

**A PHENOMENOLOGICAL STUDY OF HOW SOUTH AFRICAN
ENTREPRENEURS EXPERIENCE AND DEAL WITH
ETHICAL DILEMMAS**

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by

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Abstract

This research sets out to examine how entrepreneurs experience and deal with ethical dilemmas. An entrepreneur is defined as a person who creates something of value and assumes the risk of establishing and managing a business around it. An ethical dilemma comes about when the entrepreneur must choose between alternatives and where the morally correct choice is unclear. This may be due to conflicting personal values or loyalties, tensions arising out of the realization that the moral action is not in line with his self-interest, cross-cultural conflict, or moral ambiguity. Because of the nature of entrepreneurship, the entrepreneur typically lives with ever-present threats arising from limited resources, competition, and the risk of business failure. His actions must simultaneously ensure survival, maximize profit, limit risk, counter threats, optimize the use of resources, and reward him with a feeling of satisfaction. It is hardly surprising that conflicting priorities sometimes ensue. It is also widely believed that these entrepreneurial pursuits supersede the more general need to act in morally appropriate ways.

This is a phenomenological study, based on interviews with seven entrepreneurs in established service-oriented ventures. They were asked to describe their business, any dilemmas they have experienced, how they were handled, and what challenges they experience as entrepreneurs in South Africa today. Using phenomenology as my vehicle for data collection and analysis, I sought to enter the lived-worlds of my participants to discover the essence of how ethical dilemmas are experienced in the entrepreneurial milieu.

The study's findings reflect that each entrepreneur has a distinctive world-view, which is represented by a complex mosaic of virtue ethics, deontology, utilitarianism and meta-ethical perspectives. The permutations are numerous, thus negating the possibility of typecasting entrepreneurs. Instead this research introduces the reader to aspects of entrepreneurial reality such as the complexity of cultural diversity, the freedom to limit

the amount of personal energy given to business, and the existence of a more sensitive, searching inner soul beneath the apparent hard-nosed business-oriented public image.

While examining entrepreneurial dilemmas in depth, this research introduces the dilemma drum as a tool to portray the argument form of any dilemma by making explicit the ethical component inherent in every business decision and facilitating its effective resolution in a non-prescriptive way.

The findings identify certain individual characteristics of participant entrepreneurs that are unlike anything in the mainstream literature, dispelling notions of the entrepreneur as a societal misfit, an essential innovator with vision and flair, or a compulsive risk-taker, while confirming success as the key motivator rather than money *per se*, the importance of significant others, and the influence of culture and gender. They provide fresh insights into the psyche of the entrepreneur, which include: the existence of inner conviction - marrying the concept of goal-directedness with that of making a contribution to society; exercising the virtues in order to support a delicate balance between business and ethical imperatives; learning to respect energy flow; an alternative morality based on attracting and allowing benevolent or serendipitous events to happen naturally and redefining success as 'being able to create what is needed as and when needed'; focusing one's energy on the *telos*; developing a personal marketing formula suited to a culturally-diverse society; and the anxiety associated with being out-there on one's own.

The general statement, which is ultimately distilled from the seven situated descriptions, introduces a theory of entrepreneurial ethics that presents a new and different view of the lived-world of entrepreneurship, consisting of: Firstly, the key components of entrepreneurial success – *having clear goals, energy, making a contribution to society, being connected, getting others on board, and work as an extension of self*; secondly, what drives entrepreneurs – *goal-orientation, sense of personal excitement, inner conviction, autonomy, and external recognition of success*; thirdly, the entrepreneurial ethic – *concern for credibility, commitment to service, contributing to quality of life*; fourthly, the nature of entrepreneurial dilemmas - *conflicting responsibilities, authenticity*

and credibility, risk and expansion, and awareness of diversity; fifthly, how entrepreneurs deal with ethical issues in their own distinctive ways – by holding fast to authentic virtues, bowing to community expectations, avoiding friction, adopting a ‘come-what-may’ or ‘what’s in it for me’ attitude, or pursuing a higher purpose where both parties benefit; sixthly, entrepreneurs’ world -views – beliefs, goals, ways of deriving satisfaction, virtuous behaviour; pen-ultimately, the challenges facing entrepreneurs in South Africa – overcoming the legacies of apartheid, containing crime, fostering an acceptable business ethic, and facilitating reconciliation between ethnic groups; and lastly, finding the power within – that illusive entrepreneurial spirit – self-reliance, looking beyond immediate obstacles, grasping opportunities, and understanding serendipity.

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Chapter 1. Introduction

You are the one you are looking for. (Andre Lourdes; in Vanzant, 1998: 110).

As an entrepreneur, one is free to choose – to succeed or fail, to lead or to follow, to innovate or to imitate, to play fair or to cheat. In business, as in life, some are driven to succeed. But what is success? And how does one know when he¹ is successful? These questions may be answered as each person chooses. But choices have consequences. To be truly free one must ensure that those consequences do not negate the very freedom one seeks.

While working my way up the corporate ladder (from the very bottom) I was exposed to all manner of questionable business practice, which I tried to reconcile with my moral and religious convictions. I debated ethical issues at various levels of management, but was to learn that in the corporate business-world, achievement of profit targets takes priority over everything else. I also engaged in lively discussions with my fellow employees, gaining valuable insights into their perceptions too. For the most part their jobs had become little more than necessary evils to secure a weekly wage. All appeared to have lost touch with any sense of higher purpose. A gain to one party was always a loss to another - the *grab-and-take* mentality was everywhere.

A part of me questioned the sustainability of business, whose turbines turned continuously, but which created only noise and turbulence and a zero sum redistribution of money. Was there any place in the business world for a *give-and-build* ethic, I wondered as I continued to search.

I aimed to make a difference. Empowerment became a buzzword, and I was influential in developing human potential within the business group I worked, introducing world-class

¹ The masculine pronoun is used throughout the dissertation to represent both male and female, except where inappropriate.

standards in productivity and organizational practice. But I was to find that, in the main, ethical considerations – principles, values, and basic human decency - were treated as disposable niceties, tolerated only while profits were running high. The only absolute standard of performance was the ‘bottom line’. Though I enjoyed being a source of positive energy within the firm, I realized that that too was considered disposable.

On starting my own company, I brought on board people I knew and trusted, and founded a business ethic set upon my own principles and values. Initially conceived as an outsource service to my employer, the venture soon became a thriving management and training consultancy facing organic growth in demand. Inadvertently I become both an entrepreneur and a business-ethicist - concerned at once with the survival of my business and living out my personal values to build something sustainable around me in my own way.

I was also free to accept or reject any business proposition – and every choice was entirely my own – with its own set of consequences. I therefore faced similar dilemmas to those explored in this study. Needless to say, I agonized over many of the decisions and continued to question the viability of my business as I found myself surrounded by suppliers, competitors, colleagues, and customers – most of whom knew only the *grab-and-take* ethic, but with whom I had to now co-operate, or compete.

My entrepreneurial experience was characterized by risk-exposure, hard-work, and the ongoing frustration of trying to compete ethically in a cut-throat environment, paying ever higher taxes for diminishing levels of state and provincial support, and on occasion being short-changed by customers. I therefore understand what Banfe (1991:23) is referring to when he writes, “A fly in the entrepreneur make-up often appears to be compulsive behaviour. The staccato demand to be right and the instant reaction, frequently lead to making off-the-wall decisions” – there is little time for reflection, and often no one to consult for advice. So my interest in matters ethical ultimately led me to embark on this journey.

My previous research includes national studies of four South African manufacturing industries, i.e. printing, textiles, furniture, and pharmaceuticals, a MBA dissertation on managerial effectiveness, a MSc thesis about alternative forms of pharmaceutical packaging, and numerous marketing/business-related research projects. Despite the variety and intensity of my past research exposure, prior to this journey I knew only one type of research – that which starts with a hypothesis and ends with its conclusive confirmation or rejection – involving questionnaires, probability sampling, and statistical analysis.

Being a teacher of marketing research at Rhodes University, I initially considered developing a questionnaire that could be completed by entrepreneurs to quantify in some way their opinions regarding the ethical rightness or wrongness of a range of business decisions. But I had to concede that even if a representative range of questions could be constructed, ethics is hardly quantifiable, certainly not in absolute terms. My second attempt was to write up five case studies describing ethical dilemmas that *I* had personally faced, with a view to obtaining entrepreneurs' responses to how *they* would deal with those issues. But as I tested those cases among my peers, I quickly realized that unless each respondent had in fact experienced the dilemma in the self-same way I had, their responses would at best be conjecture, and probably meaningless when aggregated. Furthermore, as I began to learn more about academic rigour, I became concerned about issues of confidentiality and objectivity surrounding the use of my own cases. Besides, I already knew how I had dealt with those dilemmas, so that even if it were feasible, finding out what other entrepreneurs might have done held no value beyond confirming or contradicting my own actions, which appeared to be irrelevant as an academic endeavour.

It became increasingly clear to me that this excursion was destined to be different from anything I had done before. The research was to entail journeying into uncharted territory - a world where business, philosophy and academia meet head-on. Furthermore, it was to be about people rather than products, machinery and capital, and therefore demanded the depth of qualitative understanding rather than quantified conclusions. Most significantly,

I realized that I was seeking objective answers to fundamental questions that I had already engaged subjectively as a practicing entrepreneur. I really wanted to know whether I had been alone in experiencing ethical dilemmas as an entrepreneur, or whether it is indeed part of the job.

As I explored alternative research methods, I learned that questionnaires and statistics are not the only accredited tools of academic research. I discovered the interpretive paradigm, which renders the real lived-worlds of participants accessible to the researcher. My desire to be integrally involved in the research, yet remain impartial was made possible by using the phenomenological method, which I have grown to respect for its simplicity, its ability to withstand scrutiny, and its assurance of delivering valid and reliable findings when its rigours are meticulously implemented. A paradigm shift in my thinking therefore takes place concurrently with the research process. This represents an important step in my academic development.

The research question is profound, yet elusive: **How do South African entrepreneurs experience and deal with ethical dilemmas?** I hope that my thesis will have utility to entrepreneurs who, like me, want to be better equipped to deal with the anxieties associated with important choices, as well as to academics and students wishing to gain an understanding of the ethical world of the entrepreneur.

I begin then, in chapter two, by reviewing the literature relevant to entrepreneurship and ethics. My purpose is two-fold, namely: To demonstrate that I have gained sufficient knowledge of what others have written on these matters; and to provide a context for the discussion of my empirical findings. I begin by introducing the entrepreneurial milieu from the perspectives of the economic concept *entrepreneurship*, the person – *entrepreneur*, and the *venture*. I then introduce the concepts of morality and traditional ethical theory, emphasizing three normative approaches, namely virtue ethics, deontology (i.e. the rightness or wrongness of an action is a judgment not dependent on its consequences but rather on the intrinsic goodness of an action itself), and utilitarianism (i.e. the greatest good for the greatest number), and discuss the meta-ethical concepts of

objectivism and relativism, as a foundation for the study of ethical dilemmas relevant to entrepreneurs.

The phenomenological method is comprehensively explained in chapter three, precisely as I discovered and applied it.

In chapter four, I present a situated description for each of the seven research participants, derived from a qualitative analysis of the interview transcripts, which are appended along with the corresponding meaning units at the end of the dissertation. Chapter five is the general statement of findings, which emanates directly from a rigorous crystallization process – the eidetic reduction - based purely on the data. It consists of thirty-six themes describing the ways in which entrepreneurs experience their lived-worlds and the ethical issues inherent therein. As a theory of entrepreneurial ethics, it provides insights not available in traditional literature.

In chapter six, I further discuss the participants and the research findings, with reference to the nature of their dilemmas and their respective ways of dealing with them, but in the light of relevant literature and ethical theories. I show how the dilemma-drum may be useful in the explanation and resolution of five specific dilemmas, explaining the underlying reasoning in each case. I also extract certain ‘gem’ statements for further discussion of individual coping styles.

In chapter seven, I reflect on the suitability of the method, the significance of the findings, and end with my views of the limitations of this research and suggest opportunities for further research.

Chapter 2. Literature Review

This chapter is in two parts. In part 1, I examine the literature relating to the entrepreneurial milieu. The second part of the chapter deals with the subject matter of ethics, where my aim is to examine it not as a philosopher would, but with regard to its relevance and significance within the entrepreneurial milieu.

Part 1 The Entrepreneurial Milieu

I approach the subject matter of the entrepreneurial milieu from three perspectives, described by each of the terms ‘entrepreneur’, ‘entrepreneurship’, and ‘entrepreneurial venture’.

2.1 Entrepreneurship

And since we have gifts that differ according to the grace given unto us, let each exercise them accordingly.

(Romans 12: 4 – 6)

According to Silver (1986), Cantillon first used the term ‘entrepreneur’ in 1775 to refer to *the process of bearing uncertainty*. Mindful that the word is some 227 years old, yet remains largely undefined, I begin by describing entrepreneurship in both its historical and modern sense, and conclude with an operational definition.

‘Entrepreneurship’ was the term used in classical economics texts of the eighteenth century, where it was taken to be the fourth factor of production after land, labour and capital. The term suited the agricultural economic model of that time - land represented the raw material, labour represented the work content, capital represented the farming implements and money invested, while entrepreneurship represented the owner’s ability to organize and lead the farm in such a way as to keep it going. These were to become the basic principles of the capitalist economic model - with the reward for land being rent, for

labour - wages, for capital – interest, and for entrepreneurship - profits. The socialist economic model directly challenges that, insisting that all who add value should share equivalently in the wealth created, i.e. wages and profit should be combined and shared among labour. In such a system, the historical sense of the term ‘entrepreneurship’ is obsolete. The French economist, Jean-Baptist Say (circa 1800), claimed that “entrepreneurs shift economic resources from an area of lower productivity into an area of higher productivity and greater yield” (cited in Burns, 2001). This is a claim that remains plausible some 200 years later, as productivity and yields are precisely what modern day businesses are about. More recently, Silver (1986: 14) claims “Any businessman or other official may exercise entrepreneurship, but a classification cannot be devised that would empirically separate entrepreneurs and non-entrepreneurs”. This presents a vexing question, namely: What distinguishes ‘entrepreneurship’ from any other profit-seeking occupation? I turn my attention, therefore, to the modern day meaning of **entrepreneurship**.

The development of new enterprises and the accelerated growth of existing businesses have fuelled economic prosperity during the twentieth century. Two distinct approaches have dominated, namely *Schumpeterian*, and *Kirznerian*.

The **Schumpeterian** approach emphasizes the role of the economic and socio-political environments in encouraging new products or processes (Schumpeter, 1961). Entrepreneurship is seen as a phase of business - an innovative milieu, during which new combinations of factors of production are implemented. The Schumpeterian model is associated with the economic developments that occurred in Japan, Hong Kong, Taiwan, South Korea and Ireland in the latter half of the twentieth century. It is interesting to note that these economies all are linked in some way to mega-economic powers such as the United States of America and the European Community. This fact is relevant since the Schumpeterian approach is one of strategic facilitation to create an *enabling* economic environment – one that is usually and inevitably based on dominant Western values. In Hong Kong, for example,

Schumpeterian entrepreneurs employ proactive marketing strategies, they seek to establish their own brand name and position their product in the target niche. Schumpeterian firms rely on highly efficient marketing and intelligence systems to generate accurate and detailed product and consumer information (Fu-lai Yu, 1997: 26).

In contrast, the **Kirznerian** view of entrepreneurship focuses on the re-allocation of the factors of production toward a new equilibrium (Kirzner, 1992). It is a process highly dependent upon the individual. Fu-lai Yu (1997) explains that the Schumpeterian style economic advances made in developed nations create opportunities for Kirznerian entrepreneurs in developing countries. Fu-lai Yu (1997) highlights the fact that Schumpeterian strategies are characterized by *innovation*, as in large initial investments in research and development, resulting in protection patents and novel branded products being offered to new markets, while Kirznerian strategies are *imitative*, as in low product novelty, small expenditures on research and development, and no branding. In short, the Kirznerian route is most commonly adopted by emerging economies in an attempt to *catch up* to more developed nations. Fu-lai Yu (1997:27) explains how this occurs:

For manufacturers in small economies, the domestic market obviously cannot provide sufficient demand and thus exhibits the difficulties of attaining scale economies and cost competitiveness (Lee and Low 1990:30). Therefore, they aim at overseas markets. As a result they face an open world-trading environment which (sic) is extremely volatile (Chia 1993:1). To cope with keen global competition and constantly changing environment such as international business cycles and oil crises, producers adopt Kirznerian entrepreneurial strategies including small business operation, original equipment manufacturer (OEM) business, product imitation, spatial arbitrage and subcontracting. Such strategies provide the firms with flexibility and adaptability to cater to rapidly changing global markets.

In general, the Schumpeterian-style economic growth results from planned, long term, pro-active, nation-wide, strategic initiatives, while the Kirznerian model relies on reactionary, short term, catch-up or survival tactics, which are adopted by opportunistic individuals.

2.1.1 Entrepreneurship Internationally

Since 1970 the small business sector has been a net creator of jobs, while the large business sector has been a net shedder of jobs internationally (Burch 1987, in Garavan, O'Kinneide, & Fleming, 1997). According to Burch's research, two thirds of the net growth in employment in the U.S.A. between 1969 and 1979 occurred in firms employing fewer than twenty people; three quarters of Italians worked in companies employing fewer than five hundred employees in 1988; and 73,8 % of manufacturing employees in Japan in 1991 worked for companies employing less than three hundred people. In Europe and the United States of America small business generates four times more innovations per dollar of investment capital than medium-sized businesses, and twenty four times more than large businesses (Garavan et al, 1997). In Hong Kong, former financial secretary of the territory, Sir Philip Haddon-Cave adopted a policy of positive non-intervention (Rabushka 1979, in Fu-Lai Yu, 1997), which essentially meant minimal government involvement in economic affairs. This paved the way for Hong Kong's rapid commercial and industrial development by so-called merchant entrepreneurs, which Chau (1993, in Fu-Lai Yu, 1997) attributes to their adoption of Kirzner's entrepreneurship model.

But it is clear that this is not the only way. Government policies influence the choice of entrepreneurial strategy, as has been the case in Ireland where the Schumpeterian approach was set in motion by a government policy of constructive intervention some 20 years ago. A study conducted by Keating and Keane (1989) showed that over half of the jobs created between 1979 and 1985 came from companies employing fewer than fifty people. Here the government initiated Enterprise Boards whose functions were to facilitate the development of an enterprise culture on a nation-wide scale in order to create sustainable jobs (Garavan, 1997). Today Ireland has virtually full employment.

Singapore, Taiwan and South Korea's economic developments were also engineered through a policy of *government led growth* (Rabushka, 1979; Deyo, 1987; Soon, 1994; in Fu-Lai Yu, 1997). In Schumpeter's model, the superior energy of innovative

entrepreneurship is said to destroy equilibrium and accelerate development (Howells and Michie, 1997) – a process he refers to as ‘creative destruction’ (Schumpeter, 1934: 81 - 86). Everett Ehrlich, U.S. Department of Commerce Under-Secretary for Economic Affairs in 1997 believed that government’s role is to create *conditions* that allow innovation to flourish, for example a stable macro-economic environment, investment based on savings, attractive capital markets, deregulation, and protection of intellectual property. He also believed, however, that government should offer tax incentives for innovation and for dissemination of knowledge, and intervene where necessary to improve not just the rate of new business start ups, but also the rate at which they grow (Organization for Economic Co-operation and Development, 1997: 43-47) – a decidedly Schumpeterian stance.

But it is not the adoption of one or the other approach that determines the economic effectiveness of entrepreneurial development. The Japanese post second-world-war economic recovery (Schumpeterian by design) was based on producing already popular consumer goods for existing markets, but in more efficient and increasingly more quality-effective ways (Kirznerian in implementation). Freeman (1987) tells how Japanese entrepreneurs now exhibit attacking technological strategies - they are usually the first to research, patent and acquire technology, and to market pro-actively. This illustrates how the entrepreneurial pendulum may swing between innovative and imitative extremes.

2.1.2 Entrepreneurship in South Africa

In South Africa entrepreneurs are essentially *out there on their own*. While government is pushing for more entrepreneurs, this thrust, it seems, is little more than an attempt to shift the responsibility for high unemployment and an ever-weakening currency away from the state and toward the now enfranchised, yet still mostly impoverished, masses. O’Neill & Struwig (1999: 21), commenting on entrepreneurship in the new (post 1994) South Africa, write as follows:

Entrepreneurship can play an important role toward the establishment of a strong economy, reduced unemployment and a more equal distribution of wealth in the new South Africa. In order to make such a contribution, an enabling environment should be provided for entrepreneurs to implement their activities in an unhindered manner. Theoretically most political parties and government have expressed the desire to foster entrepreneurial development via small business development efforts. In practice many of the ideals expressed in the White Paper on Small Business have not materialized. On a political rhetoric level, however, the support, albeit mainly moral support for small business development, remains.

This appears to indicate a vain attempt at Schumpeterian-style entrepreneurial development but the socio-economic plight of the masses - poverty, crime, and hopelessness - will persist unless the state puts in place the strategies to support the development and growth of entrepreneurship.

2.1.3 Operational definition of entrepreneurship

It is clear from the above that a working definition must be created for the term 'entrepreneurship'. Such a definition must accommodate not only the classical meaning, which remains at least partly relevant, but also the Kirznerian and Schumpeterian biases, as well as the realities of our South African society where entrepreneurship is, for the most part, a lonely and perilous career path. I therefore close the discussion of entrepreneurship with a concise description that is appropriate in the current South African context. Thus: ***Entrepreneurship is the ability to create and build something of value from practically nothing*** (Timmons, 1990). I use the word 'create' as referring to the 'bringing to fruition' of either an original idea or an improvement on an existing idea, therefore this definition accommodates both innovators and imitators. I now turn my attention to the agent of entrepreneurship – the person responsible – the *entrepreneur*.

2.2 The Entrepreneur

Some people dream of great accomplishments. Others stay awake and do them.

Anon

While there remains no universally accepted definition of the term ‘entrepreneur’, Burns (2001) has adopted the Oxford English Dictionary definition - “a person who attempts to profit by risk and initiative” (in Burns, 2001: 4). An entrepreneur has also been described as someone who has been able to create a working business where none existed before (Blake & Lawrence, 1989) – a description that meshes with my earlier definition of entrepreneurship. O’ Connor & Lyons (1983), while studying entrepreneurial processes in Ireland, described the entrepreneur as a *venturer* and identified three reasons for starting new businesses:

- An intrinsic interest in their product or service – such a person is known as a master-venturer, (*master* is used to imply product quality as in master-craftsman);
- Progressing naturally into one’s own business as the next step in a chosen career path - the careerist venturer;
- Opportunistically exploiting people and events with financial gain as the prime motivation - the exploitive venturer.

I agree with Cochran (1969 in Silver 1986) that the term ‘entrepreneur’ denotes an ideal character type rather than a real person. Much research has therefore attempted to define entrepreneurial character. While it is unlikely that any single person could display all the characteristics associated with an ideal entrepreneur, it seems plausible to expect certain characteristics to occur frequently among entrepreneurs. I therefore examine those *character traits* most commonly associated with the entrepreneur:

2.2.1 Character traits

A considerable amount of work has been done in attempting to discover entrepreneurial traits, or peculiarities that distinguish the entrepreneur from others. Burns (2001: 26) refers to the trait theory as “an academic minefield” because of its ‘broad generalization’ and the methodological problems associated with measuring personality characteristics. Drawing from a variety of sources that confirm his findings, he concludes that entrepreneurs display the following traits:

- An internal locus of control;
- A need for independence and achievement;
- Vision and flair, self-motivation;
- Self-confidence;
- They are opportunistic, innovative, pro-active and decisive with high energy;
- They are willing to take greater risks and greater uncertainty than non-entrepreneurs.

I now discuss the most common character traits of the entrepreneur under Burns' general framework.

2.2.1.1 Internal locus of control

Entrepreneurs are seen as self-confident and opportunistic, with a need for independence. They believe they can and should exercise control over their environments and ultimately their destiny (Burns, 2001). They have confidence in their own beliefs, even when proved wrong, which led one study to brand them as "delusional" (Busenitz & Barney, 1997; in Burns, 2001: 31). They are opportunists: "Entrepreneurs see opportunity everywhere and have problems following through on any one (opportunity) before becoming distracted by another" (Burns, 2001: 30).

In a comparison between the cultures of Japan and the U.S.A., Hofstede (1984) found the Japanese to be more collectivist, i.e. to display a higher degree of societal integration, with stronger uncertainty avoidance (more risk averse). Conversely, Americans were more individualistic, with lower uncertainty avoidance (less risk averse) (Howells and Michie, 1997). Apparently the United States values individuality more highly. They believe that the person who creates must be steered from within (Hampden-Turner & Trompenaars, 1993). This corresponds with the concept of internal locus of control, a psychological trait that Perry (1990, in Kaufmann, Welsh & Bushmarin, 1995) found most often to be predictive of entrepreneurial development.

Many corporate organizations discourage innovation and independent thinking – they appear to value compliance more highly. The psychodynamic model (Kets de Vries, in Burns, 2001) portrays the typical entrepreneur as an organizational misfit. Bowler and Dawood (1996) believe that many entrepreneurs are not employable within the corporate context, and Burns (2001: 27) concurs: “Once you run your own firm, you cannot work for anybody else”. In fact, the character trait most often cited and supported is their need for independence – to *be their own boss*. David Oates (1987) recognized the fact that in some cases people are not able to shine unless they find themselves in a position of authority or autonomy. Banfe (1991: 35) states as follows: “They are rule-resistors. They bend, twist, and break rules. Entrepreneurs are, by nature, renegades and dissenters. They abhor the norm”. Are they misfits? These observations leave me uncertain as to whether these are character traits or rather develops particular ways of coping with the challenges of entrepreneurship, i.e. Is a person pre-disposed to becoming an entrepreneur by virtue of his possession of them, or does he acquire them in response to entrepreneurial life?

Entrepreneurs often report that they felt the need to free themselves from the shackles of a hierarchical or corporate structure some time before they actually started formulating plans to establish a business for themselves. This is perhaps evidence of a welling up of discontent, a dissonance that precedes change (Beck & Linscott, 1991), which may indicate that would-be entrepreneurs start thinking differently from other employees, even before they step into the entrepreneurial milieu.

2.2.1.2 Innovators with vision and flair

Schumpeter (1934: 93) defined the entrepreneur as “the economic agent who performs the service of innovating, i.e. introducing changes that radically change the framework of the economic system”. The ability to innovate is also seen by Ries and Trout (1991) as a key component for entrepreneurial success. Burns (2001: 33) qualifies this view by sounding the warning that innovation that is ‘before its time’ can lead to business failure due to the high costs and low initial returns of an innovation strategy. To counter this he

believes both *vision* (that which the entrepreneur hopes to achieve) and *flair* (the ability to be in the right place at the right time) to be pre-requisites for successful innovation.

Kirzner's view was that "each human actor is an entrepreneur" (1982: 139) as people are inclined to act in their own interests. He views the entrepreneur as an imitator who employs "defensive technological strategies" (Freeman, 1987: 76), in an effort to match, duplicate or improve existing products.

Anderson and Dunkelberg (1991: 37) support imitative strategies when they state, "Initiating entrepreneurs may be the heroes of entrepreneurial folklore; however it is imitating entrepreneurs who are the vast majority of new venture creators." One might add that although the early bird catches the worm, the second mouse gets the cheese. So it appears that the argument for vision and flair is not a comprehensive one.

2.2.1.3 Self-motivated persistence – pro-active and decisive, with high energy levels

It is often mistakenly assumed that all entrepreneurs are predominantly driven by a profit motive. Of thirteen entrepreneurs studied in Knysna all stated that passion for what one does, i.e. the intrinsic value derived from the work itself is more important than money. The founder of *Pick 'n Pay*, Raymond states emphatically:

No list of short-term goals or long-term objectives we devised has ever mentioned the accumulation of wealth. When we say now that we feel we have achieved our goals, we speak of achieving what we saw as the real, important, meaningful elements of our lives (Ackerman 2001: 68).

It is clear that persistence has more to do with the entrepreneur's innate compulsion to complete the task at hand than the extrinsic rewards. Entrepreneurs have a "driving urge to succeed" (Burns 2001: 32) – a compulsiveness that psychologists refer to as type A behaviour. His argument is that entrepreneurs are motivated by success, not money, but he concedes that success is at least partly measured in monetary terms.

Other famous South African entrepreneurs also displayed unwavering persistence in pursuing their dreams:

- Ackerman's original family business was a popular clothing department store serving the mass middle class urban market, but his father lost the controlling interest to a competitor. Irreconcilable differences regarding business strategy led to Raymond Ackerman's dismissal, which subsequently fuelled his determination to start up in opposition (Ackerman, 2001);
- Kerzner inherited money, enough to purchase a sea front plot of land in Umhlanga Rocks and obtain loan capital for a five star hotel. His success with one hotel led him to build another, and so on;
- Factor suffered from dyslexia, which cut short his education, but not his development of business skills. Among other things, he "sold second hand false teeth to people who still had their own teeth" (Factor, 1979: personal communication).

These cases illustrate the importance and benefits of persistence.

2.2.1.4 Willingness to take greater risks and live with greater uncertainty – optimism and enthusiasm

Not all would-be entrepreneurs became champions of business like Ackerman, Kerzner, and Factor. Most entrepreneurs suffer one or more failures before finding success, but their determination, fuelled by huge amounts of energy, drives them to eventually succeed.

The popular view is that a propensity for risk-taking is a crucial character trait of entrepreneurs (Burns, 2001). He in fact claims that entrepreneurs display particular approaches to risk, which include the following (Burns, 2001: 29):

- Being willing to take more risks than others;
- Being willing to risk their personal reputation;

- Keeping as many options open as possible;
- Keeping their fixed costs as low as possible;
- Taking a short-term, incremental approach to decision-making.

Brockhaus (1992) claims that optimism and enthusiasm are characteristic of the entrepreneurial psychological profile. These characteristics, he claims, are most evident in persons possessing a moderate propensity for risk-taking, with a high internal locus of control and need for achievement. Notwithstanding these conclusions I remain unconvinced as to entrepreneurs' supposed higher risk propensity, especially as some of the above appear to be risk-avoiding, rather than risk-embracing.

David Oates' (1987) categories of entrepreneur, also indicate aspects of *risk-avoidance*:

- The One-Dimensional Entrepreneur: has a single skill, for example shoe maker, accountant, car salesman. He runs *the danger* of becoming locked in survival mentality;
- The Blinkered Entrepreneur: is product-orientated and should therefore *seek* or carve out a particular market-niche (to safeguard his market);
- The Would-Be Entrepreneur: this person is nursing a secret ambition and wishes to become the master of his own destiny, but wants to ensure that he is sufficiently *ready* before taking the step;
- The Halfway Entrepreneur: takes the *safe* option and enters into a franchise agreement with an established brand.

South Africa's first cosmonaut, Mark Shuttleworth – a self-made billionaire – perhaps best described the relationship between optimism/enthusiasm and risk when he said, 'Follow your dream, regardless of the circumstances!' (Carte Blanche, 2002). Indeed, many entrepreneurs, like Factor, started out with nothing, so they had nothing to lose except for their reputation. It was only after they had created something of value that they had something to risk. I contend, therefore, that the willingness to accept risk and uncertainty is an acquired skill – more like an occupational hazard than a character trait.

I therefore assume that entrepreneurs do not relish the prospect of risk more than others, but that they are simply faced with more frequent and unavoidable risks, and do the best they can.

2.2.2 Influence of gender

In the U.S.A., the rate of growth in the number of self-employed women exceeded that of men by a factor of ten in the 1980's. Despite this, most of the literature makes no gender distinction when discussing entrepreneurs. Clarke and Aram's test of Spanish and North American graduate business students' attitudes toward business ethics produced a result of no significant difference along gender lines (Clarke & Aram, 1997: 568).

Silver (1986) however, focusing on three particular entrepreneurial characteristics - dissatisfaction, energy, and insight - claims that female entrepreneurs display higher levels of all three, compared to their male counterparts. It seems that women tend to envision "a perfect business world, ... do not want to settle for anything less than the ideal, and eventually some of these women realize that if they want it, they will have to create it" (Silver, 1986: 227). He points out that:

- Women entrepreneurs' goals differ from men's – instead of chasing power, wealth, or profits, they try to solve the problems affecting people;
- They often have extraordinary energy;
- They are generally action-oriented, deriving great satisfaction from a sense of getting things done;
- Their high energy levels seem to spring from a moral imperative to do one thing extremely well.

2.2.3 Influence of culture

The classical view of the entrepreneur as a person engaged in a singular struggle for power and money seems at odds with what Boon (1996) believes to be the African way. Coining a number of Zulu/Xhosa phrases:

- He refers to the collective attitude of trust, openness and respect in the common pursuit of community-oriented, super-ordinate goals as *ubuntu*;
- This is achieved by the frequent gathering of stakeholders in an interactive forum, known as the *umhlangano* – the purpose of which is to strengthen what is being created by drawing together the energies of all concerned. In such a culture, ‘leaders have to be dynamic and strong. (But) above all they have to be good people’ (Boon, 1996: 127; parenthesis added);
- According to Boon (1996: 35) there exists an “energy or power that both makes us ourselves and unites us in personal interaction with others”. This vital life force is known as the ‘little soul’. “Without strong *sereti / isithunzi*, they will not be leaders for long” (Boon, 1986: 128);
- In the African culture, an entrepreneur’s ability to influence, to gain moral credibility, and to enjoy prestige is proportional to his *isithunzi*;
- The opposite - *umbango* – a negative life force that is displayed when one seeks to achieve one’s own ends by criticizing others or arguing for position – is unacceptable.

