering speel ’n belangrike rol. Lewenstyl word nie in ’n handbook 
voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening 
hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. 
Hierdie aspek is ook ’n worsteling in die leierskap van die kerk (kerkraad).

13 Mens kry lidmate en lidmate. Nie almal luister wat gepreek word nie, 
sommige hoor net. Ongelukkig is dit nie kontroleerbaar nie. Wel in kleiner 
gemeenskap van gelowiges.

13 My verhouding met Christus en my waardes kom duidelik na vore in my 
verhouding met ander mense.

13 Rol van ouers in gesinne is belangrik want dit is waar kinders leer om 
verantwoordelik te lewe. Kerk moet meer doe om ouers se hande sterk te 
maak. Dan kan dit kultuur wortd.

13 Verhoudinge tussen lidmate speel ook rol. Konflik tussen lidmate maak hulle 
doof vir die nuwe lewe in Christus.

13 Preke is elke sondag oor nuwe onderwerp, geen kontiniuteit nie. 
Groepbesprekings kan help. Dieper delf.
Kerk moet missioenaal wees en mense instuur na werkplekke toe met ’n boodskap. Daar moet meer strategies gedink word.

Om in geloof te lewe en die oortuiging te he om wat hulle ookal doen doen dit reg te doen.

Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ’n verhouding, ’n intimitéit met Jesus. Dit is nie ’n aktiwiteit waarne ek besig is nie, maar dis my lewe. Liefdesgemeenskap.

Kerk is elke lidmaat in sy/haar werkplek en nie die van gemeente, denominasie ens nie. Dit beteken dat elke gelowige die vermoee het om ander so tre beinvloed dat hulle sal verander.

Kerk moet dit leer op straat en in die werkplek, by die huis. 24/7 leefstyl.

Ter wille van my besigheid dink ek date k nie my kliente wil verloor nie daarom leef ek nie uit wat ek in Christus is nie.

As ek my opdrag van die Here kry om voluit vir Hom te lewe dan moet ek volhard. Ek het my kleingroep nodig om my op spoed vir Jesus te hou.

Onder beheer van die Heilige Gees sal jy nie anders kan as om opreg te wees in jou hele lewe nie.

Ek kan tog nie ten koste van iemand of selfs die omgewing my produk of ontwerp bemark nie.

Kursusse kan slegs impak he as kursusgangers ingestel in en ontvanglik is vir die lering.

Goeie onderlinge verhoudinge stimuleer beter lewe. Binne gesonde verhoudinge kan mense mekaar aanmoedig maar ook korrigeer en help om oe opo Jesus te hou en sy lewenstyl na te lewe.

Praat saam oor dinge, soos om voor te berei vir ’n eksamen. Jy verstaan en onthou die feite baie beter as jy dit in groep bespreek het. Selfde met geloofsvriende wat die impak van Jesus bespreek.

Mens moet eenvouding hieroor dink. Joh 15 som alles eenvoudig op. God is die wingerdstok en ons is lote, ons lewe is in god gevestig. Kan niks sonder hom doen nie. Abide in me. Jy kan net nooit erens anders anders optree as in gehoorsaamheid aan vader nie.

Reëls stoot Christus weg van mense se lewens.