The African way may not be all that different from the general case, as Drucker (cited in Corrigan, 1999: 107-108) contends:

The leaders who work most effectively, it seems to me, never say ‘I’ ... They don’t think ‘I’. They think ‘we’.... There is an identification (very often quite unconscious) with the task of the group. This is what creates trust, what enables you to get the task done

2.2.4 Summary

I conclude my discussion of the entrepreneur with a summary of the factors that contribute to entrepreneurial success. Just as exceptional athletes have both *genetic* and *acquired* capabilities and reach their peak performance at different times in life, so the entrepreneur may possess both a *predisposition* toward becoming an entrepreneur (traits, social background, and specialized knowledge and/or skills) – as well as *acquired* attributes (coping mechanisms, e.g. risk tolerance, and specialised knowledge or skills toward which he was not necessarily pre-disposed). In addition, certain aspects influence the timing of a leap into entrepreneurial activity (life/work situation, opportunity, initial encouragement, and economic climate). Once he enters the entrepreneurial milieu, he must deal with increased risk and uncertainty. Women appear to be driven by goals different from those of men – having a more social orientation and different cultures may demand particular ways of dealing with people.

It seems the more one is exposed to situations requiring entrepreneurial responses, the more one is equipped to respond appropriately:

The impact and frequency of entrepreneurial events associated with any particular person will determine how closely that individual approximates to the conceptual construct of ‘entrepreneur’ (Binks and Vale, 1990:20; inverted commas original).

Since it is now clear that the term ‘entrepreneur’ may have different meanings, for the purposes of this research I must decide what exactly constitutes an entrepreneur. While not ignoring the possibility that entrepreneurial behaviours may be exhibited prior to a person actually embarking on entrepreneurship as a career, this study sets out to examine those coping mechanisms that make it possible to function effectively – chiefly the developmental or acquired aspects. Nevertheless, pre-disposition and timing factors remain relevant. So, for the purposes of this study an entrepreneur is defined as follows: ***An entrepreneur is a person who creates something of value and assumes the risk of establishing and managing a business around it,***

2.3 The Venture

The opportunity of a lifetime must be seized during the lifetime of the opportunity.
(Leonard Ravenhill)

A person may exhibit entrepreneurial characteristics, but he falls short of being recognized as an entrepreneur until he ventures into practice. A brief evolutionary account of the entrepreneurial venture may be useful to the reader as it introduces the dual notions of *capital-absorbing* and *capital-building* ventures.

During the industrial revolution (1820 to 1900), new ventures appeared in large numbers. Those industrial ventures, involving huge upfront establishment costs were necessarily *capital-absorbing*. Such ventures are referred to as ‘old-entrepreneurial’ (Welman, 2001). But the revolution also gave rise to ‘new-entrepreneurial’ ventures. These are characterised by competitiveness. As the need to service ever-expanding established markets is realised, start-up costs are lower and entrepreneurial ventures increasingly include *capital-building* activities (Welman, 2001).

Binks and Vale (1990) believe that there is a degree of entrepreneurial response in any particular event, and that sometimes a capital-absorbing (old-entrepreneurial) response is required, while at others a capital-building (new-entrepreneurial or competitive) response is more appropriate. They define an entrepreneurial event as “any unrehearsed combination of economic resources instigated by the uncertain prospect of temporary, monopoly profit” (Binks and Vale, 1990: 20). Unrehearsed combinations of economic resources come about through discreet changes in economic equilibrium. The opportunities thus presented provide the triggers for entrepreneurial activity. Schumpeter (in Binks and Vale, 1990: 24) identified six such triggers:

- The introduction of a new product;
- A quality improvement to an existing product;

- A new or unproven method of production;
- The discovery of a new market for existing products;
- A new source of raw material or semi-processed goods;
- Any activity that creates or destroys a monopoly condition in an industry.

He emphasized the fragility and temporary nature of these sources of profit: “entrepreneurial profit and the (old) entrepreneurial function perish in the vortex of the competition that streams after them” (Schumpeter in Binks and Vale, 1990:26; parenthesis added), hence the notion of continuous/competitive entrepreneurship. Today it is widely recognized that both *creating* and *competing* entrepreneurial behaviours must co-exist if a venture is to be sustainable (Welman, 2001).

2.3.1 Type of venture?

The entrepreneurial venture may take one of three forms:

- The sole proprietor – who starts and runs his own business alone;
- The partnership – he starts and runs own business in conjunction with one or more partners who have a financial and/or managerial stake in the practice;
- The joint venture – usually an off-shoot of an existing company, formed in order to provide specialist services or products to the established (older brother) company which retains a financial and managerial stake.

The leap into practice may result from a growing awareness of one’s entrepreneurial tendency (predisposition), or the recognition of opportunity and right timing. O’Connor and Lyons (1983) studied the factors which precipitated this leap of faith, which every entrepreneur *in practice* has had to take. They found the following:

In the majority of cases, ideas are the result of a deliberate search by the (would be) entrepreneur, and do not arrive by accident or coincidence. Past employment is the main source of venture idea. Because of the range of business skills needed at the start up stage of a venture, partnerships with

others possessing complementary skills, e.g. marketing, production, and/or financial, are often sought. (O'Connor and Lyons, 1983: 18)

Partnerships were found to be the most popular form of new venture start-up in Ireland because a partner is able to bring complementary skills to the business (O'Connor and Lyons, 1983). However, the choice of venture type may depend on whether the entrepreneur is:

- A trained artisan;
- A professional;
- An inheritor of a family business;
- A wealthy investor;
- An innovator;
- An experienced manager.

Each of these requires a unique set of business or functional skills, but new ventures also require specific *entrepreneurial* skills.

Family businesses face unique challenges not faced by ordinary businesses, due to the interpersonal dynamics between family members that are active, or hold a stake, in the business (Rosenblatt, 1985; cited in Birdthistle, 1999) but, since family businesses are not the focus of this investigation, I will not comment further on the factors that are exclusive to them. Suffice to say that success in entrepreneurial practice may be positively or negatively influenced by significant others such as partners, spouses and family (Ries and Trout, 1991).

Of the categories suggested by David Oates (1987) in *The Complete Entrepreneur*, four were introduced in the discussion of what makes an entrepreneur as I considered them more descriptive of the person than the practice, but the following refer to the type of entrepreneurial venture:

- The Impoverished Practice – this venture is under-capitalized, may have poor credit controls, and will usually lack management and marketing skills;
- The Smothered Practice – a venture too bound by ‘red-tape’, often in the form of government imposed trade restrictions or controls. (In South Africa many small businesses must comply with wage-rate controls negotiated by the corporate players in a particular industry);
- The Technology Shy Practice – this venture is hampered by not embracing automation, computerization and the latest available technology;
- The Mature Enterprise – a flourishing concern, coming of age, successfully negotiating the metamorphosis between start up and becoming a medium-sized business. One must beware of the *Founder’s Trap* (Adizes, 1990), which is the inadvertent tendency of some entrepreneurs to inhibit business development by refusing to relinquish power.

2.3.2 Entrepreneurial ventures in South Africa

Entrepreneurial ventures are commonly referred to in South Africa as Small, Medium and Micro-Enterprises or SMME’s (White Paper on Small Business, 1995, cited in O’Neill & Struwig, 1999). Although I have reservations about the wisdom of associating the entrepreneurial venture with a particular size of company, the following information is quoted to give perspective to the importance of entrepreneurial ventures in South Africa. Of the 800 000 formally registered business entities, some 720 000 are SMME’s. This represents a large proportion of the formal business sector, some 91% by number, and accounts for an estimated 45% of Gross Domestic Product (GDP). Of the 14,3 million economically active people, SMME’s employ 2,4 million, some 17%. In addition to the SMME’s formally registered, a further 4,4 million people, it is estimated, are self-employed in the informal sector, which includes subsistence farming (Courier, 1994: 11-12; cited in O’Neill and Struwig, 1999).

[The informal sector in the South African socio-economic system is characterised by single family, extended family, or tribally run subsistence farming, and small scale

trading in arts and crafts or agricultural produce. These activities are mostly survival orientated rather than profit driven. Although street-vendors, hawkers, car-guards now appear in urban centers, subsistence-style economic activity remains for the most part a rural occupation. The level of technology in use is primitive, as electricity and telephones are scarce, and the terrain is often inaccessible by normal transport. For these reasons, the informal sector is not included in this research].

With regard to the formal sector, the South African government differentiates between micro, small and medium-sized businesses according to the following criteria: number of employees, value of assets, annual sales, legal characteristic and form of management. Accordingly, a small business is one which has fewer than 50 employees, an asset value of less than one million rand, annual sales of up to five million rand, and is licensed, registered and owner-managed (White Paper, 1995: 9-10; cited in O'Neill and Struwig, 1999). Legislation applicable to SMME's is no different from any other business, i.e. they are subject to the same laws, industry standards, and taxation rules.

In order to delineate my research sample frame, an operational definition for entrepreneurial ventures, which incorporates SMME's (excluding the informal sector), is needed. It is insufficient to limit the definition to that of *a registered small business*, as that relies too heavily on the size of the company in an attempt to distinguish it from the non-entrepreneurial venture. In line with my previous discussions and working definitions of 'entrepreneurship' and 'the entrepreneur', I qualify the definition by adding that the registered small businesses in this study are also *currently owned and successfully trading under the management of their original creators*.

Part 2 The Domain of Ethics

For what shall it profit a man, if he shall gain the whole world, but lose his own soul?
(Jesus in the New Testament Bible).

Entrepreneurs choose a particular way of life, with the dual aim of maximizing profit and gaining a sense of self-satisfaction. In these endeavours the typical entrepreneur lives with the risk of business failure and the threats of competition, while attempting to do the best he can within the limitations of his resources. In this study I assume that the entrepreneurial life can have value, that is to say that it can be a good life, and I wish to focus on the phenomenology of entrepreneurial actions, i.e. how the entrepreneur experiences what he does, and in particular how he deals with ethical dilemmas.

Entrepreneurial actions may be seen as those actions that ensure survival, maximize profit, reward him with a feeling of self-satisfaction, limit risk, counter threats, and optimize the use of constraining resources. But does the pursuit of those interests supersede the more general need to behave morally? Entrepreneurs are involved in many decisions, some of which demand moral choices. Is it possible to satisfy seemingly opposed requirements concurrently? If so, how? This research seeks answers to these questions.

When moral issues are reflected on philosophically, we enter the domain of ethics. There are various ways in which entrepreneurs make moral choices, for example, by intuition, by following the example of someone they admire, or by applying certain rules or theoretical models. These various ways of dealing with moral issues form the subject matter of ethics, which I will now examine with regard to the entrepreneurial milieu.

Longenecker, McKinney and Moore (1989) believe that ethics in small business is the largely uncharted area of ethics. Business survival initially, and business profitability / sustainability ultimately, are usually the most important considerations in entrepreneurial decision-making. Ward & Aronoff (1993) explain that the complexity of an

entrepreneur' s life experiences can lead to temptations and rationalizations, which may have unanticipated consequences. O' Connor and Lyons (1983) on the other hand found that, contrary to the perception of the entrepreneur being motivated mainly by money, many felt a personal obligation or social responsibility to their customers and employees.

I begin my discussion of ethics in entrepreneurship by briefly discussing the so-called *minimum conditions for morality*.

2.4 Minimum Conditions for Morality

In an effort to outline the minimum requirements for morality in business, Solomon and Hanson (1983: 187-188) specify six guidelines, namely: character, responsibility, concern for others, reason, consistency, and universality.

Morality as character - Morality works best when it has been formed as part of our character. In other words, we do not try to impose a particular theory of morality on ourselves; we simply act always in accordance with our personal values, which are trustworthy because they were formed around a right moral value system. This is the basis of *virtue ethics*. An entrepreneur, for example, who has funds erroneously credited to his account, must decide whether to notify the bank of the mistake or remain silent in the hope that they may never discover it. If honesty is an integral part of his personal value set, it is unlikely that he would be comfortable keeping the money, since that would mean acting out-of-character.

Morality as responsibility - Morality as *responsibility* means acting in accordance with other people' s concerns, rights and expectations. That also means refraining from doing things that cause harm to others. The entrepreneur who sub-contracts his technical skills for example, becoming a member of a project team, but who is later offered the opportunity to contract directly with the principal client, has three options: He may decline; he may negotiate a favourable deal with the principal and accept; or he may

discuss the offer with the firm to which he is currently contracted, which seems to be the responsible choice if one considers the principal's rights or expectations.

Morality as concern for others - The commandment, "Do not steal", is an example of a moral principle, and it is also born out of concern for others, since stealing implies a gain to oneself but a loss to someone else. Morality as concern for others has to do with understanding how others experience a loss, for example, which compels us to not want to impose a loss on another.

Some entrepreneurs survive on the misfortune of others. A private investor who promised higher than normal interest to her clients was entrusted with large sums of money. Over one hundred million rand is now missing. The same lack of concern for others allows thieves to steal as a means of survival. Others toil day and night to bring comfort to the aged, the homeless, and the hungry with no monetary reward to themselves.

Morality as reason - Much of what people do in life is spontaneous, rather than pre-meditated. Many entrepreneurs act intuitively, even on impulse when an opportunity presents itself or when the survival of the business is threatened. Moral actions, however, must stand the test of reason, which is to say they should be justifiable according to an *objective* set of criteria. (The question of whether or not objective criteria can be applied to all moral issues is taken up later in this chapter.)

An entrepreneur who wished to tender for a lucrative project involving the supply of services to a state-funded organization was informed that he could be guaranteed the award of the tender if he undertook to pass on three tenths of the revenue to a particular member of the tender committee. Considering the short-term implications only, he might have reasoned that the proposed action was necessary to obtain the business and thereby justified. However, on realizing that the said committee member was also a member of the senior management team at one of his significant existing customers, he reasoned that he might be expected to extend the arrangement to include business conducted with that

customer as well. Solomon and Hanson (1983) argue that a morally justifiable reason must contain two conditions, namely *consistency* and *universality*.

Morality as **consistency** means that similar cases are treated similarly. It is the absence of double standards. What is done for one must also be done for the other. In rugby, the referee cannot overlook rule infringements by one team and not the other. Anyone with children understands the importance of consistency. In the example above, the entrepreneur faces the prospect of either giving away thirty percent of his income on business derived from a long-standing client, or losing the lucrative additional business. Since it is unlikely that he can afford to discount his current sales by thirty percent, he must decide - in the interests of consistency – to reject the client's offer of additional business.

Morality as **universality** means the same conditions must be applied to all concerned. Rugby referees are trained to apply the same rules to all matches. Multi-branch companies have policies and procedures that apply throughout the group, so that all branches act in ways that are in line with the overall strategies of the company. In the example above, the entrepreneur finds himself in a complex situation with regard to the test of universality. If he chooses to extend the commission kickback for all sales, he is then faced with a further moral inconsistency, namely that his chosen strategy is not universally applied unless he is prepared to do the same for all clients, and even all executives of each client firm. Clearly that is not a viable option, so on the basis of universality he must conclude that it is immoral to accede to the kickback request.

2.5 Current State of Ethics

Throughout the world there is a growing awareness of the importance of ethics in business. This trend began in the late 1980's when the concept of corporate governance started gaining currency following a series of financial scandals in the United Kingdom. More recently, a slew of fraudulent business activities and corporate scandals have been uncovered in the United States of America. It is reported that these have 'weighed

increasingly on the economy, sapped investor confidence, driven share prices lower and led to thousands of layoffs, thereby growing into a prickly and inescapable issue” (Knowlton, 2002: 4).

Some countries have adopted codes of business aimed at guiding their representatives engaging in business transactions in foreign countries. Various lists have been produced that reveal which countries are notoriously ' unethical' in business dealings. Some offer guidelines for safely bribing officials in countries where bribery is an accepted practice.

That there exists "endemic corruption on our continent" is well documented (Rossouw, 2002: 11), and it appears to be on the increase. According to Rossouw (2002), Deloitte and Touche' s (1999) survey of fraud in seventeen African countries identified widespread fraud, including forging bank documents, tax evasion, false insurance claims, and fraud relating to the electronic transfer of funds. Rossouw (2002: 12) claims that "the greatest danger facing Africa is that the current absence of ethical values in business comes (to) be seen as the way business should be done".

A Sunday Business Times report entitled ‘Corruption and bribery are huge problems for the continent’ (Shevel, 2001: 7) sums up the current situation in South Africa. Even though our corporate guidelines are among the most admired in the world, somehow we seem unable to comply with them in practice. In the past year alone we have witnessed the consequences of unethical business dealings at some of the country’s top corporations: Leisure Net (Schoonakker, 2001), Macmed, Regal Bank, Beige, Nedcor/Didata, and South African Airways (Shevel, 2001), as well as the provision of luxury cars for government ministers involved in a multi-billion rand arms deal (Bezuidenhout, Wa Afrika & Jurgens, 2001) and the match-fixing charges brought against the former captain of our national cricket team. All of this comes at a time when our President is attempting to initiate an African renaissance and the West is looking to South Africa as the gateway to sub-Saharan Africa. Shevel (2001: 7) is justified in saying that “the state of affairs is creating a very real crisis which undermines the investment environment in this country”.

Many business opportunities arise from the entrepreneur's social network. In order to network effectively in South Africa, the entrepreneur must, of necessity, cross and bridge cultural boundaries, yet in a multi-cultural society such as ours, different ethical views abound. Hilliard and Kemp (2001) ask the question, "How do we halt the corruption?" and point to other African countries, in particular Nigeria, said to be one of the most corrupt in the world. With our neighbour, Zimbabwe, apparently ranked sixty fifth out of ninety one countries, South Africa holds thirty eighth position in the corruption grading.

Organizational evil has gripped South Africa and is endemic to our nation. Indeed many African nations have endemic corruption and other forms of public wrongdoing that have become the norm, not the exception in their society (Hilliard & Kemp, 2001: 8).

2.6 Theories of Ethics

As my interest in this research is to understand ethics concerning entrepreneurial decisions rather than provide an in-depth, philosophical account, I select for discussion here only those theories of relevance to the entrepreneurial milieu. I use an outline based on various authors (Solomon and Hansen, 1983; Hennesy and Gert, 1985; Dees and Starr, 1992; Rachels, 1993; Alexandra and Miller, 1996; Double, 1999; Boylan, 2000; Shaw and Barry, 2001; and Rossouw, 2002).

Whenever an entrepreneur asks the question "What is the right thing to do?", he is searching for the morally appropriate action. If he seeks an applicable rule, norm, value or example to follow, then he seeks to apply *normative* ethics. If he questions the grounds upon which such values or rules are valid, for example by asking whether ethical rules are objective, merely relative, or purely subjective then he engages in *meta-ethics*.

2.6.1 Normative ethics

According to Double (1999), normative ethics is the branch of philosophy concerned with moral obligation and intrinsic value in the actions and character of human beings. The term *normative* refers to theoretical ideals - *norms* - against which we are able to evaluate practices (Dees and Starr, 1992). The two main branches of normative ethics are *virtue ethics* and *rule-based ethics*. I will discuss each of these and their respective sub-branches.

2.6.1.1 Virtue ethics

All the gold on the earth and under the earth is less precious than virtue.
(Plato, 4th Century BC)

A human **virtue** is a relatively stable character aspect that disposes a person to act in a benevolent way (Alexandra and Miller, 1996). To describe something as a relatively stable character aspect is the same as saying that it has become a habit. Virtues are therefore what we would think of as good habits, e.g. courage, generosity, or loyalty; vices may be seen as bad habits, e.g. dishonesty, cowardice, or selfishness. The Hindu text suggests that humans are equipped with an intuitive sense of virtue and vice: "Virtue is that which should be done, and vice is that which one should shun" (Sreenivasan, 1989: 214).

Virtue ethics is essentially about cultivating excellence in everything that one does (Boylan, 2000). Ancient Greek philosophers, especially Plato and Aristotle offered influential accounts of the virtues. Virtue ethics focuses on the formation of one's character to equip one for good citizenship in an organized community, in the belief that a community made up of people of good character is a good community (Negri, 1998).

Regarding moral virtues as the building blocks of good character, Aristotle proposed a process of habituation - "the result of the repeated doing of acts which have a similar or

common quality" (Negri, 1998: ix). Each act is biased toward either good or evil, so that its repetition gradually fixes our "natural aptitudes or propensities" (Negri, 1998: ix) in one or the other direction. The process of habituation is one of assimilation, an ongoing growth in understanding, culminating in the ability to intuitively choose one way above another - "a choice for its own sake, a fixity and steadiness of purpose" (Negri, 1998: x). This habituation is based on Aristotle's *doctrine of the mean*, wherein goodness of character is said to be brought about by the repetition of virtuous acts – a virtuous act being the mean that falls between two vices, one of excess and one of deficiency. An example of such a mean is *courage* – it is the mean between foolhardiness (excess vice) and cowardice (deficient vice). But he recognized that some situations fall outside of the mean and accepted that in such cases a right response would be that which is appropriate to the situation – thus *habituation* is complemented by *adaptation*.

According to Alexandra and Miller (1996), Aristotle envisaged the possibility of a hierarchy of value. At the base of such a hierarchy were things that had no intrinsic value at all (interestingly he placed money there since he saw it simply as a means to attain something else), and at the top were things that had the highest intrinsic value - like friendship, honour and pleasure. Even these may be perceived not as ends in themselves but as means to other ends, and he concluded that at the very top would be *eudaimonia* - whose closest English meaning is *flourishing*, which to Aristotle meant the development and exercise of reason – a pursuit he took to be the defining human property.

Alexandra and Miller (1996: 43) claim that:

Certain states of character governing choice, then, can be identified as the virtues; these are the states which dispose us to act in a way which will conduce to human flourishing. A virtuous *person* is one who finds the exercise of the virtues pleasant in themselves. A good *act*, correspondingly, is not simply one where the right choice is made, but one in which this choice is made for its own sake, not for some ulterior motive, and which arises out of the right kind of state of character (*italics original*).

The concept of a **virtuous person** is similar to the legal concept of a reasonable man - often applied to the interpretation of legal contracts. It is useful in assessing the moral-appropriateness of human behaviours. Just as the actions of a person who breaks an agreement may be assessed against those of a *reasonable* person, so can the moral-goodness of a person be assessed against that of the hypothetical *virtuous* person?

Virtue ethics fulfils the requirements for morality by emphasizing the roles of character and reason. Not all people are virtuous, however, so virtue ethics cannot guarantee morally acceptable behaviour. Something more may be needed, namely *rules*.

2.6.1.2 Rule-based ethics

Rule-based ethics seeks to regard moral issues from the viewpoint of a set of rules – thereby providing a generic prescription or moral theory - that determines what is regarded as acceptable behaviour (Rossouw, 2002). These rules may be divided into two categories, namely *consequentialism* (also known as *teleology*) – under which it is claimed that actions should be judged according their consequences, and *deontology* – under which the opposing view is assumed, i.e. that rightness or wrongness is a judgment not dependent on consequences but rather on the intrinsic goodness of an action itself. I will discuss each of these categories:

Consequentialism

When moral decisions are made by considering the likely consequences of alternative courses of action, one is engaging in consequentialism. The most popular approach to consequentialism is **utilitarianism** – the belief that actions should be appraised according to their effect on happiness (Rachels, 1993). This moral theory was first formulated in the eighteenth century by Jeremy Bentham (1748 - 1832), and popularized in the nineteenth century by John Stuart Mill (1806 - 1873). Boylan (2000: 66) describes utilitarianism as "a theory that suggests that an action is morally right when that action produces more

total utility for the group as a consequence than any other alternative does". The goal of utilitarianism is thus *the greatest good for the greatest number*.

Any action may have happy as well as unhappy consequences though, and often the probable consequences cannot be accurately assessed in advance. Bentham proposed the development of a *happiness calculus* to assist people in quantifying the net consequences of their actions by adding up the benefits and subtracting the painful consequences. But since the consequences of our actions do not only accrue to us and since some courses of action have consequences beyond this lifetime, the happiness calculus remains an ideal.

Mill added a further dimension to the difficulties of quantifying pleasure and pain by drawing attention to the *qualitative* differences between different types of pleasure. He stated pointedly: "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied" (Solomon & Hanson, 1983: 186). This statement illustrates his belief that pleasures can differ – for example, the pleasure derived from reading poetry exists on a different plane to that of partying all night. That may be simply a matter of individual choice. Nevertheless, since utilitarianism seeks to prescribe 'the greatest happiness for the greatest number' as a universal rule for right action, the notion that individual's happiness can be defined differently by different people is problematic. Mill, however, solved this problem by arguing that 'if each individual desires his or her own happiness, then the ultimate good must be the happiness of all people. So the ultimate goal is not the happiness of the individual, but the happiness of society (Rossouw, 2002: 56).

For this to hold in practice it requires that each person chooses to act in a way that ensures the happiness of those affected by his actions, even at the expense of his own happiness. Utilitarianism therefore requires impartiality and this may be too demanding for most people. In a virtuous society, however, it would be an entirely feasible expectation. As both are consequentialist, utilitarianism intersects with virtue ethics - the moral principle being the universal pursuit of general happiness or *eudaimonia*.

Weiss (2003) (*sic*) extends the utilitarian concept to business by going beyond the traditional, idealistic definition of ‘greatest good for the greatest number’, introducing the following tenet (Weiss, 2003: 80): An action is morally right if “the (immediate and future) net benefits over costs are greatest for all affected”. The *cost-benefit analysis* is a commonly used business decision technique, capable of being utilized quite independently of any ethical conscience. Weiss’s embellishment appears to me to be quite contrived, and merely an attempt to make the utilitarian label fit into a pragmatic business context as the weighing of benefits against costs cannot qualify as a normative ethical approach to decision making unless it simultaneously complies with all of the conditions for morality previously discussed.

One variation of consequentialism, **hedonism**, gives priority to the pursuit of ‘immediate personal pleasure’ rather than happiness or *eudaimonia*. In so doing, it seeks to obtain a surplus of *hedons* (units of pleasure) over *dolors* (units of pain) from each and every action. Since *immediate personal pleasure* follows a given decision almost instantly, hedons and/or dolors are quickly perceived and easily anticipated, making hedonism a less complex rule than utilitarianism. This has negative implications, both for the individual and societies: for example, robbing a bank would be an acceptable action for a hedonist, but immediate short-term personal pleasure seldom leads to long-term happiness (the robber becomes a fugitive or a prisoner), and far less so for societies.

A third form of consequential reasoning is **ethical egoism**, which claims that we should consider the consequences for our own happiness rather than everyone’s (Rachels, 1993). That is to say that in the case of a conflict of interest between what is good for me and generally good for society, I should place my own happiness first – the exact opposite of Mill’s utilitarianism, which values the good of society more. So, for example, I might decide that is acceptable to sell reject products because I will become rich by doing so, with no regard for the losses incurred by my customers. It is clear that although ethical egoism appears perfectly rational, it could never be a universal moral principle, since it contradicts other minimum conditions for morality, notably responsibility and concern for others.

Deontology

Deontology focuses on the intrinsic 'rightness' of an action, without regard for its consequences. Derived from two Greek words: *deion*, from *dei*, meaning 'must' ; and *logos*, meaning 'the word' or in this context 'the account of' (Boylan, 2000: 88), deontology is in essence *the account of the musts* or moral duties. Just as a man has a duty to be faithful to his wife, there are moral duties that persons must perform with regard to each other – to be truthful, for example. Deontologists believe in the absolute necessity of duty, irrespective of the rewards or punishments that may follow. Thus, the deontologist would not tell a lie, even if by so doing he might save the lives of many people.

Immanuel Kant (1724 - 1804) is the philosopher most closely associated with deontology. Convinced that it is necessary to have a source of moral guidance other than practical experience, Kant insisted that *human reasoning* and *good will* are necessary for consistent moral behaviour and he defined the good will as "the will that obeys the universal moral law" (Rossouw, 2002: 51). This led him toward the discovery of a universal law that should apply to all human beings. He believed that some duties are absolute, e.g. the duty to tell the truth, but others not, e.g. the duty to exercise – and he therefore distinguished two forms of **imperative** – the *categorical* – an instruction to act that is not dependent on anything - and the *hypothetical* – a conditional instruction to act.

Kant's Categorical Imperative (1785) requires people to always act in such a way that they can, at the same time, wish that everyone would act in that way (Solomon & Hanson, 1983). A categorical imperative is "a command that depends on nothing but the rational grounds for the command itself" (Boylan, 2000: 92). Thus, the act of telling a lie would be wrong, irrespective of the motive for or consequence of the act. This is in contrast to a hypothetical imperative that depends on some other condition, say a desire – for example one should go to church only if you want to. For Kant, moral actions are always rational actions, so the primary value of these imperatives is to test the rationality

of a proposed action, i.e. it provides a way to reason with the question: “Is this right?” In practice, this can be achieved by applying the maxim: “If everyone did this, would it still be okay?”

Kant also believed persons should never be used as a *means* to an end, and consequently he developed his Principle of Ends, which states: "Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only" (Kant, cited in Double, 1999: 163). It prompts one to question one's actions by asking, “Am I just using this person?”

Deontology is not unlike virtue ethics, in the sense that as a moral theory its goal is for everyone to act virtuously at all times. The difference is that it seeks to prescribe moral duties by promoting an imperative to act morally, under the assumption that people will not, of themselves, always act in virtuous ways. It conforms with most of the minimum conditions for morality, in particular responsibility, concern for others, consistency, universality, and reason.

Kant formulated the Categorical Imperative, but deontology is also justified by other principles. A principle represents a moral code that defines the duties of people subscribing to it. The authority one affords to the moral code depends on whether or not one believes it is justified. Sometimes it just feels right, that is to say the relevant principles defining right or wrong action are self-evident. Members of a family who share the washing up duties after dinner are subscribing to a principle – in this case the principle of sharing the workload. Moral codes are usually justified by applying the fairness principle (*to each his due*) or a super-ordinate creed such as the Divine Command Theory (*moral principles are based upon laws issued by God*).

I examined normative ethics from the perspectives of virtue ethics and rule-based ethics. Under rule-based, I discussed *consequentialism* – specifically utilitarianism, hedonism, and ethical egoism, and *deontology* – with particular reference to Kant's categorical imperative. These provide one with ways to decide or justify what should be considered

if one wishes to act in a morally acceptable way. But I have not thus far questioned the meaning of terms such as *right*, *good*, and *ought* or the status of moral claims and principles. These questions are the domain of *meta-ethics*.

2.6.2 Meta-ethics

A relatively new term, which appears to have been introduced into the vocabulary of philosophy only in the twentieth century, ‘meta-ethics’ is, according to Grolier (1997), the analytical study of ethics itself, attempting to fathom the meaning of terms such as *right*, *good*, and *ought*. According to Boylan (2000: 6), "Meta-ethics refers to the most general investigation about how to go about creating and applying a theory that prescribes how we should act". A meta-ethical view of a problem is thus not concerned with determining what is the right action, but rather with the validity of the underlying moral theory. Rossouw (2002: 62) explains it as a ‘second-order activity (that) usually only comes into play when ordinary moral discourse breaks down or runs into difficulty’. If, for example I inform my son that he must go and support his school cricket team on the weekend instead of surfing with his friends – because it is the right thing to do (I see it as a duty and assume a deontological moral stance), and he replies that he thinks the right thing to do would be to surf – because it makes him happy (he sees it as a more pleasurable pursuit and assumes a consequentialist stance), then we are approaching the meaning of ‘right’ from different, potentially incongruous ‘angles’. Before we could hope to reach agreement on whether he should watch cricket or go surfing, we would have to agree on which moral theory we should accept as a basis for our decision.

One might also question whether any virtue, rule or principle can be regarded as universally true. **Moral objectivism** claims that there **can** be agreement on what is moral, i.e. there exists a moral truth that can be discovered by everyone in an objective way, and everyone should therefore live by the same moral theory. **Absolutists** claim that there is only one true moral system. It is a strongly objectivist view that demands that everyone adopt the same normative system, whether utilitarianism, deontology, or virtue ethics. Returning to my illustrative example above, moral objectivism requires that my son and I

first **agree** on the meaning of ‘right’ (with due regard to an appropriate governing moral theory; absolutism demands that we then adopt that as the **only** legitimate moral theory.

But on what basis should we decide which moral theory to adopt? *Naturalists* believe that the world’s natural order provides such answers. They reason that if something *is*, then that’s simply how it *ought to be*. To the naturalist, the presence or absence of a phenomenon in the realm of nature, is sufficient reason to accept or reject it as moral in the human realm. Again they expect everyone to agree on the natural order of things. *Intuitionists* claim that truth can be seen immediately upon reflection, and therefore to the reflective person right and wrong is immediately self-evident.

Intuitionism as an epistemological theory extends beyond the mere recognition of right and wrong. It places intuition above reason as a way of determining truth, claiming thereby that intuition is responsible for knowledge - including ethical knowledge. Schuitema (1998: 7) expresses an objectivist-intuitionist position when he writes about his experiences in teaching and researching employees’ opinions of leadership practices:

The work that I have done in these two arenas has convinced me of the most perennially thrilling of Socratic truths, which is that there are universally applicable criteria between right and wrong, and that all human beings have an immediate and intuitive access to that knowledge.

Perhaps it is impossible to determine whether one moral theory is more valid than another. Thus, in direct opposition to moral objectivism, **ethical relativism** claims that there can be no definite or objective moral truth. People can therefore differ on moral issues and argue about why and how they differ.

Some say there is little point in pursuing any moral debate in the absence of objective criteria to decide who is right. But ‘moral debate is about what ought to be, and never about the world as it is’ (Rossouw, 2002: 67), therefore ethical relativism should not be seen as a reason to disengage from moral debate. Weiss (2003: 78) argues that relativism is the result of laziness - “an excuse for not having or developing moral standards that can

be argued and tested against other claims, opinions and standards”. Amongst his various criticisms of relativism, he cites the fact that relativists can become absolutists, since by habitually disregarding others’ views, they become closed to outside influences and will then be inclined to accept only their own beliefs as true.

An extreme form of ethical relativism is **moral subjectivism**, which holds that each person is entitled to his own beliefs, and they cannot therefore be judged by another (Hinman, 2001). Where relativism claims that there can never be general agreement on moral issues, subjectivism takes moral dissensus to the extreme – agreement on moral issues cannot be expected between any two people since individual preference is the only valid standard of moral judgment. This is not to say that two people cannot sometimes agree, just that agreement should not always be expected.

Ewing (1947) pointed out that subjectivism must concede that no two people would mean the same thing when they made a judgment, since each would simply mean, "This is approved by me!" It therefore appears impossible for the subjectivist to ever make a *wrong* judgment, since that could only happen if he were to misrepresent his own preferences. Furthermore, the same person could not be counted on to mean the same thing on two different occasions, since he would be saying "I approve of this, *now*" - so the subjectivist must accept that his approval or disapproval of something may change. This means that it is impossible for a subjectivist to adopt a moral theory. Subjectivism and intuitionism intersect at some point, since the subjectivist feels justified in holding to his own belief, even when it may appear irrational to others.

Cultural relativism

With the advent of a ‘global village’ and the resultant exposure to different cultures, people are now realizing that “what is right in one culture is not necessarily right in someone else’s culture” (Rossouw, 2002: 66). Though some moral rules are common to most cultures (e.g. protect infants, tell the truth, do not murder), each culture has its own set of socially approved habits (Rachels, 1993). This means that what appears to be

morally right to one culture may not be so in another – so consensus on how one ought to act in a given situation is unlikely to exist between two people from different cultures.

Cultural differences are most pronounced in the dichotomous cultures of slaves and their masters. According to Nietzsche (1844 - 1900), the master mentality despises the lowly, cowardly, anxious, and humble. The morality of the master defines good and bad in the same way as noble and ignoble: good is noble, and has the right to inspire fear in the ignoble. Slaves, on the other hand, are oppressed, weary, and have reason to feel depreciated and stripped of their self-esteem. Their morality is different: to inspire fear is evil; goodness arises from the virtues. The *size of the gap* is considerable:

The slave's eye is not favorable to the virtues of the powerful: he is skeptical and suspicious, subtly suspicious, of all the 'good' that is honored there; he would like to persuade himself that even their happiness is not genuine. Conversely, those qualities are brought out and flooded with light which serve to ease existence for those who suffer: here pity, the complaisant and obliging hand, the warm heart, patience, industry, humility, and friendliness are honoured - for here these are the most useful qualities and almost the only means for enduring the pressure of existence. Slave morality is essentially a morality of utility. (Nietzsche in Solomon & Hanson, 1983: 186)

Geert Hofstede's (1984) studies identified significant differences in work-related values in terms of three cultural variables, namely: power-distance - which refers to the *size of gap* in the relationship between boss and subordinate, an inverse measure of approachability; uncertainty avoidance - or degree of risk-averseness; and masculinity - the need to prove one's self-reliance and perseverance.

Adapting to the cultural mores of a foreign country with which one is attempting to conduct business was once considered a moral duty (Solomon & Hanson, 1983), but certain countries have recently declared it a questionable practice. In some African and Asian cultures it is regarded as a common courtesy to offer a gift before attempting to do business, yet U.S. law forbids American businessmen to do so. In Japan, the practice of retiring a civil servant over the age of forty-five as soon as he is outranked by a younger person has led to a cultural norm whereby retired civil servants make themselves available to act as counselors to foreign businesses wishing to establish markets in Japan.

From the Japanese perspective businesses are now required to take care of retired civil servants in Japan; yet the United States of America has outlawed this practice. Thus:

The American company in Japan that abides by a practice the Japanese consider the very essence of 'social responsibility', is pilloried in the present discussion of 'business ethics' as a horrible example of 'unethical practices' (Drucker, cited in Solomon & Hanson, 1983: 190; quotation marks original).

It is eminently clear from the above that what is regarded as ethical in one culture, may not be so regarded in another. How then can cultures ever agree on what is ethical?

Interestingly, the nineteenth century pioneer into Africa, David Livingstone, related that he never needed to teach the ethical portion of the Decalogue (as opposed to the religious) to the indigenous people he encountered deep in the heart of Africa, so at the very basic level he found an absolute morality that appears to be universal. A future dispensation, where there is a universal acceptance of a core morality that doesn't seek to dominate all others, may be what Weiss (2003: 296) has in mind when he introduces the term *hyper-norm*:

Hypernorms are principles so fundamental that, by definition, they serve to evaluate lower-order norms, reaching to the root of what is ethical for humanity.

Stephen Covey's (1992: 235) advice, "Seek first to understand, then to be understood" appears to be pertinent where cultural relativism is concerned.

2.7 Ethical Dilemmas

Ethical theory offers the entrepreneur guidance to make the morally right choices in business. Often, however, there is no apparent *right way* and one must choose the best in the circumstances. Entrepreneurs are often faced with business choices containing inherent tensions between morals and profits, or between private gain and the public

good. Any decision where moral considerations are relevant can potentially give rise to an **ethical dilemma**, for example:

- A decision that requires a choice between rules;
- A decision where there is no rule, precedent or example to follow;
- A decision that morally requires two or more courses of action, which are in practice incompatible with each other;
- A decision that should be taken in one's self-interest but which appears to violate a moral principle.

Dees and Starr (1992) describe four sub-categories of ethical dilemma, which roughly correspond with the above. These are:

- **Moral conflict** - when personal obligations, values or loyalties appear to be in conflict;
- **Prudential tension** - that is the tension arising out of a realization that the right action to take is not in line with your own (short term) self interest. The solution must be justified in terms of either a longer term beneficial outcome or an outcome that can be understood in terms of a 'higher level' value may be possible;
- **Personal social conflict** - where the individual's moral values are in conflict with the common practices of the social context in which he is operating, for example in a foreign country or culture. These types of dilemmas occur frequently in cross-cultural business transactions;
- **Moral ambiguity** - decisions where facts and (moral) principles are vague, and where there are no precedents to follow.

It is the imperative to act, combined with the uncertainty of which action to take, that causes a dilemma. A generic argument form adapted from a conflict resolution technique introduced by Goldratt (1994) provides a helpful way of expressing moral dilemmas. By defining the desired outcome (O), two necessary conditions (X and Y), and their corresponding pre-requisites (Z and $\neg Z$), any dilemma can be portrayed as follows:

- In order to achieve a desired outcome (O), I must have X (i.e. X is a necessary condition for the desired outcome);
- At the same time, in order to achieve the desired outcome (O), I must have Y (i.e. Y is a necessary condition for the desired outcome);
- Now, in order to have X, I must do Z (i.e. Z is a necessary action for the fulfilment of condition X);
- But, in order to have Y, I must do $\neg Z$ (i.e. $\neg Z$, which is the opposite of Z, is a necessary action for condition Y).

I refer to this argument form as the **dilemma drum**, as it is one I anticipate beating regularly as I explore entrepreneurs' dilemmas. The following example illustrates its use: Suppose I am offered a lucrative consulting contract, conditional upon agreeing to 'kick-back' a percentage to the general manager of the client company. My dilemma is to either accept the contract or not. So Z = accept the contract; $\neg Z$ = do not accept the contract. My objective (O) is to 'have a successful business'. Now to complete the 'dilemma drum' I need to define conditions X and Y. I do this by stating: 'I must (Z) in order to ----- (X)', so 'I must accept the contract in order to *make money*'; X is therefore 'make money'. Likewise, 'I must ($\neg Z$) in order to ----- (Y)', so 'I must not accept the contract in order to *not violate my principles*'; Y is therefore 'not violate my principles'. The 'dilemma drum' is incomplete until the relationships of X and Y relative to O are verified. This is done by stating: 'In order to (O), I must (both X and Y); so 'In order to have a successful business, I must *both* make money and not violate my principles'. Schematically this dilemma drum appears as follows:

Objective: Have a successful business	
X: Make money	Y: Do not violate my principles
Z: Accept the contract	$\neg Z$: Do not accept the contract

Once the drum is constructed the dilemma can be solved by imagining situations where either Z and Y or X and -Z can co-exist. It is important, in generating alternatives for consideration not to block out any possibilities. Once all possible solutions have been generated the most appropriate is selected. In the above example, I would try to imagine how I might accept the contract and not violate my principles (Z and Y). This might lead me to consider any of the following:

- Blow the whistle on the general manager;
- Agree to the 'kickback' but never actually pay it;
- Lower my price to make it irresistible to the client, but let it be known that no 'kickback' will be paid.

In addition, I would also try to imagine how I might make money and not accept the contract (X and -Z). This might lead me to consider any of the following:

- Apply my efforts elsewhere, say in a client company where no 'kickback' is expected;
- Raise my price and threaten to blow the whistle on the general manager if he doesn't still award me the contract.

I am now in a position to make a choice between the generated alternatives. At this point I must decide whether to take a consequentialist approach, by considering each action and eliminating those with undesirable consequences; or a deontological approach – eliminating those with courses of action that ought not to be implemented or that I would be loathe to see adopted as universal standards; or a virtue-ethical approach – eliminating those that I perceive as vices and considering only the options I regard as virtuous. I might therefore decide blow the whistle on the general manager – clearly a deontological decision; or agree to the kickback but never actually pay it – a decision taken from an ethical egoistic position; or lower my price to make it irresistible to the client but let it be known that no 'kickback' will be paid – a virtuous decision; or apply my efforts elsewhere – which combines both virtue-ethics (serenity) and deontology (categorical

imperative); or raise my price and threaten to blow the whistle on the general manager if he doesn't award me the contract anyway – perhaps another example of ethical egoism. The choice remains my own, but the use of the dilemma drum enables logical reasoning, the generation of creative alternatives, and the consideration of ethical issues.

2.8 Entrepreneurs' Obligations

In some industries, and certain parts of the world, bribery is common practice, making it all but impossible for ethically minded new entrants to gain any share of the market. Since entrepreneurial ventures demand of the entrepreneur a "willingness to take calculated risks – both personal and financial – and then do everything possible to influence the odds" (Van Aardt 1997:4), it is often the case that the entrepreneur has little or no time for reflection on moral considerations. As Charles Banfe (1991: 23) writes: "A fly in the entrepreneur make-up often appears to be compulsive behaviour. The staccato demand to be right and the instant reaction, frequently lead to making off-the-wall decisions... and general impetuosity" It seems that ethical considerations in business decisions are seldom afforded priority as there are so many other demands on the entrepreneur. I suggest six categories under which the entrepreneur's obligations may be discussed, namely: to himself, to his employees, to society, to the state, to investors, and to charities.

Obligation to self

Entrepreneurs often subject **themselves** to long hours of work in stressful environments. They need sufficient energy, and must therefore allow themselves to rest. Furthermore, the nature of their endeavours, such as innovating, promoting and relationship-building (Dees and Starr, 1992) requires the maintenance of a healthy sense of *self-esteem*.

Obligation to employees

Sexism, racism, paternalism, unionism, wages below the breadline, and all forms of prejudice are manifestations of relationships **in the workplace** that are somehow not right, and therefore reminders of the entrepreneur's obligation to his employees. Good leadership in the sense of *ability to influence* differs from good leadership in the *moral* sense. Weiss (2003: 218) claims that the ideal relationship between employer and employees is one based on mutual respect and trust". Schuitema (1998: 8) refers to this as 'healthy leadership' - a state of personal excellence in commanding others. The entrepreneur's *moral* obligation to his employees is not only to lead - but also to *lead benevolently* - that inevitably means espousing values that they willingly subscribe to.

Obligation to society

When people are free to do as they please, they usually imitate each other. **Eric Hoffer**

The entrepreneur and the **society** or community to which he belongs are inextricably linked, as Van Aardt & Van Aardt (1997: 199) state:

The survival of a newly established venture is sometimes closely linked with the survival of the community.. Business decisions have to be made to follow the lines of action that are desirable in terms of the values and objectives of our society.

Machan (1999) informs us that unless the entrepreneur is seen to do what is morally worthwhile, and his role **in society** is ethically praiseworthy, the market as well as his place therein is vulnerable to criticism. In South Africa, a person with wealth is highly regarded in his community. Others want to become like him, and will therefore imitate his ways. Both good and bad will be copied. The rich cheat is a more powerful role model than the impoverished, yet hard-working and law-abiding, citizen. Wealth gained by dubious means appears attractive to anyone who is poor. Young people are especially

impressionable when it comes to forming opinions about what is right, and many lack sufficient understanding of business to be able to discern between good money and bad.

Over the years there have been numerous press reports of unethical or illegal money transactions among the rich and famous. In Port Elizabeth, an entrepreneur who fraudulently promised high, tax-free interest lured millions of rands away from investors. Reports of such activities have led many to assume that all wealthy Port Elizabethans are party to fraudulent business dealings! It is indeed difficult to distinguish between a legitimate businessman and a fraudster. Typically, both will drive the latest and greatest car, live in the most prestigious street and suburb, and be seen at the best restaurants and charity events. If business is to thrive, it needs to adopt an attitude of excellence, more especially in the case of service ventures, where the product of the business is often intangible.

I recently accepted an invitation from a wealthy black entrepreneur to dine with him in Soweto. We travelled through poor township housing estates on roads of mud and he parked his new Mercedes Benz among rusted and dented cars that were barely roadworthy. These things he did proudly and with a sense of purpose - to live the role model that he had become to others. No one pestered him for handouts, as the poor usually do. He saw himself as *an example* to them – his apparent success gave them hope of a better future. I realised that one of the obligations of an entrepreneur to society is not to disappoint those who aspire to become like him.

Obligation to the state

The most pertinent entrepreneurial obligation **to the state** is the payment of taxes, which takes many forms in South Africa:

- Trading profit is taxed;
- All goods sold attract Value Added Tax;
- Salaries are taxed;

- Banking and credit transactions are taxed;
- A regional services tax is applied to businesses;
- Local government applies environmental taxes;
- Vehicles attract road tax as well as fuel tax;
- The interest earned from savings is taxed;
- Tax on capital gains has recently been introduced.

Notwithstanding the fact that South Africa is one of the most-taxed nations in the world, the entrepreneur is legally and morally bound to pay all these taxes. The law allows him to order his affairs in such a way that excessive taxation may be avoided, but strictly prohibits any form of tax evasion, thus demanding absolute honesty.

Obligation to investors

The South African entrepreneur is significantly disadvantaged in attracting **investors**, for the following reasons:

- It is difficult to attract foreign investment into the country, as a result of adverse publicity abroad and the common perception that funds invested in a country that is part of Africa are not secure;
- South Africans are inhibited by government from investing substantially abroad.

These problems are compounded by a weakening of our currency relative to others, with the net result that although it is advantageous to export locally manufactured goods (and some entrepreneurs are indeed exploiting this opportunity), it becomes increasingly cost-ineffective to import materials, parts or finished products.

Obligation to charities

We use wealth for the purpose in hand, not for ostentatious show, and we regard the failure to combat poverty more disgraceful than poverty itself. Pericles, 431 BC.

Some believe entrepreneurs have an obligation to give a portion of their wealth to **charities**. 'Charity' is variously defined as "Christian love of fellow man", and "benevolence to one' s neighbours" (Oxford English Dictionary, as cited in Rachels, 1993: 64). Charity is a virtue, and while most religions teach an altruistic view of charity, even Thomas Hobbes (1588 - 1679) described charity in a decidedly un-altruistic way:

There can be no greater argument to a man, of his own power, than to find himself able not only to accomplish his own desires, but also to assist other men in theirs: and this is that conception wherein consisteth *charity* (Hobbes, in Rachels, 1993: 64, italics original).

"Thus charity is a delight one takes in the demonstration of one' s powers", ~~says~~ Rachels (1993: 64), giving it a slant of meaning with which even an extreme egoist could identify.

Some entrepreneurs find themselves in a strong financial position. Many spend large amounts of money on highly priced vices, with no regard for charitable donations, while others give generously. Perhaps the act of charity is a means to appease the entrepreneur's conscience, but can giving compensate for unethical business transactions?

2.9Applying Business Ethics

Because of the possibility of conflicting priorities, beliefs, cultures, or obligations, entrepreneurs are frequently faced with decisions that contain an ethical dimension. When that occurs they must decide what is right. How do they do this? The King Commission (1994 and 2002) produced a set of corporate governance guidelines, which, though currently not legally enforceable, makes corporate South Africa more aware of its ethical obligations to all its stakeholders. Awareness is one thing, but implementation quite another. Research conducted by Vyakarnam, Bailey, Myers and Burnett (1997) revealed that entrepreneurs use a variety of ways to decide what is right. These include mentoring, industry norms and professional codes of ethics. I discuss each of these, and

suggest a few more, namely: checklists, personal values, and a process to build moral sensitivity.

Mentoring is gaining popularity around the world as a way for business leaders to have access to another point of view, when faced with difficult decisions. Mentors are usually experienced practitioners who have a reputation as the *voice of wisdom* as well as an ethical track record. Such people are not always easy to find, but as entrepreneurs take advantage of the increasing opportunities for networking that exist, the probability of meeting such a person increases. These networking opportunities include industry associations, professional institutes, service clubs, recreational clubs, community activities, old-school unions, and the use of the Internet to create and maintain long distance contact with appropriate mentors. An effective mentoring relationship is built on the virtues of trust and respect.

Industry norms are a form of rule-based ethics – principles widely practised by members of a particular industry. Not all industry norms are morally justifiable. While acquiring specialized industry knowledge many entrepreneurs are also exposed to immoral business practices that exist within the industry. Some industries in South Africa are known as 'rogue industries' owing to their unacceptable practices. These include the minibus taxi industry, the road breakdown services industry, and the short-term cash loans industry. Conversely some industries - such as pharmaceutical manufacturing, insurance and financial services - are highly regulated which suggests a level of moral responsibility.

That general guidelines for ethical decision making exist is indisputable; for example one may adopt any of the following approaches: the golden rule, the utilitarian principle, or the categorical imperative, all of which have existed, and presumably been applied for centuries. But business is today more complex than ever before, and a recent advance in the ongoing effort to ensure the application of ethical principles in business includes **codes of conduct**. Some industries, and notably most of the professions, have an association or institute that is usually charged with the responsibility, *inter alia*, of

drawing up and periodically reviewing a set of guidelines for ethical conduct, with which its members are expected to comply. These are designed to short cut the process of deciding what is right. Members simply need to follow the guidelines contained in the code.

Two problems exist with regard to such ethical guidelines. The first is that not all players in an industry necessarily belong to the association, and even some that do belong might not subscribe to its code of conduct, with the result that unethical practices may be associated with that industry but the industry association is powerless to act against the non-member dissenters. The second problem is that industries instituting some form of watchdog code are usually motivated to do so only after a spate of bad publicity or a series of unethical events, which amounts to locking the barn after the horse has bolted. Furthermore, because of the other pressures on entrepreneurs, they often do not involve themselves in industry associations.

In response to this, some professions, for example medical practitioners, accountants and auditors, pharmacists, and consulting engineers, have created a legal requirement, instituted by act of parliament, by which all practicing members of their profession are required to be registered with the professional institute or governing council. In other professions, registration is not a legal requirement, but counts as a strong recommendation, and prospective clients are advised to ensure that they employ the services of registered members only, for example air travel agents, management consultants, architects, estate agents, and security services.

An example of such a professional code is that of the Institute of Management Consultants of Southern Africa (1993: membership charter), which reads as follows:

As members of the Institute of Management Consultants of Southern Africa, in accordance with the CODE OF ETHICS we shall:

- Maintain a professional approach, attitude and behaviour in all our dealings with clients, the general public and fellow members;

- Accept assignments only for which we are qualified and where our objectivity, independence or integrity will not be impaired;
- Base our client recommendations on impartial observations, responsible opinion, pertinent facts and practical considerations;
- Ensure our anticipated benefits are obtainable and realistic;
- Disclose timeously to clients all financial or other interests in recommended goods or services;
- Ensure mutual understanding of all arrangements with clients prior to engagements;
- Maintain strict confidentiality of client information and never use privileged information without client permission;
- Refrain from inviting or receiving approaches from clients' employees for employment which could compromise client confidentiality and confidence;
- Accept an engagement only where there is no potential conflict of interest with one of our colleagues or where all parties are made aware in advance of the circumstances; and
- Ensure all management consultants under our control are fully conversant with, and abide by, the Code of Ethics.

The code of ethics appears on a certificate presented to qualifying members and is signed by the member before framing, and serves both as a reminder and a reference document, helping to guide the member's decisions in keeping with a standard of business ethics worthy of the profession.

Apart from industry specific or professional codes, some companies have developed their own ethics code, which consists essentially of value statements defining the organization. According to Weiss (2003: 140), the major purposes of company-specific ethics codes are, *inter-alia*:

- To state corporate leaders' dominant values and beliefs, which are the foundation of the corporate culture
- To define the moral identity of the company inside and outside the firm
- To set the moral tone of the work environment

As a general aid to all types of businesspersons, Laczniak and Murphy (1993 cited in Malhotra, 1999: 740) have developed an **Ethical Decision Making Checklist**, consisting of eight points, as follows:

- Does the action violate the law?
- Does the action violate any moral obligation?
- Does the action violate any special obligation (e.g. The special obligation of an accountant to inform a client with regard to tax remissions)
- Is the intent of the action evil?
- Are any evils likely to result from the action?
- Is any alternative action (which produces equal or more good, with less evil) being knowingly rejected?
- Does the action infringe upon the rights ("inalienable liberties") of individuals?
- Does the action in any way disadvantage an individual or group? (This check is applied especially to individuals or groups that are already in some way disadvantaged.)

As can be seen, the list is quite specific with regard to actions, and can be applied to any industry or profession. Notice that the first three questions have a deontological basis, the next three refer to vices, and the last two allude to deontology (universalism and means/ends).

Even more universal is Rotary International's Four Way Test, which seeks to promote ethical conduct amongst its members and throughout the world:

- Is it the truth?
- Is it fair to all concerned?
- Will it build goodwill and better friendships?
- Will it be beneficial to all concerned?

Once again a combination of normative rules is presented, the first question is deontological, the second concerns fairness, and the last two are utilitarian. These codes, it seems, inform one's conscience over time, and seek to elevate it to its rightful position of intuitive guide.

Often it is necessary to draw together all the parties to a decision. It is then that a **consensus-building process** of moral reasoning is needed: The *Rational Interaction for Moral Sensitivity (RIMS)* (Rossouw, 2002) is such a process. Designed as a group decision-making process, specifically for use in a business environment, RIMS is a process of moral reasoning that ensures the rational engagement of all relevant parties to a moral dispute (Rossouw, 2002). It accepts that moral dissensus is probable at the outset of a dispute, and seeks to use it as a source of creative tension. This is possible provided that all parties commit themselves to finding a solution. The resultant dialogue allows only moral argument that displays both concern and respect for the interests of others. Rossouw (2002: 77) proposes a three-step approach, which potentially combines deontological and utilitarian biases by giving attention to both logical reasoning and the consideration of outcomes. The steps are as follows:

1. Generate and evaluate logically coherent arguments that take into account the interests of others as well as your own;
2. Identify implications, i.e. focus on both the positive and negative possible outcomes, but refrain from focusing on participants' motives or moral convictions;
3. Co-operate in considering possible solutions that hold the potential to retain positive outcomes and minimize negative implications (adapted from Rossouw, 2002:77).

According to Covey (1992: 24), **personal values** are "(mental) maps of the way (we imagine) things should be" (parenthesis added). This means that people behave in certain ways because they believe certain things. Viktor Frankl (1959) suggests that there are three central values in life, namely: "the experiential" (that which happens to us); "the creative" (that which we bring into existence); and "the attitudinal" (our response to what happens to us); (in Covey, 1992: 74). Based on his own experiences as an inmate at the Auschwitz and Dachau concentration camps, Frankl regards the attitudinal values as the highest of the three, claiming that if one can master attitude, one is able to transcend any of life' s obstacles.

Max Scheler proposed a "hierarchy of values and oughtness" (Spiegelberg, 1960: 254), evidently based on phenomenological exploration. At the highest level he placed religious values, as in holiness (and its opposite, unholiness); followed by "values of the spirit"- beauty (as opposed to ugliness) and knowledge (as opposed to ignorance). The next level lower comprised "values of vitality", for example nobleness versus vulgarity (as in the flowering shrub versus the common garden weed); and at the bottom level, values of the senses, as in pleasantness and unpleasantness. Scheler's levels were the result of weights he applied intuitively, which according to Spiegelberg (1960: 255) included: "enduringness", (the intrinsic tendency of something of high value to last longer); "indivisibility", (that quality of abundance that allows it to be shared without being sliced); relative independence from our physical senses (a concept akin to what Eucken (1913: 18) referred to as "ascetism"); depth of satisfaction, (where depth of satisfaction means 'emotionally constructive', as opposed to 'intensity', which refers more to consumable forms of pleasure). Finally, the degree to which one set of values depends on another set completes the framework for a values hierarchy. In Scheler's hierarchy, *usefulness* is seen to provide the foundation for *pleasure*, which in turn supports *vitality*, which in its turn facilitates *spirituality*.

Scheler's hierarchy provides a powerful distinction between the levels - even the smallest quantity of a higher value was for him considered preferable to a large quantity of a lower one. No amount of pleasure, for example, could be valued above knowledge, which in turn could never upstage holiness. Moral values, however, appear to take place in parallel to all of these. According to Spiegelberg (1960: 254):

They attach to acts which realize the before-mentioned values, and realize these in the right order. The moral act is therefore essentially directed toward non-moral values, and the moral value appears only, in Scheler's picturesque expression, 'on the back' of acts which attempt to realize them (parenthesis original).

The notion of a values hierarchy holds the possibility of a synergy between deontology and utilitarianism in normative ethics. For the Kantian deontologist, it facilitates a dutiful decision between competing *oughts*, i.e. the one that is higher on the hierarchy takes

preference (so it would be immediately and spontaneously apparent that you should attend your niece' s concert even though you may not enjoy doing so, since noble is above pleasant on the values hierarchy); while for utilitarians it provides a scale upon which to assess units of utility. In the same way that a one hundred rand note has more monetary value than a ten rand note, so, within a hierarchy of values, knowledge contains more utility than pleasure, holiness contains more utility than beauty, and so on.

As useful as it may seem, some problems remain. It is unlikely that universal agreement could exist on the positioning of values in a hierarchy. No values hierarchy can avoid inherent bias in favour of those deciding the order of levels. For example, if hedonism were placed at the bottom level, hedonists would neither understand nor care about the upper levels. They would therefore neither comply with, nor derive any benefit from the existence of a values hierarchy. They would simply continue to believe and act as if the pursuit of pleasure belongs at the top level of the hierarchy. But if one accepts the relativistic notion that a values hierarchy is a **personal** mental map, rather than an absolutistic or prescriptive system, then it is possible to consider how it might be useful to the individual entrepreneur.

Boylan (2000: 184) suggests that the most important activity humans undertake is the process of assessing the factors that make up their world, and composing a ‘personal **world-view** imperative’, or what Beck (1988) refers to simply as a ‘personal values set’ which they then refine and live out.

Weiss (2003: 121) offers a hierarchy of **moral leadership styles** – a continuum stretching from ‘less ethical’ to ‘more ethical’ – that reflects the above, offering a plausible synthesis of ethics and personal values, as follows:

- The ‘Machiavellian’ manipulator – an egotistically and economically motivated individual for whom *the end justifies the means* [least ethical];
- The bureaucratic administrator – relies on compliance with rule ethics;

- The professional manager – the workplace social contract forms the basis of his ethics;
- The transforming leader – possesses a highly developed personal ethic [most ethical].

The following aspects indicate the importance of personal values in business:

- An ethically sound business demands ethical leadership;
- Ethical principles must be practiced at all levels of the business;
- Ethical dilemmas may be posited within a particular values paradigm;
- A problem originating within one values paradigm may demand a solution that corresponds with the next higher value;
- Entrepreneurs' preferences in deciding how to apply business ethics and how to deal with ethical dilemmas may depend on their personal values.

In concluding this discussion of how entrepreneurs may go about applying business ethics, I summarise as follows: Entrepreneurs must make decisions. These decisions involve choosing between alternative courses of action. The actions affect them as individuals, the effectiveness of their businesses, and those around them - stakeholders (such as family members and customers), members of society generally, even the state. Entrepreneurs therefore carry a responsibility to act in a moral way with respect to the management of their practice. Ethics - the philosophical study of morality - consists of various approaches that can be useful in guiding the entrepreneurs' actions. Normative ethics, in particular, offers distinct models – sets of 'rules', categorized as teleological, deontological, or virtue-based. Although each may be useful in weighing moral decisions, no single 'rule' appears to be universally applicable - their respective moral conclusions are, in fact, often contradictory. Meta-ethics, the more general view of how we decide on a particular moral theory, addresses conceptual assumptions such as objectivism vs. relativism. The entrepreneur's moral standpoint is heavily influenced by his values, culture, world-view, and personality. Together, these form a unique mosaic that influences the way the entrepreneur acts.

The entrepreneur experiences dilemmas when, for various reasons, no clear decision is evident. How can entrepreneurs solve a dilemma? One way is to process the dilemma logically by transposing it into an argument form, and then working through the possibilities to find the most feasible solution. Most entrepreneurial decisions, however, need to be made quickly, sometimes intuitively, with the result that moral reflection and logical reasoning may be brought to bear only after the event. Mentors, industry norms and codes of conduct can be useful in guiding decisions, but are too generic to cover all possible dilemmas. Decisions can be evaluated against a checklist, and while some general checklists exist, to be usefully applied they must be congruent with the entrepreneur's personal values or worldview. They may use a process such as RIMS to arrive at consensus decisions while simultaneously developing organizational capacity for moral sensitivity. The importance of the entrepreneur's personal values must not be under-estimated, as they are central to everything he does. Mental maps allow the entrepreneur to construct a hierarchy of values.

Business ethics has recently started to enjoy considerable academic interest (Powell, 2002: 5), as companies attempt to be "simultaneously profitable and socially responsible" and the study of business ethics is increasing in popularity, as was the case with marketing in the 1980's. Since business ethics affects all internal and external business practices, it is now recognized as being vitally important. Although little has been written on the subject of ethics as it pertains to entrepreneurs, some textbooks on the subject (e.g. Shaw & Barry, 2001; Rossouw, 2002; Weiss, 2003), offer comprehensive overviews of ethical theory and insights into how they might be applied in business. Their purpose is to advance theories, while mine is simply to understand practice. Some interesting ideas are emerging in business ethics literature, such as RIMS, which offers a practical and participatory approach to the resolution of moral problems in the workplace. Since ethical issues are intensely personal, this phenomenological research aims to compliment existing knowledge in the field of business ethics.

Chapter 3. Methodology

For the things we have to learn before we can do them, we learn by doing them.
(Aristotle - Nicomachean Ethics).

The purpose of this research is to investigate ethical dilemmas in entrepreneurial practice and the ways in which entrepreneurs deal with them. As this is a scientific endeavour, the chapter begins with a brief discussion of scientific research.

3.1 Scientific Research

There is no single, generally accepted definition of what science is. According to Giorgi (1997: 249):

Science is a cultural institution dedicated to the project of gaining the most valid possible knowledge of the phenomena of the world. The qualification ‘most valid’ is what distinguishes science from other forms of knowledge. Not all forms of knowledge qualify as scientific knowledge. In order to be scientific, knowledge must be:

- systematic, that is patterned and ordered rather than chaotic or random,
- methodical, that is gained through a method that is accessible to a community of scholars,
- general, that is to say the knowledge has application beyond the situation in which it was obtained, and
- critical, that is challenged by systematic procedures and then submitted to scrutiny by the scientific community.

Research methods may be initially categorized as either *qualitative* - such research uses words and language to describe its findings, or *quantitative* - it relies on numbers to describe its findings. Giorgi (1975) points out that both methods share the same goal, that is the ultimate analysis of their data and the identification of “convergences and divergences” (Giorgi, 1975: 76).

In considering the methodological approaches available, one becomes aware that various research traditions exist. These are often referred to as ‘paradigms’ and may be grouped into three categories, namely positivist, interpretive, and critical. Each represents a particular way of approaching the research. It is important to select the most appropriate paradigm for the research being undertaken, since the researcher must ensure congruency within a particular paradigm for the duration of the research, and in so doing to accept any limitations it might impose (Cantrell, 1997).

In general it might be said that quantitative techniques are most closely associated with positivistic research approaches, while qualitative techniques are usually associated with critical or interpretive research (Campbell, 1999), although that is not a sufficiently accurate distinction, as positivistic research sometimes includes qualitative methods and the other research traditions sometimes use quantitative techniques. The distinction between qualitative and quantitative research is essentially at the level of method (Cantrell, 1993; Campbell, 1999), rather than methodological approach or paradigm. As an introduction to my methodology, I therefore concentrate on explaining the interpretive paradigm and my reasons for choosing qualitative methods in this investigation.

The purpose of **interpretive** research is to “understand and interpret daily occurrences and social structures as well as the meanings people give to phenomena” (Cantrell 1993: 83). It differs from critical science, where the primary aim is to bring about change - and from positivism, where the aim is to explain reality in terms of generalized facts. This is not to say that interpretive research cannot make a difference in the lives of research participants and/or the societies they represent, just that it does not necessarily set out to do so. In contrast to the positivists, interpretivists are more interested in finding out how people experience the world than measuring the actual changes *per se*. To illustrate the point, take the case of a study of weather, the interpretivist researcher’s interest is in people’s experiences, reactions, and ways of coping, while the positivist researcher’s interest is in quantifiable facts such as the number of inches of rainfall or the rate at which climatic changes take place.

Interpretive researchers accept the possibility of "multiple, divergent and holistic realities" (Cantrell 1993: 83). Rather than studying *situations* and events with the aim of changing them in some way, they therefore engage *participants* in an interactive interview process to obtain sufficient depth of understanding. Since it is the process of *interpretation* that forms the epistemological basis for gaining that understanding, it follows that the preferred method of data collection is *qualitative*.