Mense moet tyd spandeer met ander wat werklik verstaan wie Jesus is en hom 100% volg. Daar kan jy ander waardes leer. Discipleship.
<p>| 14 | Modelering speel ‘n belangrike rol. Lewenstyl word nie in ‘n handbook voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. Hierdie aspek is ook ‘n worsteling in die leierskap van die kerk (kerkraad) |
| 14 | Om in geloof te lewe en die oortuiging te he om wat hulle ookal doen doen dit reg te doen. |
| 14 | Ons het mense met leerstellige goed om regte pad prober hou, nou moet ons eerder aandag gee aan persoonlike verhouding. |
| 14 | Verhouding is om elke oomblik saam te wees: te dink doen reageer. Verandering vind plaas binne so ‘n verhouding, ‘n intimiteit met Jesus. Dit is nie ‘n aktiwiteit waarmee ek besig is nie, maar dis my lewe. Liefdesgemeenskap. |
| 14 | Probleem le ook by mense wat in die sogenaamde christendom ingebore word. Dit verander nie mense nie, slegs wedergeboorte bring verandering. |
| 14 | Nuwe reels gaan geen verandering bring in mense se lewens nie. Slegs nuwe lewe in Christus. |
| 14 | Kerk se groot taak om weer as change agent op te tree gaan begin wanneer sogenaamde christene by Christus uitkom. Nie slegs ‘n uitnoding om lief te wees vir God nie, maar radikale verandering is nodig. |
| 14 | Kerk moet dit leer op straat en in die werkplek, by die huis. 24/7 leefstyl. |
| 14 | First and foremost live yourself in a living relationship with them, then you can show the way to others. HS will help. |
| 14 | We need to be in a space where we can challenge one another and that space is the community. A group of people gathering together where they encourage one another to walk 24/7 in the Lord; doing life together. |
| 14 | Raak betrokke nie by ‘n werkmag nie, maar by individue begin en een persoon se lewe ‘n verskil te maak. |
| 14 | Ter wille van my besigheid dink ek date k nie my kliente wil verloor nie daarom leef ek nie uit wat ek in Christus is nie. |
| 14 | Onder beheer van die Heilige Gees sal jy nie anders kan as om opreg te wees in jou hele lewe nie. |</p>
<table>
<thead>
<tr>
<th>14</th>
<th>My christenwees bepaal die etiek waarmee ek lewe. Etiek begin by jou verhouding met Jesus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Mense wil dikwels net tevrede gehou word en dus is daar geen uitdaging in die program of prediking nie.</td>
</tr>
<tr>
<td>14</td>
<td>Kursusse kan slegs impak he as kursusgangers ingestel en ontvanglik is vir die lering.</td>
</tr>
<tr>
<td>14</td>
<td>Goeie onderlinge verhoudinge stimuleer beter lewe. Binne gesonde verhoudinge kan mense mekaar aanmoedig maar ook korrigeer en help om oe opo Jesus te hou en sy lewenstyl na te lewe.</td>
</tr>
<tr>
<td>14</td>
<td>Praat saam oor dinge, soos om voor te berei vir 'n eksamen. Jy verstaan en onthou die feite baie beter as jy dit in groep bespreek het. Selfde met geloofsvriende wat die impak van Jesus bespreek.</td>
</tr>
<tr>
<td>14</td>
<td>Mense ken nie God se stem nie. Kerkwees veronderstel die teendeel egter. Nie net godsbegrip: Wie is God nie nie, maar ook kerkbegrip: Wie is ons/ek is belangrik.</td>
</tr>
<tr>
<td>14</td>
<td>Doen alles soos vir die Here.</td>
</tr>
<tr>
<td>14</td>
<td>Mense dink dikwels net oor groot dinge vir die Here, maar dit is 'n lewenstyl elke dag, by huis en werk.</td>
</tr>
<tr>
<td>14</td>
<td>Mens moet eenvouding hieroor dink. Joh 15 som alles eenvoudig op. God is die wingerdstok en ons is lote, ons lewe is in god gevestig. Kan niks sonder hom doen nie. Abide in me. Jy kan net nooit erens anders anders optree as in gehoorsaamheid aan vader nie.</td>
</tr>
<tr>
<td>14</td>
<td>Het ons God regtig lief, dan is ons motiewe ook reg.</td>
</tr>
<tr>
<td>14</td>
<td>Tradisionele kerk het gefaal deur mense morele standaarde te leer. Maar dit gaan jou nie verander nie, net Christus kan. Christianity is not morality.</td>
</tr>
<tr>
<td>14</td>
<td>Mense moet tyd spandeer met ander wat werklik verstaan wie jesus is en hom 100% volg. Daar kan jy ander waardes leer. Discipleship.</td>
</tr>
<tr>
<td>15</td>
<td>Modelering speel 'n belangrike rol. Lewenstyl word nie in 'n handbook voorgeskryf nie, maar voor gelewe. Vraag is egter of kerk hiermee rekening hou. Kerk praat dikwels oor die regte goed maar doen dit nie noodwendig nie. Hierdie aspek is ook 'n worsteling in die leierskap van die kerk (kerkraad)</td>
</tr>
<tr>
<td>15</td>
<td>Kerk het vir jare gese wat die staat se en het nie 'n eie standpunt deurgegee of voorgelewe nie. Terwyl die kerk eintlik na die Bybel moet luister. Skuif is nou moeilik.</td>
</tr>
</tbody>
</table>
Samelewings kultuur beinvloed ook mense in die kerk, as ander so maak, maak ek ook so.