Researchers attempting to understand participants' experiences must guard against being influenced by their own values. They must somehow transcend their values framework in an effort to understand worlds that exist outside of their own realities. In phenomenology, a neutral stance is assumed by the researcher, which allows participants' own values to emerge and be discovered. The process by which this takes place is fully discussed in section 3.2, where I focus on phenomenology. First I discuss some of the unique features of qualitative-interpretive research in terms of the research processes that support it, namely research design, data collection, and data analysis.

According to Cantrell (1993: 88), the structure of interpretive research is emergent and flexible, being influenced by:

the people, places, events and processes which are the focus of the study....
In the classic sense, the research design for an interpretive study begins as a broad outline of contingency plans open to change throughout the study".

In an interpretive study the researcher must be conscious of the need to start with a sufficiently open set of questions, and to proceed in a flexible way, allowing the emerging data to shape the course of further questions in line with the purpose of the study.

Qualitative research makes use of smaller, and 'richer' **samples**, which are "selected purposefully to allow the researcher to focus in depth on issues important to the study" (Cantrell 1993: 90, underlined in original). The word 'richer' is used here in the context of *wealth of information*, i.e. it refers to both *variety* and *variation*. Qualitative research

aims to obtain rich data. Thus, divergent opinions are sought by viewing the problem from various perspectives. This, in turn, allows conclusions to be derived not only from what is common but also that which is unique. Interpretive researchers are interested in whatever is made evident from the data, even when it is uncommon or extreme.

Thus, heterogeneity is desirable in interpretive research. This is in contrast both to positivism - where homogenous characteristics are sought within a sample, and to the quantitative method - where generalized conclusions, usually based on commonality, are sought. Hence, as Lincoln and Guba conclude, "*maximum variation sampling* is the sampling mode of choice" (cited in Cantrell, 1993: 90; italics mine), meaning that the interpretive research participant group should include as much variation as possible within the limits of the relevant sample frame.

The main players in interpretive research are the participants and the interviewer. A depth interview question plan is designed to keep the conversation flowing and to achieve the purpose of the interview in the time available. Questions are open ended, which means the responses are unpredictable in terms of content and extent. Some interviewees delight in relating stories and anecdotes to vividly illustrate their experiences. Though this is to be encouraged, it is sometimes necessary for the interviewer to intervene in order to keep the discussion relevant to the subject matter, but this must be done without leading the interviewee in a particular direction or obstructing the natural flow of the conversation. Interviews are recorded to avoid the need for extensive note-taking, which would interrupt the flow of the interview (Barker, Pistrang & Elliott, 1994). An unobtrusive audio-recorder is therefore an essential instrument of interpretive research.

Interpretive research ultimately involves *analyzing qualitative data*. Cantrell (1993: 98) explains some of the difficulties associated with qualitative analyses by referring to Patton's (1990) summary, as follows:

..there are no absolute rules except to do the very best with your full intellect to fairly represent the data and communicate what the data reveals given the purpose of the study ... This does not mean that there are no guidelines to

assist in analyzing data. But guidelines and procedural suggestions are not rules Because qualitative inquiry depends, at every stage, on the skills, training, insights, and capabilities of the researcher, qualitative analysis ultimately depends on the analytical intellect and style of the analyst. The human factor is the great strength and the fundamental weakness of qualitative inquiry and analysis (Cantrell, 1993: 98).

My research follows the steps of the *phenomenological method*, which contains a pre-determined sequence of inter-locking steps that I discuss in detail in sections 3.4 and 3.6.

In qualitative research, where data are obtained from various sources, opportunities may be sought to confirm the data as a safeguard against bias and as an assurance of validity. In research of the positivist genre, triangulation is often sought (Arksey & Knight, 1999). Here, the problem of 'paradigm-confusion' surfaces. Cantrell (1993: 100) warns:

wearing positivist goggles to assess the rigor of an interpretive study leads to inappropriate questions concerning, for example, sample size, generalizability, and objectivity.

A popular view is that although triangulation sometimes adds fullness to the picture, as in range and/or depth, it cannot claim to add accuracy or objectivity (Fielding and Fielding, 1986; in Arksey and Knight, 1999: 24). Thus, triangulation is not an end in itself, or even a requirement of all research. Furthermore, there is a considerable body of opinion among researchers that it is "inappropriate to combine methods founded on the different epistemological and ontological assumptions associated with various theories" (Arksey and Knight, 1999: 24). It seems strange to select a particular method for its suitability to the research being undertaken and to then employ another (less suitable) method to corroborate the findings.

Cantrell further cites various authors (Rist, 1977; LeCompte and Goetz, 1982; Patton, 1990) who believe the traditional (positivist) measures of trustworthiness – validity, reliability, and objectivity – to be inappropriate to interpretive research. In interpretive studies **validity** comprises two measures: Firstly *credibility*, i.e. other researchers examining the same data agree with the findings; and secondly *transferability*, i.e. could the results apply in another context. It is important to be aware that interpretive research

is highly contextual and does not purport its results to be indiscriminately transferable (Cantrell, 1993).

Interpretivists use the term 'confirmability' in preference to *objectivity*, since interpretivism, by its very epistemology, embraces subjectivity as the interviewer becomes present to the lived experiences of the interviewee and is the primary instrument of data collection (Cantrell, 1993). As "the medium through which the interpreted world is to be presented" (Van der Mescht, 2001: 4), the interviewer must be present. The human element cannot therefore be ignored. Only a human is able to discern, probe and understand the inevitable nuances that constitute the richness and depth of an interpretive study. So, far from being a weakness, the researcher's presence and involvement is a key component of the whole exercise. Stones (1988: 147, citing Strasser, 1963) has this to say:

Being rigorous, or 'objective' is thus no more and no less than an 'intellectual attitude of someone who pursues his study in an unprejudiced fashion and allows his judgment to be determined by that which really presents itself' (inverted commas original).

Cantrell (1993) argues that adequate procedures exist to ensure the *reliability* of interpretive research. She lists a host of researchers (Eisner, 1981; Miles and Huberman, 1984; Lincoln and Guba, 1985; Borman, LeCompte and Goetz, 1986; and Patton, 1990) who agree that the reliability of interpretive studies rests on its *rigour*. In my detailed discussion of the phenomenological method (section 3.2), I explain this rigour. In summary then, the following aspects add trustworthiness to interpretive research: richness (representivity, range and diversity), supervision, pilot studies, describing the context, describing the research design and procedures, and rigorous application of methodological steps.

3.2 The Phenomenological Method

Campbell states, "Any exploration of phenomenology as research method needs to be set in a wider context of research and what Kuhn (1970) calls a paradigm shift" (Campbell

1997: 2). In his book, **An Introduction to Phenomenological Psychology**, Kruger (1988: 37) writes:

The phenomenological approach [to psychology] may be described as a rigorous approach which attempts to clarify what appears or shows itself to us and the manner in which we encounter the world and fellow man. It is concerned with how we are aware of the world and the manner in which we discover meaning in the world (my parenthesis).

Because phenomenology is different from other research methods, a brief explanation of its origins may be useful to the reader.

3.2.1 Origins of phenomenology

Spiegelberg (1960), claims the term was first used in English by Sir William Hamilton in his writings from 1836 onwards. It was the German philosopher, Carl Stumpf (1848 to 1936), however, who used the term “permanently and prominently to designate a field of studies for which he claimed an important place in the pattern of scientific research” (Spiegelberg, 1960: 53). Phenomenology was popularized by the German philosopher Edmund Husserl (1859 to 1938) and the French phenomenologist Merleau-Ponty (1908 to 1961). According to Spiegelberg (1972):

It was the philosopher Husserl [who proved to be a major contributor and] whose general conception of phenomenology as the science of intentional consciousness, to be described in its essential structures, provided the major impulse for the future [of a phenomenological psychology] (cited in Cloonan, 1995: 49; brackets original).

For Edmund Husserl, man was seen as an entity constituted by his consciousness and hence his conception of phenomenology as “a special kind of study of the structures of consciousness, a study whose results are to be completely independent of – and so “purified” of – all empirical or naturalistic assumptions” (Smith and McIntyre, 1982: 94). He called his approach *transcendental*, or pure, phenomenology. Although Martin Heidegger (1889 to 1976), who succeeded Husserl, held an opposing view of consciousness, regarding it as an activity of man – constituted by us,

Husserl's view has endured as the dominant point of departure for most practitioners of the phenomenological method¹.

The existential psychologist, Rollo May (1967), referred to phenomenology as a new way of seeing reality, and went on to state the following:

The phenomenologists hold that we must cut through the tendency in the West to believe we understand things if we only know their causes, and to find out and describe instead what the thing is as a phenomenon – the experience, as it is given to us, in its 'givenness' (May, 1967: 88; inverted commas original).

It is clear, therefore, that phenomenology has been a recognized method of scientific research for at least a hundred and fifty years. In recent times, phenomenology has been extensively described and applied as a research approach and methodology (Giorgi, 1987; Kruger, 1988; Stones, 1988; Churchill, 1990; Cloonan, 1995; Van der Mescht, 1996; Adams, 1999; and Van Heerden, 2000) and is highly regarded as a scientific method, provided that it is rigorously applied.

The modern day champion of applied phenomenology is Amedeo Giorgi, who has been at the forefront of advances in its application for the past thirty years. His view that phenomenology is an advancement of scientific method, is evident in the following extract (Giorgi 1997: 239):

Science takes the world for granted and wants to understand it. Phenomenology goes a step further and doesn't even want to take the world for granted. That is, it doesn't automatically want to say that something 'is', but it wants to understand what motivates a conscious creature to say that something 'is' (inverted commas original)

While some might argue that the physical existence of something is sufficient, Giorgi (1997) finds that paradigm too limiting and adopts phenomenology to explore the

¹ It should be noted that phenomenology is not the same as *phenomenalism*, which is a scientific theory claiming that physical objects do not actually exist, i.e. that there is no spatial world, but only non-physical minds, and that all physical space is an illusion (Double, 1999).

consciousness of individual experiences, and thereby also the underlying motivations for those experiences.

3.2.2 Suitability of the phenomenological method

Phenomenology is a determined effort to undo the effect of habitual patterns of thought and to return to the pristine innocence of first seeing (Spiegelberg, 1982: 680).

My preferred *definition* of phenomenology is “a study of the intrinsic structures of consciousness, or contents of experiences” (Smith and McIntyre, 1982: 93). It is therefore useful in any study that aims to investigate human experiences. Phenomenologists believe that things exist in different ways for different individuals, and therefore their existence in consciousness is more intriguing than their physical presence in nature. As Giorgi (1997: 236) explains:

Phenomenology thematizes the phenomenon of consciousness, and, in its most comprehensive sense, it refers to the totality of lived experiences that belong to a single person....The phenomenological stance, then, is that it is more rigorous to acknowledge the role of consciousness and take it into account than it is to ignore it.

Phenomenology is in fact the **only** method capable of researching *existence in consciousness*. Since, in this research I am essentially concerned with how entrepreneurs experience and deal with ethical issues, i.e. I am interested in their reality, *their consciousness*, I selected phenomenology as the most appropriate vehicle for my research.

3.2.3 Bracketing

Stones (1988: 141) believes the attitude of the phenomenologist to be an important and unique characteristic of the phenomenological approach:

The focus of research in a phenomenological framework is, however, the world as revealed through a *transcendental attitude* (Husserl, 1962) – an attitude which does not aim to deny absolutely the existence of the natural world, but which strives to hold in abeyance the scientific belief that the world is independent of each individual (Fouche, 1984). The phenomenological researcher is thus required to move from a *natural attitude* to a *transcendental attitude* through a process of phenomenological reduction – a process of suspending or bracketing, personal preconceptions and presuppositions by making them explicit. (italics original)

Similar sentiments were stated two decades earlier by Sinha (1969: 2): ‘The idea of presuppositionless philosophy serves as the target in the new philosophical discipline of phenomenology’. The *transcendental attitude* is unique to phenomenology and a prerequisite for approaching a phenomenological study. It demands of the researcher to *begin in silence* without any presuppositions (Stones, 1988). ‘Phenomenology in particular claims that the only reality open to investigation is the reality constituted by the individual’ (Valle & King 1978, cited in Van der Mescht 1996:36).

Gaining an understanding of my subjects’ real, lived-in world through this research requires that each of my participants tell me their story. By adopting a transcendental attitude I in no way pre-empt what they might say or give the impression that they are expected to say what I want to hear. I must also withhold my knowledge of the subject for the duration of my empirical research, resisting the natural tendency to judge my participants in terms of my own values or experiences, or form opinions about the *moral quality* of their decisions.

I previously argued that there are unavoidable and even desirable elements of subjectivity in phenomenology and that objectivity is achieved by adhering strictly to the rigour of the phenomenological method. To quote Stones (1988: 143):

The phenomenological approach insists that, in order to be truly rigorous, the presence of the human element in the research situation should be taken into account, and that the researcher should specify the extent to which he is present to that which he is studying by making explicit the perspective from which he proceeds.

The fact that I have first-hand experience as an entrepreneur makes it essential that I use a research method that forces me to withhold what I already know. As Strasser (1963) stated "Any methodic principle is merely an attempt to comprehend the inexhaustible wealth of forms in which human life manifests itself" (Strasser 1963, cited in Stones 1988: 147), and he goes on to say that "being rigorous or ' objective' is an ' intellectual attitude of someone who pursues his study in an unprejudiced fashion and allows his judgment to be determined by that which really presents itself " (Strasser, 1963, cited in Stones, 1988: 147), thereby equating objectivity with rigour, where phenomenology is concerned. Kvale (1994: 151) draws attention to the pivotal role of the researcher, in stating: "In phenomenological philosophy, objectivity is reached through the intentional acts of consciousness and is an expression of fidelity to the phenomena investigated". He links objectivity to 'fidelity' – a concept I like to think of as *being true to the data*.

The withholding of past knowledge by the researcher is referred to as *bracketing*, and is a critical element in any application of the phenomenological method. It can be likened to distillation in chemistry, where a compound is reduced to its component elements, enabling the isolation and collection of each. As in chemistry, phenomenology seeks to distill from the mix (of experiences, emotions, words, and images) the essence of the phenomenon under investigation. According to Giorgi (1997), phenomenological reduction is the bracketing of past knowledge, considering only what is given, precisely as it is given:

(Phenomenological research) concerns itself with the withholding of past knowledge about the phenomenon in order to be fully present to the concrete instance of the phenomenon as presented by the subject's description (Giorgi 1997: 244; brackets original).

It is therefore a methodological device for reducing or narrowing down the scope of one's enquiry - putting aside and rendering non-influential all past knowledge associated with the phenomenon being studied. Giorgi (1997: 240) clearly states: "No work can be considered to be phenomenological if some sense of the reduction is not articulated and utilized". He insists that "the basic phenomenological reduction... is the minimum

condition necessary to claim phenomenological status for one's research" (Giorgi 1997: 240). It is clear that the use of bracketing is the distinguishing characteristic of all phenomenological research.

Husserl's transcendental or pure phenomenology involves a special kind of inner reflection that calls for a distinctive methodology. According to Smith & McIntyre (1982: 95), in successfully delimiting the subject matter of phenomenology, Husserl defines three types of phenomenological reduction, each with a unique purpose. They are:

- *Psychological reduction* – to focus our attention on consciousness and its experiences, rather than on the various external objects with which consciousness is more typically occupied;
- *Transcendental reduction* – to eliminate from this study of consciousness all empirical or naturalistic considerations;
- *Eidetic reduction* – to generalize the results attained.

The first reduction (psychological) is essential to the researcher in adopting the natural attitude at the pre-interview and interview stages of the investigative process. The second reduction (transcendental) pertains to the descriptive stage of research, and the third (eidetic) to the analysis stage, which is the *search for essences*. I now discuss each of these in turn:

3.2.3.1 Psychological reduction

The purpose of the psychological reduction is to turn the researcher's attention away from the natural world - the world of objects - and to focus on the interviewee's conscious world, since I am concerned with my interviewee's experiences, rather than the objects of those experiences. The psychological reduction must proceed according to a reflection that takes place within the natural attitude – simply taking it for granted that the natural world of the participant does exist – by means of bracketing my own perceptions. Essentially, "the researcher is bound to enter into the world of the participant, in order to

gain understanding of the participant's *Lebenswelt*, and to gain insight as to how it is being constituted" (Van der Mescht 1996: 40). What is present to the participant, exists in his *Lebenswelt* (lived-in world). [*Lebenswelt* and the related concepts of *Umwelt*, *Mitwelt*, and *Eigenwelt*, are further discussed in section 3.5.]

Understanding this phase of phenomenology presupposes an appreciation of *intentionality*. In phenomenology, the relationship of the knower to the known is "understood, via intentionality, as a principle of openness - of acts of consciousness to (the acts), rather than the acts themselves" (Giorgi, 1994: 202, parenthesis added). Giorgi (1997: 241) explains **intentionality** as "an essential characteristic of consciousness and it means that every act of consciousness is directed toward an object that transcends the act". The philosopher, Franz Brentano (1838 to 1917), used the term to differentiate between psychological and non-psychological or physical phenomena, since "reference to an object is ..the decisive and indispensable feature of anything that we consider psychical" (Spiegelberg, 1960: 40).

Aristotle's *Metaphysics* teaches:

there can be no hearing without **something** heard, no believing without **something** believed, no hoping without **something** hoped, no striving without **something** striven for, no joy without **something** we feel joyous about, etc (Aristotle, 4th Century BC: cited in Spiegelberg, 1960: 41; my emphasis).

I believe the passage above captures the essence of intentionality by stripping away its complexity. A more complete description is the following:

By virtue of *being conscious*, a person stands in a special kind of relation to his or her environment: we are not merely affected by physical things, events, states of affairs, and other persons; we are conscious of all these things, of numbers, propositions, our own mental states, and of anything else we bring before our minds. This relational character of *being conscious* is "intentionality" (Smith and McIntyre, 1982: xiii; quotation marks original, italics mine).

It is therefore clear that the term is used to describe the content(s), rather than the object(s) of experience(s). As it was for Brentano and Husserl, understanding the intentionality of an act means discovering the intrinsic structures of consciousness underlying the act.

3.2.3.2 Transcendental reduction

According to Stones (1988), in this phase the researcher **describes** the appearance of the phenomenon as accurately as possible, without attempting to explain it within any particular framework. A description differs from an explanation or an interpretation. Whereas explanations and interpretations attempt to *account for* the phenomenon, and in so doing usually include assumptions about its cause, in phenomenology the description attempts to decode the spoken truth in order to understand the experience. Giorgi (1985) tells us that it is a fundamental imperative of the phenomenological praxis for the researcher to begin by describing phenomena *as they are* without attempting to establish any theories or hypotheses about them. Giorgi (1994: 202) regards *describe* as the operative word in phenomenological research, and he states: "Reality statements are not made. Precisely how phenomena present themselves is described". Smith and McIntyre (1982: 98) believe the description phase to be the most problematic. It is, according to them, "critically important because the transcendental reduction is what explicitly reveals the structures of consciousness".

3.2.3.3 Eidetic reduction

In this phase, the researcher searches for the *essence*. This third reduction step aims to turn the focus of the investigation away from the concrete to the general, and away from individuals' experiences to the essences of those experiences. Smith and McIntyre (1982: 100) describe this phase as follows:

Eidetic reduction is the methodological procedure of 'bracketing' the particular individuals that exemplify the essence and so ignoring or passing over their individual peculiarities.

By entering into the world of the participant during the description, we are also exposed to elements of, and therefore prone to capturing, the interviewee's ego. It is, however, not only the personal character of the ego that phenomenology is designed to capture. Husserl believed that, in addition to its personal style of experiencing, each ego manifests in its experiences certain universal or essential features, which characterize not just that particular ego, but any ego (Smith and McIntyre, 1982). Ultimately, phenomenological research must capture the *general* themes, as well as the specific.

The phenomenologist's search for essences is equivalent to the positivist researchers' *analysis*. In analysis, the data set is subjected to interrogation by following a specific procedure and conclusions generally contain an element of probability. In phenomenology, analysis takes place by means of the eidetic reduction, and the aim is to find in vivid detail that part of the phenomenon that is absolute and essential to it. Smith and McIntyre (1982: 101) state:

unlike induction, or empirical generalization, eidetic reduction has the goal of ascertaining for a given domain universal truths that are not merely probable but certain, not empirical but *a priori*, and not merely 'factual' but contingent but essential or necessary (quotation marks original).

3.4 The Methodological Steps

I will follow the Concrete Steps of the Human Scientific Phenomenological Method (Giorgi, 1997), and now briefly discuss each, as listed below:

- Collection of verbal data;
- Reading and re-reading of the data;
- Breaking of data into parts;
- Organization and expression of data from a disciplinary perspective;
- Synthesis or summary of data for purposes of communication to the scholarly community.

3.4.1 Collecting the verbal data

Since experiences are related by means of words, the spoken word represents the raw data of my research. Its collection must therefore be accurate, and the most accurate form of collection is an audio recording. Interviewees must agree to the recording of the interview. Each interview must take place in a comfortable and non-threatening environment. Barker, Pistrang & Elliott (1994: 96) describe the process as follows:

The interviewer's general stance should be one of empathic and non-judgmental attention, giving the respondent plenty of space to think and talk, and avoiding bias by not suggesting possible responses. If you are unclear about anything, probe further, although legal-style interrogation is obviously to be avoided.

The objective is to record the participant's lived experience *vis a vis* the subject under investigation. The audio recording is then converted to a printed transcript of the interview.

3.4.2 Reading and re-reading the data

Listening to the audio recording, and reading its transcript allows the researcher to re-live the experience of the interview. He must do so while maintaining the phenomenological attitude - *beginning in silence* - that is to say the transcripts are read without attempting to interpret, judge, or relate the protocol content to any particular theory or hypothesis. What is required here is to gain a complete understanding of the actual experience(s) described by the participant in the protocol.

3.4.3 Breaking the data into parts

This step requires the researcher to be sensitive to nuances of meaning so as to delineate *natural*² *meaning units*, which are "self-definable and self-limiting in the expression of a single, recognizable aspect of [the subject' s] experience" (Cloonan, 1971: cited in Stones, 1988: 155; parenthesis in Stones). As far as possible, the subject' s own phraseology is retained.

3.4.4 Organizing the data

Here the data, already established as meaning units, are probed and expressed in the language of the discipline. Whereas the subjects have described their everyday life experiences, the language must now be transformed into that which is relevant to the discipline. Using the researcher's disciplinary intuition, he applies a secondary phase of bracketing, known as the transcendental reduction, to articulate each natural meaning unit, thereby conveying the intended meaning clearly. It must be remembered that although natural meaning units are delineated, they remain inter-related, belonging still to the same protocol - only paraphrased and conceptually differentiated (Stones, 1988). A situated description, based on the respective meaning units, is written for each participant.

3.4.5 Synthesis

This step is the third and final bracketing phase - the eidetic reduction. Its aim is to bring about an expression of the structure of the phenomenon by integrating and synthesizing the insights emanating from the situated descriptions. Commonalities are sought, as are apparent contradictions, and any sub-themes, even if unrelated to the central theme. The researcher must "refuse the temptations of ignoring data or themes which don' t fit, or of prematurely generating a theory which would merely conceptually-abstractly eliminate discordance of his findings thus far" (Colaizzi, 1978; cited in Stones, 1988: 156). It is

² These meaning units are referred to as 'natural' since they remain the product of the natural attitude of the researcher 'beginning in silence' - being self-evident as opposed to a judgement on account of the researcher assuming independent knowledge to that revealed in the participant's narrative.

important to remain true to the data no matter what. Though something may appear out of place, I must remember that I am dealing with participants' lived experiences, which are existentially real to them.

3.5 Limitations of the Phenomenological Method

As with all research methods, phenomenology has its limitations, but these must be seen in the context of the nature of the research. A limitation in a particular method, need not be a weakness. I discuss limitations under the following headings: truth, context, and subjectivity.

3.5.1 Truth

Phenomenology offers ways of understanding that are not offered by other research methodologies. Phenomenology accepts consciousness and intentionality as proof of existence. For some readers, this conceptual view of *truth* may appear strange - some might insist that something exists if and only if it can be proven to exist physically (in matter) - so I will explain it by means of an analogy. Suppose a man is walking along New York City's Fifth Avenue and he suddenly perceives that tall buildings are about to cave in on him. The man is paralyzed with fear. To him, the buildings are caving in. It is happening. It is the way he experiences it - it is his **truth**. Now suppose I had a way of knowing that the buildings were in fact standing perpendicularly and could prove that his fear was unjustified. For the purposes of phenomenological research, that is beside the point. I want to know my participants' lived experiences not to change their truth - only to understand what it is and how that influences their actions.

3.5.2 Context

Context is important in phenomenological research for two reasons: Firstly, the researcher is required to make his own contextual background explicit, especially with regard to any aspect thereof which could bias his interaction with research participants;

secondly, to assess whether or not the findings accurately represent the data. My own context is made clear in chapter 1, so at this point I concentrate on those factors that could influence the frame of mind of my interviewees, in particular the social context - the way they perceive the world around them – which influences the way they act. If lacking sleep, for example, a person will not perform at his peak; more pertinently, a person feeling at home in his surroundings and amongst friends is more likely to behave congenially than one who is among strangers and feeling somewhat uncomfortable. It is important for me to appreciate the contexts of my participants' experiences in order to understand more fully the experiences they describe.

To illustrate I will use an example concerning a friend and colleague - Tim - the most friendly, accommodating and interesting man I knew at the time. I was shocked to find that another man who met Tim referred to him as unfriendly, rude and boring. I could not fathom an explanation for this difference of perception, until I learnt that Tim suspected that his wife was somehow secretly involved with this man. It then became clear to me that the *contexts* in which each of us had experienced Tim were totally different, so it follows that our conclusions were too.

3.5.3 Subjectivity

Although some may think of this as a shortcoming, the subjective engagement with the participant(s) remains an essential element of applied phenomenology. Van der Mescht (2002: 46) explains:

both the researcher and the research participants continuously construct their own reality...it is the task of the researcher to describe and 'interpret' how this reality has come to be constructed and to consider the implications of these constructs for practice.

This task places an unnatural obligation on the researcher that would be impossible to meet were it not for the rigours of bracketing. Regarding interviewee subjectivity, it is inevitable, since the questions are directed at the interviewee's own and no-one else's

experiences - as *he* experienced them. Interviewee subjectivity is therefore not problematic to the researcher provided that the selected interviewees are authentic, in the sense of *Dasein*.

Derived from two German words: *sein*, meaning being; and *da*, meaning there, the literal translation of *Dasein* is 'being there'. Being in the world is a characteristic of humanness, a necessary condition of life on earth as we know it. It is therefore of crucial importance in attempting to understand man's relationship to anything else in the world, that I first understand how he relates to the fact that he is in the world.

A person's real, lived world makes up his *Lebenswelt*. In explaining the concept, Van der Mescht (1996) explains that it is more embracing than just the person in the world, since it takes into account the interrelatedness of people and the world they inhabit. Human beings are therefore inseparable from their lived-world: "To live is to be constantly in the world, intentionally making meaning and being endowed with meaning" (Van der Mescht, 1996: 41). Kruger (1988: 30) eloquently reminds us, "Man is neither an encapsulated subjectivity nor an organism but rather a dialogue with a meaningful world". Because of this, the research must focus not just on the person, but also on the person's interdependency with his world.

Lebenswelt helps explain two further aspects relevant to a phenomenological investigation, namely uniqueness and perception. No two people experience their worlds in precisely the same way. Everyone is therefore *unique* in some way. This occurs, according to Spinelli (1989), as a result of "cognitive and affective biases" (Spinelli, cited in Van der Mescht 1996: 42). These biases "filter and shape our experiences in a unique way" (Van der Mescht, 1996: 42). It is therefore important in this research that I identify not only areas of commonality amongst my participants, but at the same time discover the unique, and how it in turn links to that which is common. With regard to *perceptions*, it must be borne in mind that although I intend to enter into the lived-world of each of my participants, I will be doing so reflectively, as they will be describing past experiences. The greater the amount of reflection, the less the spontaneity of the description;

correspondingly, the greater the possibility for it to be affected by any changes in the person's perception between the time of the actual event and the time of it being described.

A person's environment consists of objects that are accessed and utilized. These objects represent the *Umwelt* or the world around us. We are not aware of exactly how or why we arrived in the world we find ourselves in, as at least some of the forces acting upon us remain a mystery and for the most part outside of our control. Each new way of coping alters us to some extent, usually permanently, and sometimes radically.

The *Mitwelt* is the communal region where we interact with fellow human beings. Each person has characteristic sets of behaviour by which his uniqueness is recognizable. To the extent that he behaves in these ways, he is seen to act authentically. If he chooses to behave in ways that are contrary to his unique being, albeit in line with others, he is said to be acting 'inauthentically'. Some South African cultures embrace a concept known as *ubuntu*, in which they believe that a person is only able to exhibit his true humanness through interaction with others. Moses (2001: 8) says that one task of a good leader is to "get in touch with our own humanity and in this way enable our people and our organizations (to) uncover our authenticity" (parenthesis added).

The mode of being represented by self-awareness, self-searching, and creativity is known as the *Eigenwelt*. *Eigenwelt* refers to "the private and intimate relations each of us has with **ourselves** and the **significant others** in our lives" [my emphasis] (Spinelli 1989:129). The *Umwelt*, the *Mitwelt* and the *Eigenwelt* are in continual inter-relatedness. Their interaction has the capacity to channel and strengthen our personal energies, or to limit our uniqueness and sap our creativity.

3.6 Interview Planning

The purpose of the **interview** is to find out about the phenomena being investigated, as experienced by the interviewee. As Kruger (1988: 38) explained:

Phenomenological research in psychology thus does not look for measuring instruments and techniques to find out things about people of which we cannot possibly know but rather tries to get people to describe and explicate their experience in order to systematically and rigorously disclose the meaning structures of our lives and behaviours, in other words to articulate what is thus disclosed.

In this research the purposes of the interview are:

- To record how the participants experience entrepreneurship;
- To investigate the nature of ethical dilemmas they experience;
- To discover how they decide how to act.

One feature of this type of interviewing is that the interviewer cannot be sure that interviewees are telling the truth, i.e. that which they authentically believe (in terms of their reality). The interviewer must guard against selecting interviewees that are inclined to want to impress or say the right things. It is preferable to select those who are prepared to *tell it straight*. To minimize the possibility of untruths, the interviewer should be careful to introduce the purpose of the interview in such a way that the interviewee appreciates the reason for the interview and doesn't form the idea that the interviewer is looking for a pre-determined outcome. It is important for the participant not to feel that the interviewer is judging his responses.

When making the appointment I state my reason for requesting the interview, namely that I am researching entrepreneurship. As I want their responses at the interview to be spontaneous and pre-reflective, which is my best assurance of authenticity. I do not discuss the actual questions that I will ask; these are revealed only in the process of conversation, and at no time is a written set of questions presented to the participant. I especially do not want textbook answers that may be entirely inauthentic to the individual. As in Kvale's (1996: 3) metaphor, I am about to ~~seat~~ "the surface of conscious experiences", and possibly "mine the deeper layers".

The success of the interview depends largely on the skill of the interviewer in being able to build rapport, listen actively, absorb what is being said, and become attuned to the participant' s lived experience. Any response that might interrupt the flow, or appear disapproving or judgmental must be avoided, as must any form of criticism, or the offering of advice (Barker, Pistrang & Elliott (1994).

This research requires a small number of rich descriptions, thus it is essential that an adequate variety is provided in the choice of participants. As with all interpretive research, interviewees must be willing and able to describe their experiences clearly, which implies being both articulate and expressive. **Interviewee selection** is therefore critically important. In line with the principle of *maximum variation sampling*, my **sample frame** consists of entrepreneurs in established service ventures. Each participating entrepreneur is the owner-manager of a venture. Selecting interviewees is an iterative process. Influenced by various factors – geographical distance, availability and suitability – my list of potential participants changed several times. The table below presents my final selection giving the entrepreneurs' names, venture types and ages of business.

Participant' s Name	Type of Venture	Age of Business
David	Pharmacy Retail Services	12 years
Sicelo	Educational Services	5 years
Trish	Picture Framing Services	6 years
Gillian	Medical and Counseling Services	7 years
Penny *	Funeral services	9 years
Rene *	Financial & Legal Services	2 years #
Bruce	Community Services	8 years

Rene's personal interest in the business.

*Penny and Rene are pseudonyms.

- A depth interview structured around four key questions comprises my **research instrument**. In order to encourage participants to open up, the introductory question is fairly broad, allowing for further probing based on the direction taken by the participant:
- The first of the key questions is simply, "Tell me about your experiences as an entrepreneur";
- The second is more specifically directed at ethical dilemmas or conflicts they have experienced, and is stated as, "What dilemmas do you experience as an entrepreneur?";
- The third explores how they dealt with the dilemma, "How did you handle it / what prompted you to handle it that way?";
- The fourth key question concerns pressures or challenges that they experience with specific reference to South Africa today.

These four questions are congruent with the purpose of the research and they collectively encompass the title of the investigation. (It is worth noting, however, that the process of deciding these particular questions was by no means easy - I agonized over their exact wording and sequence for several weeks). Probing questions are introduced to further examine the *nature* of the entrepreneurial challenges experienced or to gain a deeper understanding of the competing forces and reasons for interviewees' dilemmas, so that the argument form of each dilemma may become apparent. My depth interview guide is included as Appendix 1.

Data collection takes place by means of the depth interview described above. Interviews are tape **recorded** with the verbal permission of each interviewee. I am therefore free during the interview to give my full attention to the conversation, and revisit it afterwards to transcribe it precisely, including all its original linguistic detail and semantic idiosyncrasies. The flexibility required in the interview process may crudely be likened to the process digging a hole in the ground. The soil may be hard or soft. Rocks may appear, and the ground composition may change as one digs deeper. The gardener must therefore

adapt to the terrain he encounters. In the same way the interviewer must interact with each interviewee in an appropriate way - initially creating a rapport, then starting the discussion with general questions, then probing further.

There will be a meeting of minds as I gain a sense of my participant's view of reality. I must be careful not to influence that view by interjecting or by projecting my own values or knowledge. In short, I must bracket what I already know and begin in silence, i.e. adopt the phenomenological attitude.

The transcription process, though laborious, is an essential step to be completed as soon as possible following the interview while it is still fresh in my memory, as the protocol must also contain any nuances that occurred, such as spontaneous laughter, uneasiness, or pauses in the flow of conversation. As the visual element is no longer present aspects such as body language and other forms of non-verbal communication may be lost. The astute interviewer will remember these and other nuances of meaning by association with the words transcribed, yet they are nevertheless lost to anyone not present at the interview. Voice modulation, as in pitch and rate of speech, which is present on the audio recording, can be noted in the written transcript. Kvale (1996: 4) regards these as part of a purification process, as he states:

The precious facts and meanings are purified by transcribing them from the oral to the written mode. The knowledge nuggets remain constant through the transformation of appearances on the conveyor belt from the oral stage to the written storage.

The integrity of these *knowledge nuggets* is vital, as the protocols become the data of the research. Interviewees have the opportunity of reading the transcript to assure its authenticity and accuracy, and may elect to disguise or withdraw any confidential or potentially embarrassing statements.

Protocols are **analyzed** in strict accordance with phenomenological rigour, as outlined by Giorgi (1975), using the following five steps:

Step 1. The researcher reads the whole description in an effort to understand the complete picture as described by the participant. In phenomenological terms, he is "present to the situation being described by the subject by means of imaginative variation, or by means of the meanings he apprehends through written language, and not that he is merely present to words on a page" (Giorgi, 1975: 74)

Step 2. The researcher reviews the description more slowly while being sensitive to what appear to be transitions in meaning. The researcher's experiences ethical theories are bracketed, being of use only in providing the researcher with sufficient sensitivity to recognize logical transitions between meaning units. When such transitions are sensed, they are delineated. The end result of this step is a series of natural meaning units. Natural meaning units are not the same as elements, which refers to parts of something that are independently identifiable. Elements are therefore removable and may be disconnected from the whole. In phenomenology, the sense of each natural meaning unit remaining attached to the whole, and the meaning units collectively making up the whole cannot be put aside. Thus an individuated meaning unit can only be analyzed in the context of the whole, and never individually.

Step 3. Elimination of redundancies: This may sound like a contradiction - how can one eliminate something without reducing its overall meaning? To reduce the meaning would be to take away something significant, i.e. a meaning unit in whole or part, but what is needed here is to take away only what is extraneous to the meaning of the whole, in fact the non-meaning words. Their elimination neither diminishes the value of any meaning unit, nor weakens the connections between meaning units.

Step 4. I now transform what the participant said into a form that is relevant to what is being investigated, i.e. placing each natural meaning unit and its context into a new word form based on the vocabulary of the discipline. These meaning units are therefore paraphrased. It is important not to lose the context and original meanings, thereby ensuring that the essence of what the participant intended remains in tact. For this step

one might expect that a linguist is needed more than a researcher, but that is not the case, since it is precisely the researcher's knowledge about his field of investigation that allows him to make the translation. I am not examining words on a page, but rather the significance and relevance to the phenomenon under investigation of each participant's described experiences, to which I have become present.

Step 5. My responsibility to the data is not complete until I "synthesize and integrate the insights achieved into a consistent description" (Giorgi, 1975: 75). Staying true to the data until this last step is complete requires discipline, for it is tempting to *assume* what the participants meant, rather than rigorously follow the route of synthesis and integration to arrive at reliable conclusions. That is precisely where most qualitative research is vulnerable to criticism from those who prefer using quantitative methods. A scientific method of analysis is vital here; in phenomenology, it is provided by the eidetic reduction, which leads to the essences - those essential constituents of the phenomenon of which it is comprised, and without any one of which it would cease to exist.

3.7 Method Iteration

It would be unwise to specify precisely how the research will develop beyond the rigorous application of the phenomenological method, since that depends on necessary and unpredictable interactions between the participants, the interviewer, the phenomenon itself, and any problem aspects of the phenomenon that have yet to be ascertained. I am central to all of these, and therefore in a position to make any necessary adjustments to the plan. Van der Mescht (2002: 46) states, "the researcher **is** the medium through which the interpreted world is to be presented" (emphasis original), and, quoting Lincoln and Guba (1985: 39 - 40, cited in Van der Mescht, 2002: 47), he goes on to say:

It would be virtually impossible to devise a prior nonhuman instrument with sufficient adaptability to encompass and adjust to the variety of realities that will be encountered....only the human is in a position to identify and take into account (to some extent) those resulting biases.

3.8 Ethical issues

Before concluding this chapter, I discuss the *ethical issues* relevant to my research, with reference to Kvale' s (1996: 889) outline of seven stages - thematizing, designing, interviewing, transcribing, analyzing, verifying, and reporting.

Thematizing entails formulating exactly why the investigation is to be undertaken, and what its focus will be. Thereafter an initial rapport is created with each of the interviewees while inviting them to participate. The scientific value of the research is probably of only secondary concern to prospective interviewees and consideration must be given to any benefits it may hold for them personally, for example knowledge transfer.

Ethical issues of **design** demand that participants give their consent, with due regard to the possible consequences. My participants are made aware that a complete transcript of each interview is to be produced, which is the data upon which my analysis is based. Confidentiality must be assured, as information of a confidential and/or sensitive nature will ultimately be released into the public domain. Participants are therefore given the opportunity to approve their respective interview transcripts and may elect to be referred to under a pseudonym.

The **interview** guide gives due consideration to confidentiality and convenience to the participant. It should be made clear to the participant whether or not the questions might spark hurtful emotions or engage the participant in topics of discussion that may be embarrassing. In this phenomenological investigation, I am essentially concerned with interviewees' experiences as entrepreneurs, and particularly any dilemmas experienced, and how they were dealt with. I will be present at the interview, guiding the conversation in line with the themes of my research. I will sense any reluctance to discuss certain issues. Since my interviewees are hand picked by me, I am able to approach the interview situation already aware of potentially sensitive areas. I realize that I must allow them free reign to relate experiences relevant to the theme of my questions, or not to, without attempting to force something out of them. I have an ethical responsibility to the

participants to clarify or confirm that I have understood them correctly, and not to create anxiety or tension, or cause them to feel that they are being judged or evaluated. My main responsibility in this research is **to be true to the data**.

Transcription of the interview from oral speech to written text must be completely loyal to the original statements of the interviewee. Although some non-verbal nuances, such as voice tone, volume and speed are unavoidably lost in the transcription process, as transcriber I must remain true to the spirit of the conversation. Thus pauses, emphases, and emotions will be denoted in the transcripts at the points where these occurred.

Ethical issues in **analysis** concern the depth of analysis, the interpretations given to statements, and whether or not interviewees are given access to the analysis. Each interviewee is afforded the opportunity to participate in the transcript approval process. In addition, the respective situated description is made available to each participant. I am aware of my ethical responsibility to ensure that the research is as valid, objective and reliable as possible.

I am aware of my ethical responsibility to **verify** that the knowledge I create and report is as reliable and valid as possible. My main responsibility in this research is to true to my data. As the data is derived from face-to-face conversation, and in response to a structured depth interview format, probing questions are used to facilitate clarification and confirmation of my understanding of interviewees' responses, without them feeling that they are being judged or evaluated.

In **reporting** my findings, confidentiality must be assured with due regard to the possible consequences of releasing information of a confidential and/or sensitive nature into the public domain (to the interviewees, their firms, myself as author, and the university). Participants are requested to approve their respective interview transcripts and may elect to be referred to under a pseudonym.

3.9 My Perceptions of Phenomenology

This research paradigm is a challenge to what I already know. In my youth I was fortunate to represent South Africa at a World Lifesaving event in Taiwan. On arrival there it became immediately obvious that I was in a different world. The people not only looked and spoke differently, but their customs, habits and attitudes to life were distinctly different. It was customary, when in a restaurant in the Far East, to be served a glass of water and a bowl of peanuts on being seated. I soon learned that it was considered unmannerly to use one's fingers to transport the peanuts from the communal bowl to your mouth. This was to be accomplished by means of a pair of chopsticks - no mean feat for one unaccustomed to their use. It wasn't long before I mastered the fine art of grasping, transporting, and releasing into my mouth a single peanut by means of the chopsticks. Before leaving Taiwan, I was able to compete with the locals to consume the most peanuts per minute by this method. Though I had become quite skillful in one aspect of Chinese life, I was by no means an expert in Chinese culture. My journey into phenomenology may be described similarly.

After months of searching, reading, learning, writing, explaining to others, and going over it constantly in my mind, I am ready to move on to the empirical phase of my research. Despite the fact that the development of phenomenological research appears to have been non-linear, in the sense that the positions of subsequent proponents of applied phenomenology have not necessarily been extensions of a previous one (Cloonan, 1995), I feel that I am armed with a technique that is eminently appropriate to my research and I am confident that I understand its constructs adequately enough to apply. I am, as Kvale (1996: 3) describes it, the miner seeking buried metal, about to begin to dig "nuggets of data or meanings out of a subject's pure experiences, unpolluted by any leading questions".

Chapter 4. From Meaning Units to Descriptions

The heart of this investigation is the data. My data originates from face-to-face depth interviews with selected participants. The data is presented in its raw form and with its subsequent coding as meaning units in Appendix 2. In this chapter I present the descriptions obtained from the data pertaining to each of the interviewees in turn, preceded by a brief biographical sketch of the respective participant.

Before proceeding, however, I would like to report briefly on my own experiences of the process of conducting the depth interviews, transcribing the data, and delineating the meaning units. I feel this is necessary for two reasons. The first is that although I had studied and described the process comprehensively in Chapter 3 and thereafter given considerable attention to the depth interview questioning format and the selection of my sample, thereby believing that I was fully prepared to proceed with the depth interviews, I still found it challenging, as I shall explain, to conduct the interviews in accordance with the rigours of the phenomenological method. The second is that I wish to explain to the reader the way I experienced this important phase of the research, as I now appreciate and believe it, in itself, to be a compelling reason to use phenomenology as a research method.

My participant list, which I changed numerous times before finalizing, was derived through a combination of judgment, quota, and convenience sampling, aimed at maximum diversity within the agreed sample frame. I planned to begin my depth interview appointments with a pilot interviewee - someone that I had specifically selected first in the belief that it would be one of the 'easy' interviews so that if it went well I could use the data, and if not I could learn from it without really having lost a key participant to the research. I was to learn that there is no 'easy' depth interview where phenomenology is concerned. As it happened, I was unable to obtain the appointment with that person for several weeks, and decided to start with another of my selected participants. Before going ahead I practiced my question technique with my supervisor as respondent, and experimented with ways of probing neutrally, that is to say without

leading or biasing the conversation. I must also mention that my list of potential and desired participants changed frequently in the lead up to the interviews as I became more focused in terms of my rationale for selecting participants and the key questions to which I would be addressing the interview discussions. My interviewees were, ultimately, hand-picked by me, and when it came time to begin interviewing I felt completely comfortable that those I had selected would provide me not only with maximum variation (Cantrell 1993) but also with a balanced and representative base from which to obtain a holistic view of entrepreneurship in practice and its associated ethical challenges.

So my first interview was more than just a pilot. Since I particularly wanted that person's unique perspectives on entrepreneurship included in my sample, I was both determined and anxious to 'get it right first time'. The interview was uncomplicated, thanks to both the participant's relaxed approach and my own level of preparation. I had been over the questions again and again in my mind, and had visualized the interview several times, rehearsing how I might adjust my approach to either bring the conversation back on track, or stimulate discussion if needed. I later found, of course, that both of these skills would be needed at every interview, but was pleased to find during my first one that only minor adjustments to the natural flow of the conversation were necessary from my side. These were required mainly to complete the interview within the time frame I had allowed, and was not at all surprised when the interview was successfully concluded just seconds before my audio-tape came to an end, since that was exactly how I had planned and visualized it.

I felt entirely satisfied with the first interview and was eager to transcribe it at once. After spending some ten hours converting it to print, I was less enthusiastic about the prospect of conducting a further six of these. Naively, I expected the 'essence' to jump out and hit me between the eyes. When it didn't, I felt disappointed and began to doubt the apparent success of my first interview. I started to think that perhaps I had neglected to probe deeper when I should have and/or probed too deeply when I should not have. I was to learn that phenomenology has absolutely nothing to do with anything 'jumping out at you'

and everything to do with following a rigorous process - one that I have found to be both laborious and time-consuming, yet, on reflection, imminently suited to my purpose.

The major challenge of the interview process was implementing the psychological reduction, which amounted to me having to 'pretend' (and force myself to presume) to know nothing about the subject of entrepreneurship or its ethical challenges. I did not originally think this would be difficult, for I assumed that even though I had first-hand experience in the field, my experiences would have been altogether dissimilar to those of my interviewees. It did not occur to me that some of them, knowing my background, might assume that some of my experiences overlapped with theirs, and thereby concentrate their responses on the unique (technological) aspects of their particular businesses, rather than the generic issues of 'being-in-an-own-business'.

As I reflect on the interviews I think that this may well have been the case at times, and I remember wondering whether I should attempt to steer them toward the generic or the specific, and being undecided. I concluded though that it was not my place to steer them either way, and I took solace in what I had learned of phenomenology with regard to the participants' lived worlds, or *Lebenswelt*, concluding that whatever experiences they related to me would be indicative, indeed richly descriptive, of **their** lived-worlds, whether or not they were aware of my exposure to similar worlds, or in spite of any assumptions they might be making about my background or real interest. My responsibility to each of them, and to the objectivity of my research, I reasoned, was to be absolutely neutral with regard to whatever they said, showing no signs of either agreement or disagreement, neither approval or disapproval.

I now do not regard the fact that the experiences related by some participants were industry-specific as problematic, since in so being they describe their experiences of their conscious worlds. As a phenomenologist, I am concerned with the experience itself, rather than the object of the experience. Industry-specificity is consistent with the concept of 'intentionality' in the sense that their consciousness of the (generic) things they experienced is derived from the existence of those things in their *Lebenswelt*. I could

become present to those things only by perceiving them in their experiential context, and it was therefore not only necessary in terms of the psychological reduction for me to ignore any generic considerations, but also desirable for me to do so in order to become fully present to their lived-worlds. This was, as I previously stated, difficult for me to fathom at first. Furthermore, I must now at least consider the possibility that insofar as my participants are concerned, no generic view of entrepreneurship exists at all! The view that each has is most probably derived entirely from the things each has (uniquely) experienced. If only for that reason, I now realize that it would have been entirely inappropriate for me to have expected any of them to make general statements relating to entrepreneurship, and / or to have steered them away from telling their story exactly as they had experienced it, in the context of their industry or any other unique aspects of their lived-world.

And now to my second reason for this introductory diversion, which is to explain to the reader how I experienced the process. After the first interview I thought, "Wow, I have a lot of data!" After the second, I again said to myself, "Wow, I have a lot of data!" After the third, and in fact each subsequent interview, I was again impressed by the amount of data, each time new and different. I wondered just how much apparently new data there could be on one subject. Then it occurred to me that the real difference was in the way I was experiencing the data collection process. Though much of the data was similar (generically-speaking), the way in which it had emerged from each interview, and the context wherein each participant had experienced it, were quite different. That is when I became convinced that I had chosen the right method, for only phenomenology would allow me to capture the differences, in spite of the similarities.

Moving now to the process of delineating meaning units and the second phenomenological reduction, my critical learning experience here was in remembering and applying one of the rules of phenomenology that I wrote about in Chapter 3, namely: "Reality statements are not made. Precisely how phenomena present themselves is described." (Giorgi, 1994: 202). My first attempt at the transcendental reduction was dismally disappointing. After weeks of work on just one interview transcript, it appeared

that I would be left with a handful of inconclusive ' facts' about entrepreneurship and little if anything about ethical dilemmas. My mistake was obvious to my supervisor, and that was that I had taken what had been said by the participant as fact, and simply re-phrased it more concisely. After all, was it not to be assumed, as I had done, that his statements were representative of his true experiences, and that I should not question what he had said even if (or especially if) it differed from my own ' truth' ? Is that not what is meant by ' being true to the data' ? Clearly not. Once it was pointed out to me, the real difference between a reality statement and a phenomenological truth became obvious: The first is ontological, describing the nature of (the participants') realities what we think we know; the second epistemological, describing how we think about what we think we know.

For the sake of clarity I will try to illustrate the distinction as I now understand it. A reality statement is a statement made by someone in an attempt to authentically describe their reality as they experience it, for example: A person suffering from a severe headache might say, "My head is spinning", which is a true description of the way she experiences her world at that moment. The phenomenological truth contained in that statement is that she ' feels as if' her head is spinning. The difference might at first appear minimal, even irrelevant, but given that the same event can be experienced in hundreds of different ways by different people in different social contexts, it is then clear that the set consisting of many reality statements contains the possibility of an infinite number of phenomenological truths. I had already learnt from Smith and McIntyre (1982: 98) as noted in section 3.2.3.2 that "the transcendental reduction is what explicitly reveals the structures of consciousness", but there was no way that I could fully comprehend the relevance of that statement until I attempted to move my data forward from meaning units to descriptions. I have to concur with Van der Mescht (1996: 61) who claimed the following of his similar experiences with phenomenological research:

These realizations led me back to an acceptance of the technique of delineating meaning units in an entirely clinical, disinterested way, so that I could retain my bracketed stance and read the transcripts "with an attunement not merely to the factual content of the words but to the intentional, lived experiences of the subject" (Aanstoos, 1983: 248-249). I was looking for a shortcut where none existed.

There is literally no short-cut, no possibility of efficiency, in this essential step, and having learnt this I now embrace the laborious and time-consuming rigours of the phenomenological method.

I present the situated descriptions in the following way:

- A brief biographical sketch of the interviewee;
- A description of how the interviewee experiences entrepreneurship;
- How each of the ethical dilemmas mentioned, expressed in an appropriate argument form;
- How the entrepreneur deals with ethical dilemmas;
- The unique challenges facing entrepreneurs in South Africa;
- An explication of their current prevailing world-views.

With regard to the statement of ethical dilemmas in concise argument form, I will use the *dilemma drum* format I described in chapter 2: Firstly, the source of the dilemma is stated as a simple alternative between two opposing courses of action, labeled Z and -Z, respectively, such that Z and -Z cannot co-exist; then the objective (O) is described; and lastly, the necessary conditions, X and Y, implied by the objective (O), are formulated (as seen by the interviewee). It should be noted that the necessary condition labeled X implies the possible course of action labeled Z, and that Y implies -Z.

The dilemmas are read as follows:

- In order to have [O], I must have [X] **and** [Y];
- Now in order to have [X], I must have [Z];
- But in order to have [Y], I must have [-Z].

By *juxta*-positioning Z and -Z, it becomes clear in each case that a flaw exists in the argument. My purpose at this stage, however, is not to isolate the flaw, much less to

correct the argument, but only to present it in a format that accurately portrays each interviewee's dilemmas.

The situated descriptions follow for each interviewee in turn.

4.1 Situated Descriptions - David

David is, to me, a reluctant entrepreneur. Being a retail pharmacist in South Africa implies ultimately owning a pharmacy. But he is first a pharmacist, and then, by implication, an entrepreneur. It strikes me that David would be content to do his 'technical' work without pursuing business goals, if that were possible. His passion for perfection, and his openness in dealing with customers, create the ideal image for a retail pharmacist, but cause him certain frustrations in business. He has, however, learnt to cope with the business pressures, and is now actively seeking alternative business avenues for the future. These, it seems, entail less complexity and hold the promise over the longer term of passive income - a prospect he finds appealing.

4.1.1 Brief biographical sketch of David

David is a pharmacist by profession. He, along with a partner, owns and manages a retail pharmacy, in which he provides advice and dispensing services to a regular, loyal and well-established client base. He is also actively involved in the formation of a new business venture, developing and marketing pet foods and supplements, and has an ongoing interest in an internet-based commercial venture. He studied pharmacy at the University of Port Elizabeth, and gained work experience in various retail pharmacies before becoming an entrepreneur.

4.1.2 Description of the way David experiences entrepreneurship

David experiences entrepreneurship in three different ways:

- As an owner-manager of a pharmacy, it is his daily routine;

- As an innovator and somewhat reluctant promoter of a new range of veterinary products, it is a source of additional income;
- As an experimental journey into the world of e-commerce, it is a kind of insurance policy for the future.

On the pharmacy side, he faces the need to adapt by offering additional pharmacy-related service (D3), as well as diversifying, for example into money transfer services which is an area of the business that has grown rapidly (D4). He is experiencing different types of customers, which now include street traders and drug dealers. The daily pressures of running a pharmacy are too much for one person - "frightening" (D5) - and he finds aspects of the regulations frustrating, especially the complexities arising out of dealings with medical aid schemes' administration, and some seeming incompetencies on their part, which result in him being blamed by some clients for delays that are outside of his control. In an effort to cover himself, he keeps accurate and up-to-date administrative records

On the Aqua-pharm side, he started the business as a favour to someone and only recently began to apply effort to it. He finds the business more exciting than the pharmacy. He has a long-term interest in fish in particular, which dates back to the time when his father pioneered the keeping of marine fish as pets. He believes his product quality and value are the keys to his success. He designed the products as concentrates in order to give his customers the best value for money (D9) and believes his products speak for themselves (D37) - they are guaranteed and returnable for a full refund, but none of his customers has ever returned stock to him. He finds it relatively easy to service existing customers, and this business produces a better return on effort than the pharmacy. The business has survived its start-up phase with an impressive growth rate, and it is now clear to him that it holds definite growth potential, and he hopes someday to concentrate on that in preference to the pharmacies. He is justifiably proud of his achievements (D15).

4.1.3 Description of the way David experiences ethical dilemmas

David related four ethical dilemmas. Each of these is described, along with its respective argument form.

4.1.3.1 To regard Aqua-pharm as a business or not

David started Aqua-pharm as a result of agreeing to do someone a favour, so it wasn't an active attempt to start a venture. Nevertheless, he has grown it steadily, according to his own needs and the resources he has been able to commit - mainly his own time. The work is of a manual nature, and is time-consuming for him, as he is personally involved in a variety of activities, including research, development, packaging, marketing, follow-up, and distribution.

Although Aqua-pharm is not afforded priority over the pharmacy, he is now actively promoting custom-labelled Aqua-pharm products to retailers, nationally. It makes a definite contribution to his living expenses and he is now able to regard it as a business in its own right, but he experiences no conflict of interest while running two separate companies concurrently (D52). He envisages outsourcing some of the work in the near future. The argument form of this dilemma can be stated as:

- Dilemma: Run Aqua-pharm as a business (Z) vs. Regard Aqua-pharm as just a hobby (-Z);
- Objective (O): Be a successful businessman;
- Necessary Condition X: Maximize profits;
- Necessary Condition Y: Be a good pharmacist.

4.1.3.2 To involve himself in medical aid administration or not

David finds dealing with medical companies very demanding. The medical aid system used to be very slow. Technology has now improved the speed of processing, but not the accuracy. In fact, the use of computer software has necessitated an additional link in the

processing chain (D20), and members of the processing chain often blame each other when problems arise. Some clients blame David for things that are outside of his control, and clients become irritated when their claims are incorrectly processed. Sometimes he puts in additional effort to resolve a problem resulting from incorrectly processed claims, which he feels is then wasted. Even when he tries to help the customer, he cannot succeed in satisfying them (D21). It appears to him that he is unable to maintain his own high standards of efficiency when dealing with claim-processing problems (D21). Because the medical aid companies sometimes contradict their own stated policies, he keeps accurate and up-to-date, trustworthy administrative records. He believes he is entirely honest in his dealings with his customers and it upsets him when he is made to appear incompetent. The argument form of this dilemma can be stated as:

- Dilemma: Put in additional effort to safeguard the customer against mistakes by the medical aid (Z) vs. Do not put in the additional effort (-Z);
- Objective (O): Be a good pharmacist;
- Necessary Condition X: Keep accurate and up-to-date, trustworthy administrative records;
- Necessary Condition Y: Be entirely honest in his dealings with the customer.

4.1.3.3 To supply competing customers or not

Aqua-pharm has already experienced some conflict when one of the customers broke a restraint of trade agreement after selling his business, and re-entered the market. This caused some friction with an existing customer, and David' s dilemma was whether onot to supply him (D31). Considering the distance between the two rival customers, he made a decision to supply him, but was surprised when the first customer became unhappy. After discussion with the unhappy customer, it was agreed that he should indeed continue supplying the competitor. The argument form of this dilemma can be stated as:

- Dilemma: Supply the new customer (Z) vs. Don't supply the new customer (-Z);
- Objective (O): Grow the business in an ethical way;
- Necessary Condition X: Expand the Aqua-pharm market;
- Necessary Condition Y: Don' t upset an existing customer.

4.1.3.4 To charge a delivery fee or not

The pharmacy recently implemented a fee applicable to home deliveries, which resulted in an unexpected outcome - some people coming in to collect their goods rather than pay the delivery charge (and these customers might purchase something else at the same time) - as well as a more predictable one - customers making use of the delivery service are now more disciplined, and therefore order less frequently. The argument form of this dilemma can be stated as:

- Dilemma: Institute a delivery charge (Z) vs. Don' t institute a delivery charge-~~Z~~);
- Objective (O): Maximize profits for the pharmacy;
- Necessary Condition X: Recover the cost of the delivery service;
- Necessary Condition Y: Do not upset those customers who frequently request delivery of goods to their homes.

4.1.4 Description of David ' s way of dealing with ethical dilemmas

While accepting that there is more than one way to solve a problem, David believes that openness is the key to resolving dilemmas (D36). He prefers the route that avoids friction, respecting his clients' choices. The fact that he experiences ~~no~~ conflict of interest while running two separate companies concurrently, is due to his disciplined record keeping and time management. He has experienced definite synergies between the various businesses, in that some of the skills that apply to one, can be used in another. An example of this is his noticeable improvement in the way he is able to relate to his customers and staff at the pharmacy, after reading and applying his Network 21 literature (D53, D54)

4.1.5 Description of David ' s view of the unique challenges facing entrepreneurs in South Africa

David is concerned about the security of the pharmacy, and in fact all retail outlets in South Africa, due to escalating crime. He has experienced some theft at the pharmacy and while attempting to apprehend a thief, his own safety was recently threatened. In addition to this, he finds the practice of "vagrants (and) street children soiling outside the pharmacy" (D42) unpleasant, which leads him to consider other ways of doing business, for example non-retail and/or e- commerce. He believes that, as a result of the criminal element in society, people are becoming more restricted in their movements, and that "You have to find a balance between crime and convenience" (D45)

4.1.6 David ' s worldview

David realizes the importance of living each moment of the day, and maintaining a positive attitude to life. He believes that it is a necessary condition for progress that one will encounter some problems along the way (D55). He believes in improving his management abilities, through on-going self-study (D53). He believes that persistence is needed to achieve one' s goals (D49). In addition to these, there are some common threads running through David' s description of his experiences as an entrepreneur. They are the following:

- He offers a good quality product (D2, D37, D38);
- He offers his customers value for money (D9);
- He takes pride in maintaining high standards of administrative efficiency (D21, D25);
- He is totally honest in his dealings with his customers (D24);
- He tries to negate conflict (D32, D33, D35, D36);
- He doesn' t use hard sell or underhand ways of obtaining business (D36, D37);
- He is pro-active and persistent in striving toward his goal (D49, D51).

4.2 Situated Descriptions - Sicelo

When I meet him, Sicelo is under a lot of pressure. At first he appears not to remember the purpose of our appointment, but almost reluctantly agrees to proceed with the interview, and then does so enthusiastically. This contradiction forms the backdrop for what follows. Our meeting extends way beyond the time set aside, and even though I frequently attempt to bring his prolonged anecdotes to a conclusion, he embarks on various digressions. I have to assume that this is just his way of controlling the discussion, and I get the distinct impression that despite his belief in consultative decision-making, he really wants and expects things to be done **his** way, that is to say he establishes his desired outcome first, and then looks for the most effective method of soliciting support. His projects are driven by his need for newness and challenge. In a word, Sicelo is a manipulator - and a very skilful one. He loves convincing people that his project is actually their idea. He claims, "It' s marketing. It' s selling. You allow people to speak life into it" (S60) - while he refers to this process as "transparency".

4.2.1 Brief biographical sketch of Sicelo

Sicelo is an entrepreneur specializing in management services. He is currently acting Chief Executive Officer for a public transport company. He pioneered the concept of relationship building across racial barriers in the latter days of the former *apartheid* era, by developing and implementing innovative ways of forging understanding between blacks and whites. His many associations with political, community and business leaders have facilitated the launch of various programs and processes that address black empowerment needs, and enhanced his reputation as a successful and highly driven, though at times controversial, business and community leader.

He comes from a family, which, by his cultural standards, is considered small, and he is twenty years younger than his sisters. His name means ' request' , and he was given the name because his parents asked God for a son.

He entered full time employment after leaving school but resigned eight months later to join a large corporation, enticed along with many others by the promise of 'empowerment'. He received good training in marketing, and advanced to become a manager. Things were going very well for him there, until he was elected chairman of the trade union - a role that was frowned upon by the senior management team, who responded by presenting him with an ultimatum to either resign from the union or be demoted from management. He chose to stay with the union, but work-life became unbearable, so he resigned from the company and went to study theology by correspondence.

His heart was in youth ministry, so he joined Youth for Christ (YFC). After achieving two promotions in eight years, he ended his career there as Director of Ministries in South Africa. He felt that he had by then managed to change the whole philosophy of YFC, but it was becoming increasingly difficult to reach the black school children in the townships who at that stage (of political 'struggle') were boycotting school.

He teamed up with another minister and together they deliberated how they might make a real difference in South Africa. After visiting Zimbabwe to research post-independence developments there, he initiated a new venture - a process by which blacks and whites could become acquainted with each other's living conditions through open discussion. He and his partner subsequently decided that the most effective contribution they could make would be to empower people through education.

4.2.2 Description of the way Sicelo experiences entrepreneurship

Sicelo exhibited entrepreneurial behaviour while working both in the corporate and missionary world, but I will focus here on his experiences of entrepreneurship, i.e. from the time that he had no regular salary, and needed to generate his own income. He states that he and his partner entered into a venture as equals (S33), which made it possible for them to work together. They considered the opportunity of starting an extra-mural winter-school, and set about obtaining a sponsor, even though they had no teaching experience.

They obtained the needed sponsorship and hired the best available teachers. Their venture was so successful (in educating black school children) that the teachers offered to repeat the project for free. The children themselves were so enthusiastic that he promised to continue the project.

He based the whole project on Christian values. He had the finances audited by a reputable firm, and reported the results to the sponsor. As a result of over-budgeting there was a surplus, which he offered to return to the sponsor. The sponsor was impressed as this was the first time any surplus funds had been returned. He and his partner were permitted to share the money. He does not think of it as a profit, but rather as an over-budget - that is why he offered to give it back. He expanded the vacation-school concept, and demand continued to grow.

It appears that this first 'taste' of real entrepreneurial activity was very satisfying to Sicelo. Not only did he achieve what he set out to do, in terms of empowering those who attended his winter-school (to pass their exams), but he also gained credibility and influence among educators and the community.

These early experiences provided him with a springboard from which to expand. In doing so, though, he applied a number of 'personal lessons', which he acquired ~~ed~~ *route*. Some of these personal lessons are as follows:

- It is essential to stay with the consultative process - to set a firm, solid foundation - even though it takes longer;
- The Euro-centric culture is very results-oriented; he sees himself as a strong person, as a fighter;
- He was totally disappointed by what he saw in Zimbabwe and believes the church has lost its credibility;
- Consultation is necessary to impart a sense of ownership - people love to imagine an idea to be their own;

- Being transparent (open to their suggestions) shows that one respects people's feelings and that you have their long-term interests at heart.

These observations have become the principles by which he now lives.

As he continues the story of his experiences as an entrepreneur, it becomes obvious that things started falling into line almost immediately after he set his mind to what he wanted to do. His success with the school attracted media publicity, which led to someone introducing him to a business opportunity, and to him presenting a business proposal for the establishment of a permanent educational facility. His proposal was outstanding because the recommendations it contained emanated from the solid foundations he had earlier put in place (by using a consultative process), and his previous successes in education / empowerment. He was granted the go-ahead for their venture.

Involving people with whom he had previously built rapport, who had left a good impression on him, they started out from scratch. Even though the money was not secured they went ahead and zealously purchased all the equipment needed for the venture - an act that the trustees believed was dangerous. During the start-up phase, they received assistance from a variety of companies, including the one he is currently contracted to.

4.2.3 Description of the way Sicelo experiences ethical dilemmas

Sicelo related four ethical dilemmas. Each of these is described, along with its respective argument form:

4.2.3.1 Management or Union

Having noticed that the lofty promises made by the corporate firm he had joined were not coming true for most of the people, Sicelo was instrumental in forming a trade union, and was appointed as its leader because he was known to be an elder in the church. Senior

management, however, frowned upon his appointment as chairman of the trade union, and he was given an ultimatum, i.e. either stick with the union and be demoted, or resign from the union and remain a manager. He experienced this as a very difficult decision. On one hand, he was concerned about how his friends and neighbours in the township would see him; on the other he was 'climbing the social ladder', and enjoying the luxuries that go with a corporate managerial position. The argument form of this dilemma can be stated as follows:

- Dilemma: Continue own upward mobility (Z) vs. Be demoted i.e. discontinue upward mobility (-Z); Or, stated differently: Resign from the union (Z) vs. Do not resign from the union (-Z);
- Objective (O): Achieve my goals;
- Necessary Condition X: Climb the corporate ladder;
- Necessary Condition Y: Be true to my conscience.