Mens kry lidmate en lidmate. Nie almal luister wat gepreek word nie, sommige hoor net. Ongelukkig is dit nie kontroleerbaar nie. Wel in kleiner gemeenskap van gelowiges.

Rol van ouers in gesinne is belangrik want dit is waar kinders leer om verantwoordelik te lewe. Kerk moet meer doe nom ouers se hande sterk te maak. Dan kan dit kultuur wortd.

Sakekamer of besigheidsorganisasies vra nooit dat die kerk moet kom praat nie. Kerk het ook verantwoordelikheid om met die boodskap na sakekamer uit te reik. Hoef nie te wag vir uitnodiging nie.

Leierskap moet leef wat hulle leer.

Leiers wil dikwels konflik vermy en is dan huiverig om so betrokke te raak by mense en in hulle lewens.

Ons praat nog van ons (leiers) en julle (lidmate). Dit bring afstand en help nie vir die oordra van waardes nie.

Deel maar net die bybelse beginsels en hoop dat lidmate hoor en beoefen dit.

Kerk moet missionaal wees en mense instuur na werkplekke toe met ’n boodskap. Daar moet meer strategies gedink word.

Om in geloof te lewe en die oortuiging te he om wat hulle ookal doen doen dit reg te doen.

Ek moet my job doen.

Ons sukkel hiermee want ons het net een erediens ’n week om met mense te praat en dit is nie genoeg nie. Preek moet opgevolg moet word met nbog ’n byeenkoms. Deur mense by groeps en gebedsgeleenthede te betrek.

Kleingroepe en modelering.

Godsdienstigheid – groot hindernis. Vormende reels en regulasies,
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>gewoontes, dinge wat ek moet doen.</td>
</tr>
<tr>
<td>15</td>
<td>First and foremost live yourself in a living relationship with them, then you can show the way to others. HS will help.</td>
</tr>
<tr>
<td>15</td>
<td>Leef net jou lewe.</td>
</tr>
<tr>
<td>15</td>
<td>Mentorskap en coaching.</td>
</tr>
<tr>
<td>15</td>
<td>Natural mentorship. Groups mentoring.</td>
</tr>
<tr>
<td>15</td>
<td>Leer om mentors in jou lewe toe te laat om jou te leer lewe.</td>
</tr>
<tr>
<td>15</td>
<td>Om die liefde van Jesus nog duideliker met my lewe te illustreer. Om te wys dat die verskil begin by my.</td>
</tr>
<tr>
<td>15</td>
<td>Moet minder daaroor praat en self begin met goeie etiese optrede in my eie lewe. Voorbeeld.</td>
</tr>
<tr>
<td>15</td>
<td>Kyk na jouself eerste.</td>
</tr>
<tr>
<td>15</td>
<td>Wees ’n mentor vir ander persone, begin by naaste vriende en begelei hulle.</td>
</tr>
<tr>
<td>15</td>
<td>Ek is die erediens in die wereld. Ek gaan nie erediens toe nie ek is die erediens by my werk en huis.</td>
</tr>
<tr>
<td>15</td>
<td>Kerk/ons moet entrepeneurs wees met die woord en op individuele vlak begin om verskil te maak.</td>
</tr>
<tr>
<td>15</td>
<td>Mense ken nie God se stem nie. Kerkwees veronderstel die teendeel egter. Nie net godsbegrip: Wie is God nie nie, maar ook kerkbegrip: Wie is ons/ek is belangrik.</td>
</tr>
<tr>
<td>15</td>
<td>Mense moet tyd spandeer met ander wat werklik verstaan wie jesus is en hom 100% volg. Daar kan jy ander waardes leer. Discipleship.</td>
</tr>
<tr>
<td>15</td>
<td>Wees mentor en loop ’n pad.</td>
</tr>
</tbody>
</table>