4.2.3.2 To leave YFC or not

At first he enjoyed being a pioneer (for YFC), but once he achieved the top job, it no longer offered him any new challenge. At that stage he thought that he had achieved as much as he could, but realized that it was not what he needed in his life. He didn't know how to communicate his discontent to his wife. He felt bound by his responsibilities. The argument form of this dilemma can be stated as follows:

- Dilemma: Leave YFC (Z) vs. Stay with YFC (-Z);
- Objective (O): Fulfill my responsibilities to my family and myself;
- Necessary Condition X: Seek new challenges;
- Necessary Condition Y: Bring home a salary each month.

4.2.3.3 To be efficient or to be effective

He learnt that it was very important to approach issues in the township by engaging in consultation with the people so that they understood his motives. It was also important to not appear to be questioning the abilities of the teachers in the township schools. He often

had to defend his political credibility to the community, until they accepted him. He does not understand why his partner used to become totally frustrated with his consultative way of working, which was effective, whereas his partner' s way of working was to set goals, and then work efficiently toward their implementation. The argument form of this dilemma can be stated as follows:

- Dilemma: Work efficiently i.e. do not delay in order to ensure adequate consultation (Z) vs. Work effectively i.e. accept significant delays in order to ensure adequate consultation (-Z);
- Objective: Establish the venture I set out to do;
- Necessary Condition X: Set goals and then implement as fast as possible;
- Necessary Condition Y: Engage in consultation with the community and defend my political credibility until accepted.

4.2.3.4 To be controversial or not

To defend his political credibility amongst his target market, Sicelo held many consultative meetings, and facilitated large gatherings, wherein he encouraged young people to express themselves - a concept he refers to as 'theologizing' as opposed to ' sermonizing' . These debates were highly political, as they discussed competing or opposing ideologies. He saw that as the only way of drawing young people to the meetings. The interest and demand grew very rapidly.

He came to the realization that people' s presuppositions become the basis of their theology. Even now, he allows anyone (of his congregation) to stop him at any time and ask a question. The argument form of this dilemma can be stated as follows:

- Dilemma: Be controversial (Z) vs. Don' t be controversial(-Z);
- Objective (O): Draw young people to meetings;
- Necessary Condition X: Encourage debate around competing ideologies;
- Necessary Condition Y: Represent the Christian viewpoint.

4.2.4 Description of Sicelo ' s way of dealing with ethical dilemmas

Sicelo' s description of how he dealt with his first ethical dilemma is interesting. Although he thought that the union was a good cause, he found it extremely difficult to make the decision to stay with the union. He had to consider that if he decided to stay with the union, it would mean giving up his car and big office (outward symbols of status) and accepting a demotion to janitor, where his job would be to sweep the floor. But he chose not to see this as a ' pleasure or pain' decision. Sicelo saw the choice at a deeper level; he felt unjustified in holding a ' profitable' position, when he perceived injustices all around him and decided that it was not good enough for him to be part of a system that was perpetuating discrimination and exploitation (S15). Having originally thought that he would be able to change ' the system' by becoming part of it, he saw others that had entered ' the system' with the hope of changing it, realized that ' the system' was actually changing them, and decided that he probably would not have much success in doing so either (S16). It is clear from the way Sicelo tells the story that his over-riding consideration in this dilemma, was what his neighbours in the township would think of him (S8). It is clear that he reasoned they would be more impressed by him showing commitment to a cause (their cause), i.e. the union, than by him maintaining his level of status. As a consequence of that realization, he made the difficult decision to stay with the union and be demoted from management. Also instrumental in that decision was a developing belief that one cannot ' change the system' from within (S16), one that has since become a foundation stone of his world-view.

Sicelo' s subsequent dilemmas were handled similarly. He leaned toward doing what the community expected of him, as in extensive consultation at the expense of efficiency, and engaging in political debate rather than presenting theological dogma. When he decided to leave YFC it was not so much because he experienced political or ideological differences, since these he had already fought and overcome, but rather because he had run out of challenges, having succeeded in changing the philosophy there (S22).

4.2.5 Description of Sicelo ' s view of the unique challenges facing entrepreneurs in South Africa

One of the unique challenges Sicelo sees in South Africa is to bring about a ' mindset change' . He perceives that although both whites and blacks share in the country, most blacks retain a ' slavery mentality', i.e. they are not confident or articulate without being arrogant. Conversely, he thinks most whites retain a 'master-mentality', i.e. they act like they are the bosses (S68).

A second is the cultural differences. This is borne out by his complementary, but potentially adversarial relationship with his partner in the school venture. He states that he and his partner didn' t think the same way (S35). He believes white people think in terms of dichotomy, for example differentiating between sacred and secular activities, or political and other activities, whereas black people don' t ' life is life' for blacks (S35). In South Africa, he believes, diversity has been seen as a threat. He believes people are influenced by their backgrounds, and he gives an example to illustrate that cultural (ethnic) groups are inclined to interpret scripture differently - even twist it to suit their self-interest (S29). His view is that different cultures can compliment and enrich each other and that some differences can only be explained with reference to culture (S54).

Thirdly, Sicelo thinks the church in South Africa missed a once-in-a-lifetime opportunity by not challenging the previous regime, instead seeming to support the status quo (policy of separate development)(S38). He concedes that certain individuals did make a contribution (toward the eventual abolition of the policy), but not the church as a body (S39), and therefore, by extension, he sees it as a unique challenge to the church to reclaim its credibility in South Africa.

Lastly, he has learnt that it is very important to approach issues in the township by engaging in consultation with the people so that they understand one' s motives (S51).

4.2.6 Sicelo ' s worldview

He sees himself as a strong person, a fighter. His personal mission is to change people' s mind-sets - the way they think - a mission in which the church has failed. This he views as a **reconstruction and development philosophy**, rather than a program that has a finite time frame. He believes that participation, consultation and transparency are essential, and that they are generally lacking in business.

There are some common threads running through Sicelo' s description of his experiences as an entrepreneur. They are the following:

- His strong belief in self (S22, S32, S44, S65);
- His need to make a meaningful contribution in society (S15, S22, S42, S43);
- A reluctance to act until sure (S20, S63);
- The necessity of consultation with stakeholders (S28, S31, S41, S51, S53, S56, S60);
- His tendency to build on past successes (S45, S50, S57, S61, S62);
- The fact that he is not afraid to ask for assistance (S44, S64, S66);
- His belief in total honesty (S47, S48);
- His concern for credibility (S23, S40);
- He is not afraid to be contentious (S24, S26).

4.3 Situated Descriptions - Trish

Trish was plunged into entrepreneurship quite unexpectedly. Nevertheless, she has embraced the challenge admirably. It is clear though that she has had quite enough of it all, and would happily sell the business to anyone who wanted it. She lacks the drive and optimism needed to grow the business to its full potential, and has grown tired of the daily routine of serving customers and tending the store.

4.3.1 Brief biographical sketch of Trish

Trish owns and manages a small picture-framing business, which specializes in personal service. She and her husband started the business seven years ago, following the closure of his previous business, which was large and well established. Trish has had no previous training or experience in either entrepreneurship or picture-framing services.

4.3.2 Description of the way Trish experiences entrepreneurship

Trish remembers well the start-up phase of the business, which she describes as having been "horrific" (T11) and realizes now just how much she has developed as a person since then. Not only has she mastered new skills, but she has also ceased "whining" (T10), and is beginning to develop new talents, such as painting and photography. Having found it daunting at first to master the job requirements, after practice she now finds it easy (T16). She feels enormously self-satisfied at having overcome her nervousness (T34), to then survive, adapt and master new skills (T9). Though she continues to derive satisfaction from ongoing learning and the variety (T47), she still experiences entrepreneurship as difficult and tiring.

Trish' s daily routine encompasses what appears to be a fairly predictable pattern of activities. Since the business is service-oriented, her primary role is seen as serving customers. This entails helping them select the most appropriate colours, establishing how much they are prepared to spend, displaying the frame that she believes best suits their needs, and preparing a price quotation.

While she does not practise "hard-sell" (T1), she has some other skills that she puts to good use. These mainly revolve around her apparent ability to quickly sum up people, by observing factors like the colour of their clothes, their home language, their backgrounds (T6), and the type of car they drive (T18), which in turn influences her choice of what to show them. She perceives that "the differences between people are huge" (T6), and thinks she is able to spot them immediately they enter the store. This helps her to serve them

accordingly (T17). She considers herself fortunate, possibly gifted, to have the ability to mix well at all levels, being able to adjust to, or resonate with others. These abilities seem to come to her naturally, but she thinks they might be learnt from one's parents. Her approach is non-judgmental - she respects others' tastes and recognizes that every person's taste in art is different yet she is able to discern preferences.

An interesting aspect of Trish's experience of entrepreneurship is the 'energy transfer' she feels between her and her clients, which she only became aware of after starting the business: "You feel this absolute energy that you get from some customers, and others, after five minutes I can hardly walk round the desk ..I just feel drained and it's a real effort" (T7). It is a phenomenon that she finds "unbelievable" (T7) and would like to know more about. She wonders whether or not she is the only one experiencing it, and if some people are prone to draining others of energy (T8).

Although the business has growth potential, Trish is not taking advantage of the opportunities, and is content for the business to maintain its current level of activity. There are a number of reasons for this, namely:

- She is "too scared to employ more staff" (T36);
- She doesn't have enough energy or courage to implement her ideas (T37);
- She doesn't want more pressure (T37);
- She detests working Saturdays (T46);
- Her goal is to retire as soon as possible (T39).

She attributes her unwillingness to further develop the business to her and her husband's ages and the fact that they have "worked too hard for too long" (T41). She would sell the business to whoever wanted it, but she believes its future success would depend on the new owner.

4.3.3 Description of the way Trish experiences ethical dilemmas

Trish experiences two ethical dilemmas. Each of these is described, along with its respective argument form:

4.3.3.1 To advise or to 'sell'

This dilemma appears throughout Trish' s interview, and clearly causes her considerable concern. Some of her clients have an idea of what they want before they enter the store. She sees her job as finding out about their preferences and home décor, what their choice of frame might be, and how much they are willing to spend, before displaying the frame she believes will best suit their needs, offering them an alternative choice, and preparing a price quotation. She states a number of times that she does not believe in hard sell (T1, T22, T25, T27, T28), and that she wants to keep her customers happy and not ' threatened' (T15, T2, T24, T29, T30). It seems that she adopts this approach because of an underlying belief that customers are naturally nervous of picture-framers (T2) and I raise the possibility, too, that she wishes to create positive energy between herself and her client(s), and/or avoid having her energy drained (T7, T8). The argument form of this dilemma can be stated as follows:

- Dilemma: Adopt a ' hard sell' approach (Z) vs. Provide advice and support to customers, without trying to ' sell'-Z);
- Objective (O): Have happy customers that will come again;
- Necessary Condition X: Frame the picture correctly;
- Necessary Condition Y: Respect their tastes and choices.

4.3.3.2 To put pressure on her partner or not

Her husband and partner runs the workshop, which is where Trish' s displays are produced. She is aware of certain obvious shortcomings in these displays, "my displays are appalling - too dreadful for words - I don' t know why anybody comes to my shop. I mean, really, my displays are terrible, almost non-existent" (T51). Although Trish

believes a solution could be found (T54), she is reluctant to ask him for them - "Yes, but it's beyond my control" (T52) because she is aware that her partner takes it very personally (T52). The argument form of this dilemma can be stated as:

- Dilemma: Request my partner to provide new displays (Z) vs. Do not request new displays from my partner (-Z);
- Objective (O): Ensure business success;
- Necessary Condition X: Attract customers into the shop;
- Necessary Condition Y: Keep the peace between her and her partner / husband.

4.3.4 Description of Trish 's way of dealing with ethical dilemmas

Trish deals with dilemmas by avoiding them, as in both of the cases above, or withdrawing from the situation (T22). She admits that this is sometimes detrimental to the business, as is the case with the unimproved displays, and also in cases where she might have made a more profitable sale, but chose rather not to risk scaring the customer away (T27): "As far as making a sale is concerned, I can't do it. I mean to (push for a sale), I'd rather back off". This same attitude is illustrated by her policy of correcting mistakes free of charge, even if it is not really her mistake (T23): "If there's a mistake, we always put it right, at no extra cost. Sometimes it's not our mistake, sometimes they've chosen incorrectly, and they're not happy; we will still put it right to their taste". Her over-riding concern, it appears, is for the customer to be happy, even though it sometimes leaves her feeling "fed up" (T24).

4.3.5 Description of Trish 's view of the unique challenges facing entrepreneurs in South Africa

Trish experiences most of her customers as "nice people" (T33). She has experienced a few bad debts, which she follows up on to a point, but is inclined to just write them off. With regard to her experiences with government departments in South Africa, she says some are "quite good" (T45). She has very few black customers, and those that she has had, have neglected to fetch their goods (T42), so her policy now is to request payment

with their order. She finds Port Elizabeth a bit depressing compared to Johannesburg. This is because in Port Elizabeth the customers, even wealthy ones (T14), are more concerned with keeping the cost down than with obtaining the most appropriate frame for the picture (T13).

4.3.6 Trish ' s worldview

It is clear that Trish is a very different person than she was before starting her business. That her *Lebenswelt* influences her world view, is axiomatic, and I think that is why, in discussing dilemmas and her way of dealing with them, Trish spoke so much about what she does at work each day. It is also clear that she sees herself as having changed for the better, even though the change process was painful, and she now wishes to relax and enjoy her newfound pleasures, such as "the art scene" (T48). The following statements are indicative of Trish' s emergent worldview(s):

- Customers are naturally nervous of picture-framers and she doesn' t wish to scare them away (T2, T5, T15);
- She respects the fact that people' s tastes differ (T6, T17, T20);
- She has strong opinions but does not try to impose them on others (T1, T26, T28, T25);
- "Feeling right" about what she does is more important than making money (T49, T27, T28, T24); [She chose not to be a gallery, "because I'v e always been terrified" (by the cold atmosphere inside galleries) (T3)].

4.4 Situated Descriptions - Gillian

Gillian is what I would term an alternative entrepreneur. She lives by a set of beliefs and values that at first appear somewhat vague or mystical, non-traditional to say the least. Furthermore, as a medical practitioner, her methods of diagnosis and treatment are again non-traditional, perhaps more spiritual than physical. She is a person who displays soul - a deeply caring attitude towards other people - she makes her skills available when

needed. She has no standard operating practices, no brochures, no formulae, or prescriptions. Every customer is an individual, and every encounter is unique. She shuns materialism, preferring the frugal yet purposeful existence. She is, to my mind, first a spirit, then an osteopath, and only after that an entrepreneur - a sole trader, with an intangible product to boot.

It doesn't matter to her whether she is a successful businessperson or not. What matters is that she is true to herself. Gillian has acquired some strong beliefs, which are in stark contrast to those she was taught as a child. One such belief is that there is no such thing as lack. This implies that there is sufficiency, which means that there is enough of whatever everyone needs. Consequently the real challenge of being on earth is to work out what it is that one needs, and then acquire the means to fulfill that need. Things that people regard as problems are nothing more than mere pointers to bring them to the discovery of their true needs. It is necessary to look beyond these external symptoms, and deal with the underlying issues. She provides exactly that service, and her customers pay her for it. That is the industry with which Gillian busies herself.

4.4.1 Brief biographical sketch of Gillian

Gillian is a medical practitioner in the field of osteopathy. She studied at Stellenbosch University before qualifying as an osteopath in Australia, and returned to South Africa in 1994 to start a practice in Port Elizabeth, specializing in osteopathy, macro-biotics, and *shiatsu*. Her patients include those with physical ailments, such as back pain, gout, and arthritis as well as emotional uneasiness, such as stress, depression, and inter-personal conflict. She employs a range of techniques, including physical treatments, as in muscle and joint manipulation, and / or nutritional, as in dietary adjustment, and also emotional, as in stress relieving exercise and meditation. Gillian's clients arrange to see her as and when required, by appointment and she manages the business from her home office and surgery.

4.4.2 Description of the way Gillian experiences entrepreneurship

Gillian has been self-employed ever since she first began studying in Australia. This was a necessity, as it was not possible for her to be legally employed there at that time. Having previously done research work at university (in South Africa), she tried various ways of supporting herself through college. She found entrepreneurship "frightening" (G5) as there was no guaranteed income each month - so much so that she denied herself even a morning coffee break, as she needed to remain completely self-motivated while selling dine-outs on commission - earning just enough to cover her essential expenses.

It was at that point in her life that she realized she was able to draw on an inner power - "I could set my mind on something, and actually have it happen" (G8). It is interesting that she says "...have it happen" rather than make it happen, the distinction being that to 'make' something happen means to work or strive ~~tard~~ towards its accomplishment, whereas to 'have' something happen means that one almost just allows it to come about. The distinction is highly relevant to Gillian's experiences from that point onwards, as she consistently takes the view that entrepreneurship is something that happens **with** her; that is to say that she tends to 'go-with-the-flow' of life and accept whatever comes about. I am not suggesting that Gillian doesn't have goals, for it is also clear that she does; just that her way of 'journeying' is unusual.

Sometimes a serendipitous event makes it possible for her to achieve the goal, and she feels an ever-growing "connection with the universe" (G9), which she believes makes it possible for her to bring her desires to reality. Osteopathy was not her original choice of career, but having stumbled upon it by default, she applied her focus to completing the studies.

Her experience of the start-up phase of her practice (in Australia initially) was one of 'everything just falling into place' once she accepted the challenge of putting her qualifications into practice (G18). Later (in South Africa), Gillian was motivated by the

initial lack of public awareness of osteopathy, to learn how to promote her services, which led to her improving her public speaking abilities.

Although the nature of the services she offers is still not well understood, she does have plenty of customers. Many of them arrive for an appointment not really knowing what to expect (G19, G20), which she finds funny (in a joyous and happy way). She has great fun with some clients and receives a lot of positive feedback. "Other times it' s hard work. You know it gets really heavy emotional stuff" (G22). Sometimes she is so tired, emotionally drained, that she is unable to treat any patients. When this happens she rests, sometimes for a number of weeks, and uses the time to do other things.

Gillian experiences a greater demand on her personal energy now that she is in private practice, and sees the main challenge of entrepreneurship as ' energy' (G33) Whereas she has considered other ways of earning a living, she finds that "working for myself is very much more rewarding, great fun at times, and definitely has its energetic challenges" (G33). She is not motivated by the prospect of material gain, as she perceives that some very wealthy people are "living in poverty-consciousness" (G39). She defines success as "being able to create what you need when you need it" (G40) and thinks that real wealth comes from within a person. She doesn' t see herself making a lot of money in this business "because it' s hard work" (G68).

Gillian does experience a few irritations in her business: "People that I do sort of get annoyed with are people that have made an appointment and then don' t turn up, or cancel at the last minute and then don' t want to pay for it. Then I get annoyed" (G67), but she doesn' t allow herself to become concerned over monetary matters (G66). Sometimes she feels lonely and "miss(es) the camaraderie of other people" (G68) as in a corporate environment, but she appreciates the freedom she has to meet other people socially when she feels the need to.

4.4.3 Description of the way Gillian experiences ethical dilemmas

Gillian related two ethical dilemmas. Each of these is described, along with its respective argument form:

4.4.3.1 To accept the offer of help or not

Gillian does not present this first ethical dilemma as if it were in fact a dilemma at all, but rather to illustrate the point that "the universe works in very strange ways" (G11). She set her mind on obtaining a car but was unable to obtain the finance until somebody came to her assistance by overstating her assets on the application form. It appears that the person was in a position of authority to grant the loan and simply filled in exaggerated figures to circumvent what he probably considered to be unnecessary red tape (G11). Nevertheless, Gillian was aware of the fact that he was writing down figures different from those she was truthfully giving him, and in that sense had to have been aware of an (un)ethical element to the proceedings, but went along with it anyway. When she was granted the loan, she obtained the car she wanted. The argument form of this dilemma can be stated as:

- Dilemma: Accept the offer of assistance, i.e. proceed with the application (Z) vs. Do not (-Z);
- Objective (O): Obtain a car;
- Necessary Condition X: Obtain a loan;
- Necessary Condition Y (in this case Y is a personal principle that she does not intend to violate): Be honest.

4.4.3.2 To work or rest

There are times when Gillian doesn't want to treat any customers because she is too tired and needs a complete break. She has had to learn that breaks are necessary, and now realizes that it is impossible to work relentlessly - a pursuit that she sees as peculiar to western culture. When this happens, she rests - sometimes for a number of weeks - and

uses the time to do other things. Interestingly, she has noticed that patients usually cancel appointments at times when she isn't really 'up-it' (G28). "And then when I feel better, then slowly it builds up again and then we start getting hectic" (G27). The argument form of this dilemma can be stated as:

- Dilemma: Continue working (Z) vs. Rest (-Z);
- Objective (O): Run an effective practice;
- Necessary Condition X: Meet my obligations to my patients;
- Necessary Condition Y: Re-stock myself emotionally.

4.4.4 Description of Gillian 's way of dealing with ethical dilemmas

In the first dilemma, Gillian answered the questions truthfully, thereby believing that she was fulfilling her obligations: "Not me! I told the truth. I suppose he just filled in a form" (G47). She draws a distinction between different types of lies, believing that emotional lies are harmful, whereas a lie that circumvents unnecessary bureaucracy is acceptable to her, especially since she was able to obtain her objective. It is clear from Gillian' s views about how the world around her functions, that integrity is very important to her: "But you need to be honest. You need to get your own integrity in line" (G36), and it therefore appears paradoxical that she allowed the person to lie in order to secure her loan. But Gillian' s way of dealing with the dilemma was simply to let it run its course, not attempting to influence the outcome either positively (in her favour) or negatively.

In the interview I received the distinct impression that she would have happily accepted the outcome, whichever way it had gone, and that is the way she appears to handle all dilemmas. When in fact a positive outcome does result, she feels vindicated in having allowed it, or attracted it, which in turn serves to re-inforce her world-view that all things work together in her favour.

When it comes to dealing with patients, in fact any relationship, her view is that people should be entirely honest with themselves and each other; "How people take what you say is up to them, their interpretation. But ultimately if you' re not honest then everybody

gets hurt" (G44). One patient's life goals changed rapidly after she realized, at Gillian's insistence, that she had to face the truth about herself (G45), and Gillian sees one of her key roles in the practice as encouraging honesty (G46).

She has noted that people tend to panic if things don't go the way they expect, and believes people should accept the possibility that they might have created the situation they find themselves in, because there is something specific they need to learn. If people cast themselves in the role of victim, they lose the power to transcend the situation (G25). "When a fisherman can't go out to sea, then it's (an opportunity to) repair the nets" (G30).

To Gillian, honesty is an essential ingredient in the recipe of life - a personal principle that should never be violated. She thinks that some people are in (poor) relationships because they have not been honest about who they really are (G44). She believes it is important to fulfill one's obligations, by doing what you promise, and that dishonest play is fuelled by people's fear of lack, which causes them to hold on to things (G49, G50, G51). In dealing with people, she tries to relate to them "at the level they allow me to" (G65), but not to the detriment of her principles. She tries to assist or inspire others rather than judge them.

4.4.5 Description of Gillian's view of the unique challenges facing entrepreneurs in South Africa

Gillian accepts that there are security risks in operating her practice in South Africa, but believes she is unlikely to be attacked. She doesn't believe she will attract bad events into her life, (but if they should happen it would be for a reason). I thought it interesting at the time that she leaves her front door open as it allows the sun to shine in (while the doors of most South African homes are kept closed and locked for fear of crime).

Though she sometimes wonders if South Africa's economy will suffer as has Zimbabwe's, she sees it as a challenge to prevent that from happening. She believes people have to change their mind-sets, and look for what they might learn from others, especially those

they dislike. According to her, everyone has a good and bad self, and our reason for blaming or condemning others who we perceive to be cast in ' bad roles' is that by so doing we neglect to face up to our own bad sides; "there is a murderer and a boy scout in each of us, and we like to think of ourselves as the boy scout, and we don' t like to own up to the fact that we could possibly be the murderer in certain circumstances. So we blame and condemn anybody playing out the heavy-duty roles" (G63). She thinks South African people need to become less judgmental (G64) and work together rather than criticize each other (G57).

4.4.6 Gillian ' s worldview

Gillian' s view of her world is a place of infinite ' connectedness' , where all things work together in her favour. She discovered at the outset of her career that she was able to set a goal, and then it would happen (G8) - a kind of psycho-cybernetic force leads her on an apparently blissful journey, unshaken by the usual perils of life.

Gillian acknowledges the role of someone or something - serendipitous events - in her life (G14, G41) and likes to see things on a spiritual level (G24), identifying with the religious principles of unconditional love and non-judgment (G61). She applies the maxim, "What you suppress comes up around you" (G59), to herself and those around her, which means that everyone should be regarded as a mirror in which one is able to view one' s self. By acting as a mirror to her, Gillian' s patients also teach her what she needs to learn. As a result of Gillian' s experiences as an entrepreneur, she has developed the following world-view:

- Experiences (good and bad) are sent for a reason - to teach people what they need to learn (G25, G56, G59, G60);
- Children are "souls in small bodies" (G25);
- Favourable events happen naturally, if "allowed and attracted" (G29, G38);
- The universe has a power that one is able to make use of (G36);
- Optimism - people have to learn to let go of their innate resistances resulting from negative belief systems one acquires while growing up (G42, G43, G50, G51, G56);

- There is no lack (G50).

4.5 Situated Descriptions - Penny

[Penny is a pseudonym]

Penny is in business because she chooses and wants to be. She is a marketer, a promoter, who believes that actions speak louder than words, and she acts accordingly. She runs her business in the same way that she lives her life - with enjoyment, integrity, control, and surrounds herself with people that she knows, trusts and gets along well with; her business is, for all intents and purposes, an extension of her life. This quality is almost tangible - one feels it when you enter the premises. When she speaks, her words come directly from the heart. That down-to-earth honesty characterizes every aspect of her business; there is nothing ostentatious, no inkling of pretence. In two words it appears to be an **authentic reflection** of its owner. The impression I gained is that this business and its owner are one entity - a sense that there is both consistency and alignment in everything – there is an indefinable congruency between words, actions, mannerisms, body language, the environment and the workplace culture that I experienced during my visits.

4.5.1 Brief biographical sketch of Penny

Penny is the owner and manager of a business (which I shall call Funeral Inc.) specializing in the provision of bereavement services to the families of deceased persons. These services include collection and care of the deceased person, and all funeral and burial or cremation arrangements. Penny founded the business nine years ago. Today she employs nine staff members. She owns the company premises, is active in the local community and has managed the steady growth of Funerals Inc. to the point where it is now a market leader in the region.

4.5.2 Description of the way Penny experiences entrepreneurship

Penny's business has taken eight years to become firmly established. Of these, the first three can be regarded as the start-up phase. The funeral business is particularly difficult to break into, because of its capital-intensity, and the difficulty of obtaining loans initially. She finds all aspects of the business challenging (P26) as she had only ever been a housewife before starting Funerals Inc. She experiences entrepreneurship as requiring an enormous amount of energy: "You've got to be prepared to sacrifice your life ... well I sacrificed my life for the first three years. I ate, drank and slept Funerals Inc." (P1). She states that it is very difficult to be an entrepreneur and does not recommend it for everyone. She is well aware of the high failure rate of new ventures, and attributes this to *either* a lack of back-up capital (P8, P10):

When I started this business, the first month I had one funeral. You know if I had had big bank loans and no personal capacity, and I was looking to pay back money, I would have had to close my doors (P10)

or a lack of energy (P12) and marketing skills (P13, P59). She sees herself as a natural marketer, being constantly alert to business promotional opportunities, more "on-the-ball" (P17), and more marketing conscious. This takes 'mind~~energy~~' (P12), "You've gotta have **energy**, energy like you won't believe!"

Penny experienced the responsibility of having people in her employ for the first time at Funerals Inc. She finds this a challenge but makes a point of not acting like the boss - her staff members are all long-time friends who asked to work there, and she trusts them implicitly (P29). Because her staff members are happy and more capable than her in certain business functions, her main responsibility is 'damage~~control~~' (P32) in the event of a crisis occurring, which it seldom does.

She is proud of the fact that the business complies with all health and municipal regulations. In addition to that, she points out that the business doesn't only look good from the outside - all the doctors, who have inside-knowledge of the service levels,

choose to use Funerals Inc. when deaths occur in their families, and she is justifiably proud of her reputation for offering the best service (P18).

She feels a sense of responsibility to her customers to provide the best possible service at all times, even though she is dependent upon outside suppliers for some services, since in the eyes of the customer a mistake by her supplier will still reflect badly on her. She is worried about the 'enormous' (P47) amount of tax she pays, and the necessity of following up on overdue accounts, finding it surprising that people don't pay for their family-members' funerals (P50).

4.5.3 Description of the way Penny experiences ethical dilemmas

Penny related seven ethical dilemmas. Each of these is described, along with its respective argument form:

4.5.3.1 Total commitment vs. family responsibilities

One of Penny's prime difficulties is to remain positive at all times, which she believes is essential for continued success. She was prepared to make huge sacrifices in life, and allocate an enormous amount of energy to the venture start-up phase in order to build a platform for a successful business, giving it her "**total** attention" (P2) but managed to also involve her family in the process. It is clear that she found this difficult, and counts it along with start-up capital as one of the causes of business failure (P5). The argument form of this dilemma can be stated as:

- Dilemma: Apply myself totally to the business (Z) vs. Do not apply myself totally to the business (-Z);
- Objective (O): Be fulfilled as a person;
- Necessary Condition X: Build a successful business;
- Necessary Condition Y (in this case Y is a personal principle that she does not wish to violate): Don't exclude the family.

4.5.3.2 Whether to borrow start-up capital or self-finance

Although Penny expresses the concern over financing in the third person, as if advising a prospective venturer, it is clear that it is an issue with which she, herself, has had to come to terms: "the funeral business is a particularly difficult business. It' s a difficult business to get into. If you do it properly it' s very capital intensive. You need vehicles. The way I do it is..." (P3, P4). She points out how difficult it is to obtain loans and credit facilities when one first starts a business, and the necessity of a source of back-up capital (P7). Since financing the start-up by borrowing from a bank adds to the pressure making it a "nerve-racking experience" (P9), she recommends a financier or investing partner if the entrepreneur is unable to finance the necessary start-up capital herself. Had she had a large bank loan, she does not believe the business would have survived past the first month (P10)! The argument form of this dilemma can be stated as:

- Dilemma: Borrow money from a bank (Z) vs. Have an investment partner (-Z);
- Objective (O): Survive the start-up phase of the venture;
- Necessary Condition X: Have access to sufficient capital;
- Necessary Condition Y: Not have a large bank loan to repay each month.

4.5.3.3 How to reconcile the need to show compassion, with the need to be businesslike

Penny' s "double-edged sword" (P22), namely to be businesslike and compassionate at the same time, appears to be a dilemma that she has mastered quite effectively. She doesn' t practice ' contrived compassion' (P22). Her approach in most cases, where she does not know the deceased, is to express condolences in a normal way, without putting on an act, and then move on to business. In cases where she has an emotional closeness to the deceased or the bereaved, and therefore a "very real concern" for her client' s sorrow (P24), she believes it is fitting to act in accordance with her emotions as such action is then seen by the client to be genuine, which it is. The argument form of this dilemma can be stated as:

- Dilemma: Be efficient (Z) vs. Express condolences (-Z);

- Objective (O): Be authentic;
- Necessary Condition X: Run an effective business;
- Necessary Condition Y: Be genuinely compassionate (not contrived).

4.5.3.4 How to be the owner of the business and part of the team at the same time

Penny relates how the whole business is a challenge: "You know, I'd never been in business before; I'd only ever been a housewife" (P27). "And now, I've got all this staff. And..it's a joke- that I don't even feel like I'm the boss here. I mean I never see myself as the boss. I'm one of them." (P28). She sees it as a challenge to be the owner but to be part of the team at the same time. On the one hand, she is quite content, and they each quite capable, to carry on from day-to-day with the routine work of the business (P31); on the other hand, whenever there is a crisis she is immediately informed (P32). She then fulfils the role of 'damage controller' (P32). It seems she plays a similar role whenever there are problems between staff-members at work. The argument form of this dilemma can be stated as:

- Dilemma: Act like the boss (Z) vs. Do not act like the boss (-Z);
- Objective (O): Run an effective business;
- Necessary Condition X: Maintain high standards of quality and service;
- Necessary Condition Y: Allow each to carry on with their work, which they are quite capable of: ["We're all a happy family here and we try and help each other" (P35)].

4.5.3.5 Deal with money matters herself, or rely on someone else

Penny does not feel confident dealing with money matters herself. As she understands her limitations, she believes it is important to have a good accountant, which then enables her to concentrate on the marketing, which she is good at, and delegate the accounting. Yet, having to rely on someone else to control her money is problematic to her (P38) in much the same way as having to sometimes rely on outside service providers for other essential services, such as flowers (P42).

She dreads the thought of a serious mistake (P44), which, although not caused by her, reflects upon her efficiency. She expects no serious mistakes to occur, even if they are outside of her control - she is a perfectionist (P45). She feels a sense of responsibility to her customer to provide the best possible service, and she is conscious of the fact that poor service from her supplier reflects upon her. "When you' re dealing with outside people, you' re always reliant on them. It' s out of your control" (P41).

Accounting is of particular concern to Penny because she pays a lot of tax, which seriously impacts upon cash flow: "I pay enormous tax here; in fact I' ve never got any money because I' m always paying tax. I' ve never got any money. In fact I' ve just paid a huge tax bill." (P47). She cannot understand why her tax bill is so high, and has asked an outsider to come in and do the monthly accounts. The argument form of this dilemma can be stated as:

- Dilemma: Do everything myself (Z) vs. Rely on others (-Z);
- Objective (O): Perfection in everything;
- Necessary Condition X: Not lose control;
- Necessary Condition Y: Concentrate on the things I' m good at.

4.5.3.6 Exploitation of those in mourning *vis-à-vis* cost of coffin

Funerals Inc. does only about two black funerals a month, but for these Penny charges a minimal amount, which barely covers costs. She sees this as a humanitarian gesture. It is a part of the culture of black people in South Africa, however, to bury their dead in the most expensive coffin available to them, so it often happens (at other funeral companies) that a black family is persuaded to buy a more expensive coffin than they can actually afford. This practice disappoints Penny, who always suggests the cheapest coffin - even to families who are able to afford a more expensive one. Apparently there are many AIDS-related deaths and unscrupulous undertakers would easily be able to exploit the situation to their advantage by selling expensive coffins to the poor. Penny would like to see more education for black people about funerals, even though they are not her target market. The argument form of this dilemma can be stated as:

- Dilemma: Sell expensive coffin (Z) vs. Sell cheap coffin (-Z);
- Objective (O): Be the best funeral company;
- Necessary Condition X: Make as much money as possible;
- Necessary Condition Y: Not exploit those in mourning.

4.5.3.7 Dignity of the deceased

This last dilemma is significant because when asked about any moral issues that present themselves to her, as the person in charge of the business, Penny' s response was: "When you say moral issues I can only imagine that you are looking at the dignity of the deceased" (P46). I remember being surprised at the fact that she saw that as the only immediately apparent moral issue, but on reflection I now see how it is entirely feasible that she sees it so.

She works with the deceased and their bereaved families every day, and a large part of her business image depends on how she handles that responsibility. Morality is about ' doing-the-right-thing' , behaving appropriately. Treating the family and the deceased with dignity is her unquestionable daily responsibility, and it would be seen as quite inappropriate, unethical, for her or any member of her staff to do otherwise. It is clear that Penny has no dilemma when it comes to how to treat the deceased since she is committed to a particular moral response to that situation, "That is beyond question here" (P46), but I use the example nonetheless as it seems equally clear to me that she holds it to be one of her business' s competitive strengths that they behave in that way, while, presumably, some competitors do not. The argument form of this dilemma can be stated as:

- Dilemma: Treat the deceased with the utmost respect (Z) vs. Do not show appropriate respect for the deceased (-Z);
- Objective (O): Run an effective business;
- Necessary Condition X: Demonstrate respect for the deceased' s family, and reinforce the image of flawless quality and service;

- Necessary Condition Y (in this case an assumption about why competitors might not show the appropriate respect for the deceased): Take care of practicalities in an efficient and cost-effective way.

4.5.4 Description of Penny ' s way of dealing with ethical dilemmas

Penny deals with dilemmas in a pragmatic way – so much so that she doesn't even regard them as *ethical* dilemmas. The only issue she regards as a moral issue is the dignity of the deceased (P46), though my analysis of the transcript actually reveals seven dilemmas, each of which contains an ethical component. She appears to realize the conflict inherent in those dilemmas she discussed, as in each case it is clear that she has consciously decided to follow a certain course of action. In the case of her need to focus totally on the business needs, she did exactly that, but remained conscious of the possibility of alienating her family, and therefore involved them, thus allowing them to feel a part of the business, to share in its success.

She applies herself to the business functions she is good at, relying on others where necessary (P38), but does not neglect to implement checks and balances along the way (P37). The same approach extends to tax matters, where she pays the enormous amounts (even though she is unsure why they are so much), but is now also bringing in an outside accountant to check.

She handles bereavement in a sincere and businesslike way - being her natural, uncontrived self, but not shutting off real emotion. As the owner of the business, she exhibits a high degree of trust, becoming as one of the team, but she is always willing and able to elevate herself when the need arises, for example in handling crises and / or interpersonal conflict.

With regard to treatment of the deceased, she exhibits genuine compassion (P46), and holds the dignity of the deceased beyond question. Her occasional provision of cut-price

funeral services to the poor is evidence of the way she is inclined to place the interests of others above her own, yet in such cases she insists on being paid in cash upfront.

This unselfish, yet pragmatic approach to business manifests itself in the upholding of high standards of health, full compliance with municipal requirements, hygienic work areas for the doctors and backroom staff, and her general insistence on perfection in every area of the business. Penny is prepared to make the personal sacrifices necessary to achieve a level of perfection in the business that she has come to expect of herself and others. She goes the extra mile on all fronts, but expects her due return.

4.5.5 Description of Penny ' s view of the unique challenges facing entrepreneurs in South Africa

Penny has three concerns relevant to entrepreneurship in South Africa today. The first concerns taxation, which is high, and though she doesn' t say so in so many words, I believe she sees it as possibly unjustifiably high; certainly it worries her and appears to be burdensome, a disincentive to the business. The second is unscrupulous profiteering from the misfortune and cultural beliefs of the poor in our country. She would like to see more education for black people about funerals, as they tend to want a coffin that they are unable to afford. [She makes this point in the context of what she has experienced as an entrepreneur, which is specific to funerals, but it is equally true of other industries, for example furniture, clothing, and insurance.] Thirdly, she alludes to the worry she has of the potential impact on her business of having to settle for sub-standard services from her suppliers (P41 to P44), as she strives to maintain a level of service and quality far higher than the South African norm.

4.5.6 Penny ' s worldview

Penny has a number of strong principles, which are sacred to her. These, it seems pervade her thinking, both in business and in life, and they therefore collectively make up her world-view. They are as follows:

- Marketing is the most important aspect of business (P59, P13, P14, P17);
- Service and quality are of paramount importance to her (P18, P21, P42);
- Everyone must be treated with dignity, even the deceased (P20, P46);
- Be yourself (P22, P24);
- Always tell the truth (P33, P36);
- Perfectionism, no mistakes (P42, P43, P44, P45);
- Trust, but check (P48, P41, P38, P37).

4.6 Situated Descriptions - Rene

[Rene is a pseudonym]

Rene is a hard-nosed businesswoman. She lives in a man' s world, and is out to prove that she is as good as, if not better than, them all. And if impressions count for anything, this woman knows what she' s about! She despises women who neglect to fend for themselves, or enter the business world half-heartedly, excusing themselves from it for motherly or wifely duties whenever their presence at a (male-dominated) function is expected.

She is determined to ' make it' in business, and has arranged her life around her business goals. She dresses for success, knowing how to put her obvious feminine sensuality to good use when it suits her, and subordinate it to her astute intellectual and business acumen when appropriate. I do not say that she behaves manipulatively, but I believe she has all the potential to do so if she so chooses.

She is at a phase where she is acutely aware of injustices and inconsistencies in the business world in which she is so engrossed, and I am privileged to have been entrusted with her openness to discuss some of them. Although portions of the original transcript of our interview have been censored at her request, we both believe that the edited version remains faithful to our discussion. [Sections were omitted from the final transcript for two reasons: firstly for confidentiality reasons, i.e. to disguise the identity of her firm, her

competitors, her clients, and herself, and secondly to remove references to her family and/or sensitive personal issues.]

4.6.1 Brief biographical sketch of Rene

Rene owns an equity share, and is the operating head of a firm specializing in the provision of financial and legal services. She has university degrees in law and business, and previous work experience in legal, financial, and educational institutions. The business is well established, and is enjoying continued high growth and profitability as a result of her recent high-level involvement.

4.6.2 Description of the way Rene experiences entrepreneurship

As an entrepreneur, Rene feels a sense of urgency to 'get-the-client' (R5) far more than when she was a corporate employee. The main difference, she notes, is that an employee receives her salary no matter how hard she works, whereas the entrepreneur's earnings depend on the effort she puts in. Rene doesn't think it is possible to prepare oneself mentally before actually becoming an entrepreneur - in her case taking that step was "terrifying!" (R1). She has an attitude toward her work that she believes is different from most people, in that she enjoys the challenge, and doesn't only work because she needs to.

Although she also has family commitments, she is prepared to 'go-out-of-her-way' to accommodate client's requests (R6), as she believes that is what clients expect. She is very eager to start work each day (R17). As she is unable to distinguish if the challenges she experiences are in respect of her person, or her being an entrepreneur - her work consumes her, it is who she is.

Her quest is to become self-sufficient by owning equity and becoming exceptionally wealthy. This, for her, is the bottom line - the *raison d'être*. She enjoys driving a luxury sports car, and this is given as an example of the benefits of being wealthy, which is

apparently more motivating to her than the "soft issues" (R14) like deriving self-satisfaction and enjoyment from the work itself.

She is frustrated by incompetence around her, and it irritates her when she has to work with people who don't respect her sense of urgency to meet her clients' needs. For her, entrepreneurship is a "state-of-mind" (R6) and it is important that the client's whims are satisfied.

4.6.3 Description of the way Rene experiences ethical dilemmas

Rene related three ethical dilemmas. Each of these is described, along with its respective argument form:

4.6.3.1 To offer 'favours' to potential clients, or not?

According to Rene, some competitors offer 'favours' to the decisionmaker of potential clients. Such 'favours' may include lunches, overseas travel, or a monetary amount (R36), and this practice has become an industry norm (R37). Sometimes it is impossible to obtain business if 'favours' are not offered. Given the fact that as an entrepreneur her own earnings are determined by the amount of business she is able to obtain, this presents her with a dilemma: The statement, "I make the call..Unfortunately sometimes it's impossible to get the business if you don't do it, and then you're going to starve" (R), indicates that the very survival of her business could be threatened, if she refuses to play along with what she clearly regards as unethical business conduct. The argument form of this dilemma can be stated as:

- Dilemma: Pay 'favours' (Z) vs. Don't pay favours (-Z);
- Objective (O): To make money;
- Necessary Condition X: Obtain the additional business;
- Necessary Condition Y: Add value to my business.

[Note that Y is not deontological - it is not a principle, value, or virtue which is regarded as non-violatable. Rather, in this case, Y is teleological with respect to O, such that O is a

direct consequence. Furthermore the need for X and Y, with respect to their relationships to O, is not only conceptual, i.e. both conditions are concurrently necessary, but also magnitudinal, i.e. the conditions are complementary to each other, thereby affecting the degree to which O is achieved.]

The dilemma described above must be placed in perspective. Rene explains that in some of the larger companies the integrity of the decision-makers is "above-board"(R43) and they definitely do not expect a favour. A lot of businesses in her industry do conduct business with integrity, but there are some decision makers in some client companies who expect to be told at the outset ' what's in it for them' (R44).

4.6.3.2 To build a life around an industry that has inherent corruption, or not?

A second dilemma arises out of the interview with Rene, namely that she is building her life around an industry that has inherent corruption. She earlier states that "I wouldn't trust something that could run out" (R8) and "It's very dangerous to bargain on something like that (that could run out)" (R9). Admittedly, that view was stated with reference to most women having something to fall back on, for example a husband who provides for them, but she offers it as a principle for her life: Her quest is "to become not only self-sufficient but to own equity, and just become incredibly wealthy in the process, which is the bottom line of it all" (R13). So there is a dilemma lurking in the background, given her knowledge that her chosen industry has inherent corruption, which makes it's long term viability questionable, and that she would not place her trust in something that could run out. And it is clear that she is aware of it, and has considered it: "What I've mentioned might constitute about 60% of the available business; we just do the other part" (R46).

The argument form of this dilemma can be stated as:

- Dilemma: Stay in this business (Z) vs. Get out of this industry (-Z);
- Objective (O): Become self-sufficient and incredibly wealthy (R13);
- Necessary Condition X: Run an extremely lucrative business (R47);
- Necessary Condition Y [in this case Y is a non-violatable principle of hers]: Don't trust something that could run out (R8, R9).

4.6.3.3 Prioritizing work and family commitments

Rene' s third dilemma arises from her belief that that the client takes priority over other things - a fact she regards as non-negotiable (R6). She thinks she has the ability to pursue her business goal without ignoring other things that are important to her, such as her family. In essence, she feels that she is able to deal with both work commitments and family commitments. The need to provide for the family sometimes gives her "sleepless nights" and adds to her sense of urgency to "get the client" (R5). But there appears to be more to this dilemma than just the balancing of work and family commitments - not to trivialize the importance of that part of it - that has to do with her wish to be different from most females who "actually, really (don' t) want the career they profess to want" (R7).

Rene really wants her career. She wants it for two reasons, about which she is eminently clear: Firstly, her over-riding emotion is "Well I' m jumping up and down every day to be able to come to work" (R18) - she enjoys it; and secondly, forming part of her world-view, she is angered by women who want the same perks as men, but are unable to offer the same commitment to their work, due to family commitments (R12). The argument form of this dilemma can be stated as:

- Dilemma: Commit fully to business-related matters (Z) vs. Give attention to family matters (-Z);
- Objective (O): Become self-sufficient and exceptionally wealthy (R13);
- Necessary Condition X: Become fully self-sufficient;
- Necessary Condition Y: Be a responsible family person.

4.6.4 Description of Rene ' s way of dealing with ethical dilemmas

I use the ' payment for business' dilemma to expound Rene' s way of dealing with dilemmas. Rene argues firstly that it is "not right" (R40) as the practice is likely to escalate and offers no real added value, and secondly (R41) that she is quite willing to

pay anyone who adds value to her business, but quite unwilling to pay anyone who does not. Since she believes that she is offering the best value service (R39) and that alone should be the criteria upon which the purchase decision is made (R39, R42), it shouldn't be necessary for her to offer any such 'favour'. She does not regard someone who, by virtue of his position, is able to push business her way, as adding value to her business, *if she has to pay him for it*. She ignores the mathematics of the argument, that is to say it is irrelevant to her standpoint whether the amount paid (in favour) is more or less than the benefit of obtaining the additional business. She sees it as tantamount to stealing from either the client company or its employees, when a decision-maker is bought (R42), since at least the equivalent amount of the 'favour', and probably a lot more, must be recovered and this can only be achieved by increasing the price of the service. [Again she ignores the possibility that productivity gains from economies of scale could offset the additional cost of providing the service, resulting in net gains to the supplier, without necessarily implying price over-recovery.]

To fully understand Rene's argument, one must first determine whether or not she takes an absolutistic view. The answer to that is to be found in the following statements: "Just because it's an industry norm doesn't mean it's right" (R37); "But our company doesn't do it" (R36); "I decided for myself (not to do it) ... I think it's more of a human thing than an entrepreneur thing" (R38); "I don't have the answer...but I don't think it's right" (R40); "How can that be right?" (R42); "It's not right. It's extortion (R42). All of these indicate that she absolutely disagrees with the practice.

The second part of understanding her argument has to do with the reason why she disapproves, and here the answer is a little more complicated, for on one hand it appears as if her disapproval stems from the fact that she is excluded from competing for the business (and she believes her service is better), while on the other hand she reasons that there is no point in making use of 'favours' as no added value would result. These arguments appear at first to be opposed, but in fact both are teleological, that is to say that what makes the practice wrong, in her view, is that it has a neutral or negative outcome **for her**. Since there is no positive outcome for her, there is no sense in her following the

norm and implementing the practice. This is summarized in meaning unit R40: ' She does not believe it is right to pay ' favours' , as the practice may ~~eslate~~ and adds no real value to one' s business' . The ' and' is conceptual rather than magnitudinal, meaning that it is the combined implication of **both** consequences that make the outcome unattractive to her, and neither one in isolation. There is sufficient evidence to suggest that her stance is not a deontological one, since she states in R41: "If there' s a person that will add value to my business, be it monetary or skills or anything else, I will pay him his dues."

Interestingly, absolutistic though her stand is, she admits to herself that her point of view may be "totally naïve" (R42).

With regard to building her life around an industry fraught with corruption, Rene deals with the problem by simply working around it (R48). Since it is an extremely lucrative business, she believes it will continue to perform sufficiently well without dealing with corrupt clients, and consequently her strategy is to concentrate on conducting business with those members of the industry that are not corrupt, which accounts for about 40% of the market potential. She exercises personal preference in this choice, stating "You work with people who think like you" (R49).

In Rene' s third dilemma, 4.6.3.3, her way of dealing with the possible conflict of duties is to subordinate one duty to the other. She gives priority to business matters, as illustrated by her statement in R6:

If the client wants to see you at nine o' clock at night, he wants to see you; if he wants to meet you at the Cape Town airport, you meet at the Cape Town airport. So, you basically go out of your way to accommodate anybody or, sort of, any requests - that' s how it is. It' s simply a case of priorities. And they' re not negotiable.

The extent to which she is prepared to subordinate her family duties to her work duties is quite profound, and relates to her wish to stand apart from the typical image of a partially-committed, or pseudo career-woman. In R16 she states: "If you' ve got to pick up your child at five o' clock in the afternoon, and you can' t go for drinks with the boys' club,

you' re not gonna be there (successful)- it' s (success) not going to happen." Here she indicates that it is necessary that a businesswoman socialize with the businessmen in order to be successful.

4.6.5 Description of Rene ' s view of the unique challenges facing entrepreneurs in South Africa

The recent introduction of the Employment Equity Act has adversely affected her firm' s ability to enter some markets. Because of the specialized nature of her industry, it is not feasible to appoint a black person (without the necessary experience) at director level, which is ultimately a requirement of the Act, and increasingly a pre-requisite for obtaining certain business contracts. The fact that her company is not black-owned, results in it being unable to obtain some business, even though she firmly believes her company' s offering would be more beneficial.

Since it appears to her that the working classes are not becoming empowered, she questions the real motive of the government, and the necessity for service-providers to conform to the requirements of the Act. She believes it would be more beneficial to black people generally if investors were able to choose a service provider freely, without the imposed restriction of having to choose from those with sufficient black representation at senior level. Her justification is that she perceives that a few black managers are becoming empowered, but the companies they represent are not offering as good a deal to their customers (which represents the masses) as what her company could offer.

She views the use of privilege, or monopoly, gained by complying with the equity principle, but not offering the most beneficial deal to the customer, as an abuse of power. What bothers her is that her business' non-compliance effectively blocks her ability to make money - which is her primary goal. She believes the supplier offering the best deal should be awarded the contract (R42).

Rene' s second observation with regard to the unique challenges facing the entrepreneur in South Africa, is the need for the large players in her industry to provide better support. She feels that the "fat-cats" (R26) in the industry are not geared toward servicing the entrepreneur appropriately. Although she has experienced good support from certain individuals (working within the large corporations), the administrative staff at head office do not seem to care when her work is completed: "that admin person who sits there...doesn' t give a damn whether the work gets done today, tomorrow or next week" (R23). She sees this as the biggest restraint on the small business - having to rely on ' corporates' that do not have the same sense of urgency. It seems that companies with a larger market-share are able to influence the 'corporates' to process their requests ahead of hers.

4.6.6 Rene ' s worldview

For Rene, being a ' woman-in-business' colours her worldview. She repeatedly refers to the fact that most females have "got something to fall back on" (R7) - another form of security, other than their career - and she is angered by women who expect the same perks as men, but are unable to offer the same commitment to their work due to family commitments (R12). She thinks most females that profess to want a career, do not really. This is because she perceives that they usually have another form of security to fall back on - they expect somebody to provide for them - and she believes it is dangerous to trust or bargain on something that could run out. Rene is fiercely independent - she has never believed that someone else should provide for her. Her philosophy is that a businesswoman must be able to socialize with businessmen - "go for drinks with the boys' club" (R16) in order to be successful.

4.7 Situated Descriptions - Bruce

Bruce is a go-getter. He has energy beyond human understanding. Once he sets his mind on something, there is nothing that can prevent him from pursuing it relentlessly. Coming from a poor background, and finding his true calling in life at early adulthood, he is

consumed with a passion for both success and recognition. These two forces seem to propel Bruce forward toward his various goals at super-human velocities, which he attributes to God' s leading. He has an air of confidence that radiates self-esteem, falling just short of arrogance, as it is tempered by the humility derived from living under the guidance of and accountability to an almighty God, along with an inner conviction that he has been called into God' s service.

He has an incredible command of the holy scriptures contained in the Christian Bible and his ability to relate these to current affairs on both the macro and micro level makes Bruce one of the most popular, if sometimes controversial, preachers in Port Elizabeth. His obvious sense of ' street wisdom' comes across as genuine, as does his faith in God. He has achieved a lot academically, and this is reflected in his speech patterns – his choice of words during our discussion continuously reminded me that he is a learned man. It is clear that Bruce, the man, and Bruce, the agent of God, are at peace with each other. He appears to be able to select projects that he believes are valuable and productive in terms of his calling, and then direct his energy wholeheartedly toward their accomplishment.

4.7.1 Brief biographical sketch of Bruce

Bruce is an ordained minister in a Christian church whose establishment and rapid growth he managed. He is an accomplished sportsman and sport administrator. Bruce has a PhD in Sociology, and is renowned for his unique style of expository Bible teaching and counseling, as well as his energetic work in providing for the needs of the impoverished community. Along with his wife, Sandy, he has successfully established a community high school and currently has business interests in property development, publishing, education, and sports development.

4.7.2 Description of the way Bruce experiences entrepreneurship

Bruce experiences entrepreneurship as a great challenge. Although he is aware that many other entrepreneurs believe in focusing on one particular pursuit, he thinks that ' juggling' (B3) is an important ability to have, as there are so many different activities to attend to. His diverse interests have stretched from sport (he started and managed a professional soccer team) to social upliftment (he started a home for the needy). While both these ventures were financially successful, it was never his goal to make money from them. He is gratified by the sense of self-satisfaction and fulfillment he derives from successfully implementing his ideas, rather than the financial gains. An important ' spilloff' for Bruce is the business contacts he makes during each new project, which he usually finds useful in subsequent ventures.

He usually starts out small, but continues to grow each chosen project or venture. His experience has taught him "success breeds success, and more success, and more success" (B51). Keeping his goal in sight is important, and this helps him to carry on even when he feels like giving up. As he explains (B55):

But what actually keeps you going is to sit down and think rationally about the goal. It' s meant to be; it has to happen, because this is something I' ve dreamt about; this is something I' ve planned. And I just have this inner sense that this is the direction I must go

Bruce considers himself successful if he is making a valuable contribution to society. At one stage, in order to keep the church on a firm financial footing, he sold air-conditioning - something he considered of benefit to the user - and while doing so he brought about improvements to the product.

In entrepreneurial matters, he sees himself as an innovative, colourful character who is not afraid of doing outrageous or unconventional things, even if others might consider him eccentric. He thinks as an individual - unlike the majority of people.

4.7.3 Description of the way Bruce experiences ethical dilemmas

Bruce related four ethical dilemmas. Each of these is described, along with its respective argument form.

4.7.3.1 Focus

Bruce states that he is unable to remain stimulated by a single occupation or career, and is more motivated when he has a variety of things to do. While he is aware that many entrepreneurs believe in focusing on one particular pursuit, his interest is maintained through various. The argument form of this dilemma can be stated as follows:

- Dilemma: Pursue just one venture at a time (Z) vs. Have a variety of pursuits (-Z);
- Objective (O): Be an effective entrepreneur;
- Necessary Condition X: Stay focused;
- Necessary Condition Y: Remain stimulated.

4.7.3.2 Church finances

Churches traditionally support themselves financially by raising small amounts of money, for example by selling confectionary goods on Saturday mornings. Bruce' s approach is different and involves setting a stretch goal, and then seeking out opportunities to make it happen. He relates how he identified a business opportunity in property development, but didn' t have the money to take advantage of it. Having noticed a lot of unused municipal land, and a lot of construction firms without sufficient work, he spotted an opportunity that would both create work and obtain land for the church. The argument form of this dilemma can be stated as:

- Dilemma: Get involved in the property development opportunity (Z) vs. Don' t get involved (-Z);
- Objective (O): Build a new church;
- Necessary Condition X: Raise all the required capital in a short time;

- Necessary Condition Y (in this case Y is a constraining condition, which mitigates against the pursuit of the objective): ["Take account of my financial position. I didn't have a cent" (B22)].

4.7.3.3 The wisdom of being involved in something corrupt

Bruce was instrumental in establishing a professional soccer team called Highland Spurs, which played in the second division of the national soccer league. In so doing, he had dealings with a certain high profile sport administrator who was later discovered to have been involved in a fraud. Bruce questioned his own wisdom in being involved in something that was corrupt. He came to see that he had a role to play by setting an honest example, and thereby being able to demonstrate to people that business can be conducted in an honest way, i.e. to make a positive contribution even within a corrupt system (B27).

The argument form of this dilemma can be stated as:

- Dilemma: Remain in the (corrupt) system (Z) vs. Do not (-Z);
- Objective (O): Make a success of the venture;
- Necessary Condition X: Make a positive contribution (by setting an honest example);
- Necessary Condition Y: Maintain reputation for honesty (by disassociating from a system fraught with corruption / fraud).

4.7.3.4 Perseverance

Bruce set his mind on a particular piece of land that he considered the most appropriate site for his new church and associated community work - highly visible to passing traffic. When he originally tried to negotiate to buy the land, he discovered that he was only second in the queue. After trying in vain to negotiate with the person who was first in the queue, he was offered an alternative, less suitable site. He bought the second site anyway - at the time he didn't understand his own logic but continued to pursue the first-choice site, and eventually succeeded in acquiring it, even before having to pay for the other site, which he was then able to sell at a profit. The argument form of this dilemma can be stated as:

- Dilemma: Persevere with first choice (Z) vs. Do not (-Z);
- Objective (O): Build a new church;
- Necessary Condition X: Be located on a site highly visible to passing traffic because that is what would be needed for the community work (B40);
- Necessary Condition Y: Get on with the task of building the church.

4.7.4 Description of Bruce ' s way of dealing with ethical dilemmas

Bruce' s way of dealing with dilemmas is that he first reviews his motives very carefully - his goal is always quite explicit, for example a new church or a successful sports team - and then decides how best that purpose can be fulfilled. He is not afraid to stand out from the crowd, and this makes it possible for him to be courageous in pursuing his first choice. Because he enjoys being involved in various ventures, he is able to persevere with one way of reaching his goal, while at the same time considering another. He strives for perfection without giving up, but is prepared to accept the possibility of second-best.

In the case of his dealings within a corrupt system, he does not view his role as being primarily to change the system or eradicate corruption, although he sees that as an ideal outcome, but rather to demonstrate to people that business can be conducted in a clean and honest way (B27). Because he is known to do business with integrity (B32), he is able to work within a corrupt system without being tainted by it. In much the same way, he believes one is able to be a Christian and an entrepreneur. He sees a parallel between what he is striving to achieve as a minister of religion, and as a benevolent businessman, i.e. make a contribution to the quality of life for others.

He has developed an ability to create win-win outcomes. This is accomplished by his firm commitment to a clearly defined goal supported by his persistence, his ability to spot opportunities, and the credibility to secure business partners.

Bruce relies strongly on what he terms "conviction" (B56): Referring to the ability to reach one' s goals, he says, "Without a conviction, you will not conquer! Conquering

actually comes from conviction" (B56). He advises people to follow their conviction if it is strong enough, rather than look at the obstacles, and his view is that there is no such thing as "I can't do it" (B58). His advice to anyone facing a major decision is to answer four questions (B59), namely:

- How long have they worked at it? (refers to persistence and perseverance);
- What success have they reached? (refers to viability);
- Have they received any self-satisfaction from what they've actually put in? (refers to reciprocity or reward);
- What is their inner conviction of the way that they should go, or could go? (conviction).

In cases where a person is unable to answer the fourth question, Bruce recommends prayer to make the inner conviction apparent, and once one knows what you want, God will help you accomplish it (B60, B61).

4.7.5 Description of Bruce 's view of the unique challenges facing entrepreneurs in South Africa

In Bruce' s view, people living in South Africa face three unique challenges. These are:

- To overcome the legacy of *apartheid*;
- To break down ethnic barriers;
- To correct things that are wrong in society.

He sees as his greatest challenge the creation of a clear vision for himself, his community, and his country. This is necessary to build self-confidence, self-esteem, and create an ethos to support good living and good relationships. He thinks that positive change will start taking place when people's pride in themselves is restored.

He believes people should dream about seemingly impossible things and work at bringing them to fruition, as one's personal dream creates a 'ripple effect' that spreads throughout the community and the country (B68).

4.7.6 Bruce's worldview

Bruce believes that a dream, or goal, is necessary to prevent life from becoming boring. He sees the concurrent pursuit of a variety of challenges as a means to achieve self-satisfaction and personal fulfillment. He has never done anything with the motivation of making money, but rather with the aim of making a contribution to society. He values his integrity highly, and considers his reputation as his collateral (B32, B34). He is not afraid of exposure, whether positive or negative. He is persistent and perseveres toward his goals, coupling courage (in pursuing something worthwhile) to his faith (making it possible for him to accept the outcome, whether favourable or unfavourable) (B50). Bruce has a number of beliefs that pervade his thinking on the subject of entrepreneurship and / or ethics. These include:

- It is entirely possible to be both a Christian and an entrepreneur (B70, B71);
- He is here to make a positive contribution, even if it is within a corrupt system (B27);
- Dreams / goals are necessary to prevent boredom (B2), but egotistical dreams are doomed to failure (B67, B72);
- People only change if their hearts are changed (B64, B63), therefore to change the plights of communities and the country, each person must have a personal vision (B65, B66);
- There is no such thing as 'can't' (B58);
- Never lose sight of your goal (B53);
- Success breeds success (B51);
- Without a conviction, you will not conquer (B56);
- "When you know that there's someone there, and greater than what you are" (i.e. God) "it does make it a lot easier to launch out" (B49);
- Faith must be coupled to courage (B50);

- People involved in enterprise should not be afraid of exposure, whether positive or negative (B40);
- An entrepreneur will be successful as long as he is making a valuable contribution to the society in which he lives (B36, B37);
- If people do not view one as honest, they will not recommend you to other future business contacts (B30, B31) - integrity is collateral (B34);
- Money is only necessary as a means for survival, but not as a motivator (B8) - his reason for doing anything is to find a sense of personal satisfaction (B9).

4.8. Where To Now?

In this chapter I presented the situated descriptions arising out of the data transcripts and the related meaning units. I have applied the phenomenological rigour of bracketing - "disengaging from all past theories or knowledge about the phenomenon" (Giorgi, 1994: 206) - and purposefully neglecting to place any of my own emphasis or interpretation on what any of the participants actually said - "withhold(ing) existential assent" (ibid, 1994: 206), instead concentrating my efforts to simply rephrase and regroup their individual statements. This has, I believe, enabled the data to take on an appropriate measure of consistency of form and language without losing its "fidelity to the phenomenon" (Giorgi, 1994: 207), which later facilitate the construction of generalized findings, and their ultimate interpretation.

I must say that it has been difficult at times to resist the urge to explain the data, rather than simply explicate its intended meaning. Since the initial recording of the data some four months ago, I have been completely immersed in it, becoming each of my seven participants in turn. I can relate to what Giorgi (1994: 208) refers to as "dwelling with the data, allowing time for intuitions to develop, and penetrating the data to a depth that is appropriate".

The challenge now will be to stand back from those multiple personalities, to view the whole spread of data, of which each situated description now forms part, and to re-

construct a collective data set - not just a sum of the individual parts, but a synergy of them where they exist together as one, bringing into account that which is common or unique, congruent or conflicting, aligned or chaotic, consistent or not.

This will result in a "deeper, fuller, more useful understanding" (Polkinghorne, 1983: 3; cited in Kvale, 1994: 151) of the data and thereby facilitate "the creative search to understand better" (ibid, 1994) - which is the essence of science - "the methodological production of new, systematic knowledge" (Kvale 1994: 150).

Chapter 5. From the Specific to the General

Data, data, data. I have masses of data. So far it is arranged per interviewee, under certain sub-headings. It accurately reflects each person's experiences, as pertaining to the questions I put to them, yet it remains seven separate stories of seven entrepreneurs, seven unique individuals, in seven situated contexts. Collectively, these seven stories contain a myriad of opinions, experiences, dilemmas, philosophies, world-views, and ways of coping.

The purpose of this chapter is to distill from the seven that which is general. Going from the specific to the general entails sifting once more through the data sets – a process known as the eidetic reduction - in essence a distillation process designed to isolate the very essence of what concerns the collective set of participants. It demands no assumptions, no additions, no pre-conceived ideas of my own: just faithfulness to the data in its collective form.

One might ask why it has been necessary to create a situated description of each participant if the objective is to create a single, general description. This is best answered by understanding 'general statements' in a phenomenological sense. Giorgi (1994: 202) refers to them as "context unique" as well as "transcontextual" generalizations. Karen van Heerden (2000: 120) calls the process "transituational", reminding us "phenomenology emphasizes the unique features of an experience" (as opposed to non-phenomenological research, where the importance of discreet and unique experiences is diminished in favour of what is common). The discipline of this final step, the third phenomenological reduction, entails seeking out **themes** and **commonalities**, as well as **contradictions** in the data. Such a task would be impossible without a rigorous discipline, and is therefore facilitated by the steps already followed in the first two phenomenological reductions, namely the psychological reduction (beginning in silence), and the bracketing of past knowledge in assimilating meaning units and situated descriptions. The process may be likened to a distillery, where the raw material e.g. hops (in this case data) is progressively *purified* in preparation for its eventual presentation to the consumer.

Whereas the situated descriptions each answer the question “What is this person actually saying?”, the general description now asks “What are these people actually saying?” The general description is not simply the aggregation of the situated descriptions, nor is it derived by taking away what is not common. It is far more than these, since it must integrate (take into account that which is common) as well as synergise (take into account that which is distinct, unique, yet relevant).

Since the steps leading to the situated descriptions assure the relevance of the data, I am now able to concentrate my efforts entirely on bringing together the data, including its overlaps and its extremes, and contradictions. I do not pass judgment on it, so in that sense I remain ‘bracketed’ – I simply present it *like it is*. But in spite of the rigour - the discipline of successive levels of *distillation* - a phenomenological investigation can only bring together participants’ collective awareness – their lived experiences. These, it must be remembered, are their realities – real to them. My responsibility as researcher is to remain truthful to those realities.

For ease of reading, and in order to apply some form of structure to my presentation, I have identified a number of themes from the data. According to Van der Mescht (1996: 101) “a theme, regardless of the number of times it occurs, resonates with what the researcher knows to be generally valid and true in terms of the phenomenon” (by virtue of the intuition developed through application of the phenomenological rigour so far) and further “a theme, which may occur only once, is clearly an integrated element in the participant’s *Lebenswelt*, and therefore significant”.

The themes are grouped under the following sub-headings:

- What the participants regard as the key components of success;
- What drives them;
- Their business ethic;
- The nature of their dilemmas;
- Their ways of dealing with dilemmas;

- Their world-views;
- Their views of the challenges they face as entrepreneurs in South Africa;
- The power within.

5.1 Key Components of Entrepreneurial Success

This refers to those aspects of entrepreneurial activity that my participants believe to be important for their success as entrepreneurs.

5.1.1 Goal-orientation

David is pro-active and persistent in striving toward his goal: ‘If you’ve got a goal and you persist, you achieve your results’ (D49). Bruce believes having a goal is necessary to prevent life from becoming boring (B2) and always keeps his goal in mind: ‘Never lost sight of the goal. No, never lost sight of the goal. The goal was primary’ (B53). Furthermore, the process of goal setting gives Bruce an inner sense that it is achievable. He believes his persistence comes from his rational belief that he is pursuing the right goal (B55). Penny “ate, drank and slept Funerals Inc.” (P1). Gillian discovered early on in her career that she was able to set her mind on a goal, and then make it happen (G8). Rene has become so goal-oriented that she is ‘jumping up and down every day to be able to come to work’ (R18); her work consumes her – it is who she is.

Entrepreneurs set their own goals. They are prepared to commit to their goals absolutely, seldom if ever losing sight of them, and follow them through to fruition.

5.1.2 Energy

‘To be an entrepreneur, you need enormous energy’ (Penny, P1). ‘You’ve gotta have energy, energy, like you won’t believe! (P12). Penny is so convinced that it requires such an enormous amount of energy, in particular mental energy, that she advises that entrepreneurship is not for everyone. She is not alone: Trish blames her inability to implement her ideas on insufficient energy. Some clients seem to drain her of energy; ‘others come in and you feel this absolute energy that you get from some customers’

(T7). Gillian sees energy as the main challenge of entrepreneurship (G34), and is unable to work effectively if her energy level is low. She didn't experience the same pressure on her personal energy – emotional draining – when she wasn't in private practice.

Bruce cites juggling – the ability to keep a lot of different activities or pursuits happening all at once – as a key component of entrepreneurial success: “I think folks who have a spirit of entrepreneurship are folks that are very, very busy – they can keep about twenty-nine balls in the air at the same time” (B3). He finds that he is unable to remain stimulated by a single occupation or career, and is more motivated when he has a variety of things to do. Referring to non-entrepreneurs, Rene believes most people only work because they have to, whereas she (an entrepreneur) would work regardless of whether she needed to or not. She enjoys her work, and is very eager to get there each day.

Entrepreneurs need high concentrations of energy. They are susceptible to *emotional draining*, or temporary burnout, which greatly impacts their ability to function effectively as the energy requirement is often relentless – akin to running a long distance race, at a sprint pace. Entrepreneurs appear to adopt a *sprint-and-rest* strategy, rather than maintain a steady work pace.

5.1.3 Making a contribution to society

Sicelo needs to feel that he is making a meaningful contribution to society. That is why he chose education – “because (it) empowers people” (S43). His reason for joining the union was that he considered it a good cause, and his reason for leaving management was that he felt unjustified in holding a ‘profitable’ position, when he perceived injustices all around him. Bruce thinks “the true character of an entrepreneur is to know that he’s making a valuable contribution to the society in which he lives. And if he does that he will always be successful” (B36, 37). Bruce applied the same ethic while selling air conditioning, believing that by suggesting improvements to the product, he was benefiting the user (B79). It is important to him that he offers the community something that is of benefit to them (B73), and he sees a parallel between what he is striving to

accomplish as a minister of religion and what a businessman strives to do, namely: to make a contribution to the quality of life for others (B71).

Similar sentiments are expressed by Gillian: ‘If your motivation is purely material gain, then you’re actually wasting your time. You can make a lot of money, but what’s the point?’ (G37); and Penny: ‘When I do funerals for Walmer location, I do it on a very cheap basis...and, umm, that’s just my thing for humanity’ (P51, 52), and she is disappointed when competitors persuade poor people to buy an expensive coffin (P55). David’s sense of contribution to society is reflected in his service ethic, i.e. high standards of administrative efficiency (D21) and his belief in offering a good quality product and value for money (D2).

Entrepreneurs need to feel that they are making a contribution to society. There are many ways to do so, *and the belief that you are contributing something* is more important than the actual contribution.

5.1.4 Being ‘connected’

Rene insists that a businesswoman must be able to socialize with the businessmen in order to be successful (R16): ‘If you’ve got to pick up your child at five o’clock in the afternoon, and you can’t go for drinks with the boys’ club, you’re not gonna be there (successful) – it’s (success) not going to happen’. In Sicelo’s case, his venture was supported by people with whom he had previously been connected (S66, S62); he emphasizes the importance of participation, consultation and transparency (S51, S53) in setting firm foundations (S57). Bruce credits his involvement in community-based social upliftment programs with giving him necessary exposure to the business sector, and helping him build bridges with the business community (B13, B14, B15). With each one of his projects, he has met people from different backgrounds (B6), and believes that many of the people with whom he has previously been associated would be willing to work with him again (B32). Penny is constantly alert to opportunities to expose and promote her business: ‘And, you know, I think all the time about what I can do next; how can I expose my business more, even today (Saturday) I think all the time’ (P14).

Gillian's business services were, at first, not well understood in South Africa – “nobody had heard of the word osteopath, or *shiatsu*, and what it made me do is actually get out and promote, and learn to be a speaker” (G12, G13). She needed to make ‘connections’ initially. Now, many of her clients are referred; some arrive without actually knowing what services she offers (G20). Gillian frequently acknowledges the role of others (a *someone* or a *something*) in her success. Trish considers herself fortunate, possibly even gifted, to have the ability to mix well at all levels (T19). David's Aqua-pharm venture was initiated as a direct result of him doing a favour for a local pet shop owner (D7). It seems it is not only knowing other people, but more importantly being able to resonate well with them, that defines ‘connectedness’.

‘Significant contacts’ – those who are able to influence the entrepreneur's success – must be identified and exploited.

5.1.5 Marketing - getting others on board

Sicelo received good training in marketing at the start of his career (S4), and today takes pride in his ability to get others on board. His statement, “It's marketing. It's selling. You allow people to speak life into (the idea)” (S60), describes Sicelo's approach to getting others on board – essentially by involving stakeholders, through a *consultative process*. This he believes imparts to them a sense of ownership, which he thinks people love, even to the point where they imagine the idea to be their own (S59). The process is also his way of ensuring a solid foundation (of trust and respect) for the future of any project – an approach he sees as different from the typical, results-orientated, Euro-centric approach (S58). He describes his approach as follows (S60):

You say to them, “What would you think of this? What would you add to this? So they are making a contribution. Even if they don't make a contribution, they respect the fact that you feel they have a contribution to make. And there is a sense of respect. I haven't come here to super-impose this on you. This is what I want to do; this is how I think it will benefit you in the long run. How do you feel? People say, “Yes, I would like to be part of that.”

Sicelo also points out that success with one project can attract publicity, which is useful in marketing the next (S61), thus also alluding to the promotional aspect of marketing.

Trish also views marketing as a consultative process. She is glad that she is not required to do 'hard-selling' (T1), preferring instead to find out about the customers' preferences before suggesting a product (T1, T2). She believes she has an uncanny knack of being able to quickly sum up a person (T6), thereby being able to resonate well with others (T20). Gillian's approach is even less direct, as she relies almost totally on referrals, with some patients arriving for treatment without even understanding what she does (G19, G20).

Penny cites marketing skills and drive as the key to her success as an entrepreneur. She claims "Marketing is more important than the business itself" (P59). She thinks herself lucky to be a 'self-born marketer' (P14), and believes it is futile to have a good product that you are unable to sell (P13). To her marketing entails seeking out opportunities to *promote* her business effectively. To Penny, being marketing conscious means being more *on the ball* than your opposition (P17). Gillian, motivated by the lack of awareness, has learnt to promote her services (G13). David recently took a decision to "go out and market the product to retailers around the country" (D8), which signals the switch of his Aquapharm venture from a hobby to a business.

Rene's sense of urgency to 'get-the-client' (R5) translates to her going 'out-of-her-way' to accommodate her clients' requests (R6). This reflects a marketing orientation characterized by *customer service*. She regards it as a non-negotiable fact that the client takes priority over other things (R6) – an aspect often overlooked by her associates in larger companies.

Marketing - the ability to sell your idea - to get others on board – is seen as an essential component of success in entrepreneurship. Approaches to marketing include focusing on the process of consultation, spotting and exploiting promotional opportunities; and/or offering excellent customer service.

5.1.6 Work as an extension of self

Bruce derives self-satisfaction and fulfillment from working with people (B12). He intuitively knows when he is pursuing the right goals: “It’s meant to be; it has to happen, because this is something I’ve dreamt about; this is something I’ve planned, and I just have this inner sense that this is the direction I must go” (B55). He believes one’s personal dream should create a ‘ripple effect’, spreading via the community to the whole country – “But it has to be a dream that you personally have” (B68), and further “That to me is the greatest challenge, and that is why I want to be in the ministry” (B69). He is where he wants to be!

Rene says she would work regardless of whether she needed to or not (R4); hence she is very eager to get to work each day (R18). She is unable to distinguish if the challenges she experiences are in respect of her person, or her being an entrepreneur (R19).

Penny’s insistence on attention to detail, to perfection extends from her person into every facet of her business. She dreads the thought of a serious business mistake, as she believes it would reflect on her personally, even if it were not her fault (P44, P45).

Gillian likes to see things on a more spiritual level (G24). Her business is a direct extension of the philosophies she holds. In many ways the business is Gillian, and Gillian is the business. Every one of her customers is an individual, and each encounter is unique. Essentially, she is there to help people discover what it is they need to change in themselves, to achieve the necessary harmony between body, mind and spirit. This is not possible, unless she is herself in harmony, and is able to be open to her patient’s needs. She alludes to this several times:

- In the way she relates to first time patients: “I think because everybody’s experience of what I do is kind of different...somehow their lives change (G19), and “Sometimes I go in there and we just have the hugest laugh” (G21);

- In the way her own version of ‘the purpose of life’ permeates her approaches and advice to patients, for example: “I sort of look at the whole re-incarnation thing. I say ‘Okay like you’re incarnated into that certain situation to like teach you a certain thing. Now, as long as you’re playing victim, you have no power over the situation” (G25). Sometimes she becomes emotionally drained, and must rest for several weeks until she feels ready to continue (G27) and finds that patients usually cancel appointments at those times when she isn’t really ‘up-to-it’ (G28);
- She believes that her business operates at a different ‘level’, owing to her ability to attract favourable events (G29).
- Her philosophy of universal ‘connectedness’ and its dependency on *integrity*.

Believing she has been well looked after *by the universe* (G35), she explains: “I think there’s a power out there that one can use. But you need to be honest. You need to get your own integrity in line” (G36). In describing a case where she was able to (intuitively) pinpoint the source of a certain patient’s distress, she explains that the secret to the patient’s recovery was getting her to admit the truth – “My role was just getting her to tell the truth” (G46).

David’s long term interest in pets, as well as the fact that his father’s pioneered the keeping of fish as pets, were influential in his initiation of Aquapharm, first as a hobby and more recently as a business. He mentions his efforts to improve his management abilities, while concurrently expanding his business interests, thereby indicating a further link between self and work.

Trish explains that she chose (for her business) not to be a gallery, as she (personally) has always been terrified by the cold atmosphere inside galleries (T3) – indicating an extension of her own fears and preferences into her business endeavours. Since becoming an entrepreneur she has developed latent talents, such as painting and photography (T10). She frequently experiences an apparent energy-transfer phenomenon, which she only became aware of after starting the business (T8) – a clear indication of how her work has led her to become more self-aware. Trish is aware of an untapped potential within her

business but is personally reluctant to develop it further because of certain fears (T39, T41), but affirms that its future success would be dependant upon whoever bought it.

Sicelo's desire to 'change the system' (S16) led to many of his early career decisions. He sees himself as a fighter (S22) and therefore pursues career choices that demand *fight*. He refers to some politico-ideological differences he *fought* with Youth for Christ (S22), the need to *defend* his political credibility in the community (S23), and how the Ford management attempted to *break* him psychologically (S13) – almost, I feel, as a way of justifying his obvious cavalier, or maverick approach to life and work. All his ventures have been orientated toward relieving the plight of disadvantaged blacks, a natural inclination considering Sicelo, the person.

All the participants express the belief that work is an extension of self, to a greater or lesser extent. It seems that *what they do* and *how they do it*, stems from *who they are*. Additionally it seems difficult to separate businesses from their owners. They are essentially one – the venture is an extension of the entrepreneur's world-view, personality, interests, desires and fears. **Authenticity** – being true to oneself - therefore emerges as an essential aspect of entrepreneurship.

5.2 What Drives Entrepreneurs

I have already referred to **goal-orientation** (5.1.1). For some, the goal itself is the driver – they want what it offers - its desirability pulls them toward it in a teleological way. For others, the very act of commitment to a goal - their sense of duty to achieve what they set out to do - drives them forward toward it in a deontological way. But entrepreneurs are not driven by goals alone. There are other extrinsic aspects, such as recognition, as well as intrinsic aspects, such as individual beliefs and the fulfillment of needs.

5.2.1 External recognition of success

Rene's desire to drive a luxury sports car (R15) and be exceptionally wealthy (R13), Sicelo's desire for achievement (S20, S18) and recognition by his community (S8, S9), and, to a lesser extent, Bruce's insistence on standing out as an honest business-person

(B27, B28) with a reputation based on integrity and credibility (B31, B32, B34), are indicative of the entrepreneur's need for external recognition.

Entrepreneurs have a need for recognition. This manifests in either the accrual of outward displays of material wealth, or the accomplishment of status within their respective communities.

5.2.2 Excitement / pride / sense of satisfaction

David's pride in the impressive growth rate achieved by Aquapharm so far (D15), is indicative of the sense of satisfaction entrepreneurs derive from seeing the fruits of their efforts. He proudly proclaims, "We broke through last year's peak twelve month sales. And we've just now completed another record month. This month is about 30% up on our previous record month" (D15). He is justifiably proud of his achievement.

The retail pharmacy business frustrates him (D6) and he finds the sheer volume of work frightening (D5). He is unable to maintain his own high standards of efficiency (D21) and it upsets him that he is sometimes made to appear incompetent (D25). These aspects are negative drivers. In contrast, in reference to Aquapharm, he states, "It's great. They phone up, they want your stuff, they pay you well for it ... just a totally different environment" (D27) – altogether more exciting!

Sicelo's promise to continue his winter school project, was fuelled by the children's enthusiasm (S46): "And the black kids were **so excited!** I made promises to carry on with it. This must be the start of something." Later, he was *ecstatic* on hearing the news that they had been granted the go-ahead to use an unoccupied school for their educational venture (S63), and *zealously* went ahead and purchased all the necessary equipment (S65) – driven by excitement and a sense of satisfaction.

Penny takes pride in her business's high standards of health and hygiene (P4) and its top quality service (P18, P21). Even Rene admits that she derives a feeling of satisfaction and enjoyment, although she maintains these are secondary to her drive to become incredibly

wealthy (R13) in the process: “And there are all the other soft issues, like you know, it’s self satisfaction, and it’s nice to do it” (R14). Trish also gets an enormous amount of self-satisfaction (T47). But it is Bruce who says it most succinctly: “My motivation is to find personal satisfaction in what I’m doing” (B9). He is gratified by the sense of self-satisfaction and fulfillment, rather than the prospect of financial gain (B12).

Entrepreneurs are driven by a sense of self-satisfaction, even pride, emanating from what they do well. They feel excited, zealous, and even ecstatic about their work.

5.2.3 Inner conviction / faith / courage

Bruce has a particular viewpoint: “No man is an island, and when you know that there’s someone there, and greater than what you are, it does make it a lot easier to launch out” (B49). He believes faith must be coupled to courage, as courage allows faith to be active. Faith, in turn, makes it possible for one to accept an outcome, whether favourable or not (B50). Bruce’s drive comes from his inner sense of purpose – a conviction that he is doing the right thing. That conviction gives him the courage to persist (B55). He says: “There’s no such thing as ‘you can’t do it’. I mean, that, that, that is really a silly conclusion” (B58). His advice to others is to follow their convictions: “If you are convinced that this is the direction that you go, and the strongest emotion is conviction, then I believe it’s meant to be, you’re gonna get there” (B56). His experience is that one’s conviction is usually tested by circumstances but he advises that if the conviction is strong enough, one should follow it rather than look at the obstacles (B57) – once one knows what you want, God will help you accomplish it (B61). But there is a proviso to all of that – the conviction must be in line with the will of God. He cautions: “Don’t make that personal dream only something that is going to benefit you, because then it is egotistical. It will fail” (B67). Inner conviction, he believes, becomes apparent through prayer (B60).

Rene’s tough stand on questionable practices within her industry, and her total commitment to her business, epitomize the *inner conviction* that Bruce espouses. Believing that it is dangerous to bargain on something that could run out (R8, R9), she

has made it her quest to become self-sufficient (R13). To that end, and with that inner conviction, she sets her priorities – ‘It’s simply a case of priorities. And they’re not negotiable’ (R6) – and orders her life around them (R7). It is clear from Rene’s argument against the practice of ‘paying favours for business’ (R36 to R49), that she is guided by an inner conviction. She says: ‘Just because it’s an industry norm doesn’t mean it’s right’ (R37) and ‘I decided for myself. If I need to make the call, I make the call’ (R38) and ‘I don’t have the answer – trust me – but I don’t think it’s right’ (R40). She is prepared to ‘stick to her guns’ even though she doesn’t know the answer. That, to me, is having the courage of your convictions, living by your beliefs – faith in action.

Even though Penny could make more money by selling her expensive coffins, she offers her clients the cheapest (P57). Why does she do this? Because it bothers her if people part with money unnecessarily. She reasons: ‘They prefer a more expensive coffin, which they can’t afford. That hurts me, ‘cos I know it’s not necessary. I mean, even for people that can afford it, I still suggest the cheapest coffin. And nine times out of ten they take it’ (P56). To consciously pass up opportunities to make money, in favour of living out your inner convictions, takes courage.

Gillian alludes to her belief system in G42: ‘Faith that things will happen sort of, y’know (laughs). And one is tested’ When things don’t seem to be going right, she resists the urge to panic (G30). The ‘different level’ at which she believes her business operates, has to do with her **belief** that she is able to attract events, or allow them to happen (G29). She is well looked after by the universe (G35) – that *power out there* (G36).

The ability of entrepreneurs to be persist, to ‘stick to their guns’, to not panic if things go wrong, is made possible by an *inner conviction* that what they are doing is right – a certain *faith* - in themselves, in God, or a benevolent higher power - that gives them *courage*.

5.2.4 Variety / change / freedom

Entrepreneurs must be “good jugglers”, so says Bruce (B3), who is more stimulated and more motivated when he has a variety of things to do (B4). Bruce’s various pursuits stretched from sport – including a professional soccer team (B10) - to social upliftment (B7) – including a home for the needy (B11), as well as his church, community school and publishing company.

David owns and manages a fish food business (that is currently expanding to include bird, dog, and cat foods), and a retail pharmacy that is diversifying into cosmetics, clinic services, vaccinations, and family planning, as well as taking on a money transfer agency (D1, D3). In addition to all that, he has an interest in e’commerce (D53).

Gillian enjoys the variety in her work – each patient’s need is unique, and she applies a different set of treatments to every patient (G19).

Sicelo has had a number of career changes. He was, respectively, a clerk (S3), a manager in marketing (S4), a trade union chairman, an elder in his church (S5), a janitor (S12), a youth evangelist (S18), national director of ministries (S18), a political activist (S22), a theologian (S26), an observer of socio-political change (S36, S37), the initiator of Redemptive Encounter (S41), an educationist (S44, S45), the owner of a school (S62 to S66), and is currently management consultant, running a transport company. His mission is to ‘change the way people think’ – his personal *reconstruction and development philosophy* (S67).

That these entrepreneurs thrive on variety and change is clear, but I sense there is another angle. Each one has made difficult and unusual choices:

- **Sicelo** chose to stay with the union, forfeit his managerial position, and do the work of a janitor (S10, S12);
- **Trish** chose not to open a gallery even though it would have been far more profitable (T3) and she now aims to retire as soon as possible, rather than make more money

(T39); **David** harbours the possibility of one day running Aquapharm as his main income generating business, instead of the pharmacy (D14). When things upset him at the pharmacy, he responds by accelerating his efforts to expand his non-retail interests (D44);

- **Penny** loves the fact that her staff are all her long-standing friends, and that she never has to act like, or feel like, the boss (P28 to P31);
- **Rene** is able to build her life around an industry threatened by inherent corruption (R45) because she has the freedom to “work around it” (R48) – to choose to work with those who agree with her way of thinking (R49).

Yes, they enjoy variety and embrace change, but what can be said of their *choices*? It appears to me that they regard their freedom to choose as non-negotiable. They are well able to accommodate diversity; indeed they all embrace the possibility of different futures. And each has a safety net in the form of *alternatives*. Perhaps what they value most is their **autonomy** – the freedom to decide what is right for them.

5.3. Business Ethic

By the term ‘business ethic’ I refer to the underlying philosophy that influences the way my participants conduct business.

5.3.1 Self-esteem - integrity / credibility / reputation

Bruce refers to his reputation as his collateral – it is based on *integrity* and *credibility* (B34). The fact that people know that he conducts business with integrity, has made it easier for him to pursue various projects (B31), and his reputation for honesty assures him of being able to obtain a loan, if needed (B32). After questioning the wisdom of being involved in a sporting venture, which he later discovered to be tainted with fraudulent practices (B26), he realized that one of his roles was to demonstrate to people that business could be conducted in a clean and honest way (B27). He also found it necessary to bring about improvements to products he was selling, so that he could sell them *honestly* (B78) and claims “I think it’s going to affect your self -esteem if you know you’re selling a lie” (B73).

Sicelo looked *credibility* squarely in the face at an early stage in his career. Faced with an ultimatum, his main concern was how his friends and neighbours in the township would interpret his decision (S8). Later, he was required to defend his political credibility to the community, in order to overcome suspicion surrounding his loyalties and motives (S23). He returned from his fact finding mission in Zimbabwe with the distinct impression that the church there had become ineffective because of a lack of credibility (S40), and suggests that the church in South Africa missed a great opportunity to build credibility among the masses, by not challenging the previous regime (S38). Since it was these findings that led him to initiate the 'Redemptive Encounter' venture (S41), it is obvious that he believes strongly in the power of credibility. Sicelo frequently refers to the necessity of maintaining credibility among township residents.

David is always honest in his dealings with his customers (D24). He doesn't criticize competitors' products, or use hard-sell or underhand ways of obtaining business (D37).

Gillian regards honesty as essential: 'I think there's a power out there that you can use. But you need to be honest. You need to get your own integrity in line' (G36). She goes as far as to define her role in life as encouraging patients to be honest with themselves (G46) – some of her patients have ended up in poor relationships as a result of not being honest with themselves (G45). 'Ultimately, if you're not honest then everybody gets hurt, 'cos then you're just playing games' (G44).

Rene concedes there's a lot of integrity going around (R43), even though the industry in which she operates is plagued by corruption.

Penny's advice is unambiguous: "**You must tell the truth.** You must tell the truth" (P36), and "We never tell fibs; we only ever tell the truth. I'll say 'We're terribly sorry, we've made a slip'" (P33) – even when a little 'white-lie' is tempting.

Honesty, truth, integrity, credibility, reputation – can these be separated? It seems these entrepreneurs unanimously uphold them in their business dealings, but it also seems they do so for different reasons:

- For **Gillian** *integrity* is a universal principle she doesn't wish to violate – to do so would be to stifle her source of power;
- **Bruce's** *reputation* is his collateral;
- For **Sicelo**, *credibility* is a necessary condition for the acceptance of his projects by his community – his marketability relies on it.
- **David, Penny, and Rene** choose *honesty* for its own sake. They see definite causal relationships between honest business practices and a healthy, thriving business.
- Honesty in business is a necessary condition for self-esteem.

5.3.2 Commitment to service - perfection and urgency

Penny is a perfectionist: She expects everything to be done correctly; her worst nightmares are about slip-ups in her customer service – even if it's not her fault (P43, P44); for her it is very important to offer a better service than her competitors (P16).

It is important to Trish that her customers are happy and come back again (T24) – and she values this even to the point of correcting mistakes that were not hers: “If there's a mistake, we always put it right at no extra cost (to the customer); we put it right absolutely, at any cost (to ourselves). Sometimes it's not our mistake, sometimes they've chosen incorrectly, and they're not happy; we will still put it right to their taste” (T23).

David puts in extra effort at work to ensure accurate and up-to-date records, so that he can help customers resolve any medical aid claim disputes (D19 to D25), and ensures that his services are appropriate to the needs of his customers (D4). His products are designed and customized so as to give the client the best quality and value (D8, D9).

Rene's sense of urgency to meet the clients' needs (R20) though, isn't always respected by her suppliers. "And I think that's (having to rely on corporates that do not have the same sense of urgency) the biggest restraint on the small business" (R21).

A service ethic entails striving to offer a perfect product and service while maintaining a sense of urgency about satisfying the customer.

5.3.3 Contributing to others' quality of life

"The true character of an entrepreneur is to know that he's making a valuable contribution to the society in which he lives" (B36). According to Bruce, someone who is only interested in improving his own quality of life becomes caught up in the rat race, bitter and twisted, and ultimately crushed (B72).

Some of Gillian's patients undergo life-changing experiences (G19) – this to her is the real payoff, not material gain - "You need to look at your motivations for doing anything. If your motivation is purely material gain, then you're actually wasting your time. You can make a lot of money, but what's the point?" (G37).

Sicelo wants to make a difference (S28, S42) – that is why he decided to empower people through education (S43). For Penny, "Whether they're dead or alive they've got to be treated with dignity" (P20).

An attitude of 'wanting to improve the quality of life' for people they deal with, is important to entrepreneurs.

5.4 Entrepreneurs' Dilemmas

An ethical dilemma is experienced when one feels compelled to act, but is unsure whether or not a proposed course of action is morally correct, or when no morally justifiable alternative is apparent, or when one is committed to two ethical courses of action simultaneously, but is unable to satisfy both. My research participants each raised between two and seven dilemmas - collectively we discussed twenty-six, though only two

participants volunteered ethical dilemmas without being prompted by me. Although this was contrary to my initial expectation, it is, on reflection, hardly surprising. I had not pre-warned any of them that I wished to discuss ethical dilemmas specifically, just entrepreneurship generally. Furthermore, as is clear to me now, entrepreneurs deal with problems, opportunities, duality, complexity and inter-personal issues all day, every-day – their work-day is almost one continuous dilemma. Yet they don't see that, in itself, as problematic - just an integral part of being an entrepreneur. So for me to expect them to single out *ethical* issues from the mix of dilemmas was both naive and unrealistic.

What has emerged is a mixture of dilemmas, all of which contain an ethical element, but few of which are cases of blatant immoral business practice. Some of those surfaced, but were usually about *someone else* – an associate, competitor, or customer, which is to be expected and no less relevant to the research. The ethical components in the dilemmas that have come to light are, however, far more subtle, less sensational, less obvious, and therefore more pertinent, I believe, to a qualitative investigation of this nature, which aims ultimately to examine the entrepreneurs' decision processes underlying ethical dilemmas, rather than to uncover sensational cases of unethical business practice. What becomes clear from the data is that all the dilemmas contain an ethical component as well as a business component. This distinction becomes apparent when a dilemma is written in the dilemma drum argument form. I discuss the nature of ethical dilemmas under four categories, namely: conflicting responsibilities, authenticity, risk/expansion and cultural diversity.

5.4.1 Conflicting responsibilities

Both Rene and Penny had to carefully consider how best to balance work and family commitments. Penny has experienced the added dilemma of having to be both 'boss' of the business and a team player among her employee friends. Trish sometimes experiences conflict between her role as Adrian's wife, and her role as Adrian's business partner. Sicelo experienced a severe conflict of roles when he had to choose between being a successful member of management or the trade union chairman. He was faced with a similar dilemma when having to decide between staying with Youth for Christ – bringing

home a salary each month and seeking new challenges, with the possibility of him not being able to fulfill his responsibilities to his family.

A major source of dilemma arises from the entrepreneur's desire to succeed in business and, at the same time, fulfill his obligations to his family and community.

5.4.2 Authenticity and credibility

David's consideration of whether or not to involve himself in medical aid administration, presents a dilemma – if he does get involved, some customers are apt to blame him for the medical aid's mistakes which is an affront to his own high standards of efficiency (D21).

Trish sometimes ponders whether her role should be to advise or to sell, but she abhors selling.

Sicelo has experienced the conflict inherent in every venture between 'having everyone on board' on one hand, and 'getting the job done' on the other. This classical distinction between *efficiency* and *effectiveness* is illustrated by Sicelo's painstaking efforts to build and maintain his personal credibility among community members, while delaying project implementation. Later, he had to decide between sermonizing and theologizing.

Penny's credibility dilemma raises its head whenever she is faced with the need to show compassion, while at the same time acting in a business-like way. Realizing that it is within her power to exploit those in mourning by selling them an expensive coffin is a further extension of that, as is her policy surrounding the dignity of the deceased.

Rene's decision to build her life around an industry that has inherent corruption, appears at first incompatible with her distrust of anything that could 'run-out', but is easily understood when seen in the light of her personal goal – to become extremely wealthy.

Bruce, questioning the wisdom of being involved in a venture associated with corruption, is worried about maintaining his reputation for his collateral which he believes is based on dignity and credibility (B34).

Gillian's story of her start-up presents an interesting paradox: While she declares honesty and integrity to be cornerstones of her philosophy, she allowed someone to lie on her behalf in order to obtain a loan.

Entrepreneurs try to act authentically, and are often concerned about their credibility in the eyes of others.

5.4.3 Risk / expansion

Bruce pursues variety, but is conscious of the need to focus. He constantly dreams the seemingly impossible, and tries to implement it. The result is that he has numerous projects *in progress*. Since he is the initiator of them all, they seldom progress without his direct involvement – he is the driver. He oscillates between his dual needs to stay focused and at the same time remain stimulated. He has discovered certain synergies along the way. This is evident, for example, in his opportunistic entry into property development as a means of earning the finances necessary to build his church and community center.

Rene places a definite ceiling on her company's ability to capture additional market share by taking a decision to refrain from 'buying' business – a common industry practice.

Penny's ability to expand her business is hampered by her indecision as to whether she should outsource certain functional aspects of the business, or try to master them herself. This dilemma appears to have plagued her since start-up, when she successfully chose self-financing over borrowed capital.

Gillian, as a one-person business, must decide when the 'goose that lays the golden egg' needs to rest. Since she **is** the business, any opportunity for expansion depends entirely on her *energy levels*.

These entrepreneurs exhibit paradoxical needs. One in particular constantly seeks to expand, and hence devises ways of overcoming obstacles. Some recognize their limitations and/or preferences all too well, and hence decide against expansion.

5.4.4 Awareness of diversity

Penny points out a particular characteristic evident to her among black customers – their insistence on buying expensive coffins. Trish claims they usually don't collect their pictures. Rene questions the integrity and effectiveness of black empowerment efforts.

Sicelo's words are perhaps indicative of the potential for conflict between persons from different cultural backgrounds - "In our (South African) culture, diversity has been seen as a threat, rather than a complement and an enrichment" (S30). His own viewpoint is that diversity can be enriching, as he experienced while he was in partnership with Brian, a white South African. One of the secrets of that successful partnership was that they met as equals. Nevertheless, they didn't think the same way, and he came to the conclusion that "dichotomy exists within the white community" (S35), meaning that they tend to differentiate between the sacred and the secular, the political and the theological. He claims that black people don't think like that – for them "Life is life!"

One manifestation of this difference was Brian's frustration as a result of his inability to understand Sicelo's efforts to show transparency, through repeated cycles of participation and consultation with community stakeholders – "Brian used to get frustrated with me. **Totally frustrated.** I don't understand. He's coming from another culture" (S54). When I examine the nature of those differences, it becomes clear that Brian's way of working was to set goals, develop a plan with pre-determined milestones, and then implement it – "We are very like that in Euro-centric culture, you know – results, deadlines" (S58).

In contrast to this, Sicelo's way was to enter into consultation with various parties, which was necessarily time-consuming – "It takes time to do what you have to do. But let me tell you something: When you do it, it is a foundation that is firm" (S57). It is clear that

Sicelo regarded his approach as the more appropriate for the matter at hand, but he concedes that a balance must be found between results-orientation and consultation (S59). He has come to a realization that all people hold pre-suppositions – some ethnic or cultural groups have even been known to twist the scriptures to suit their self-interest (S29).

People hold presuppositions - beliefs and prejudices - common to their cultures. This is also true of entrepreneurs, their customers, and their suppliers. Because cultural diversity exists, it must be recognized and then managed appropriately.

5.5 Ways of Dealing with Dilemmas

5.5.1 Authentic virtues

Penny deals with dilemmas in a pragmatic, yet unselfish way. While recognizing the inherent contradictory forces affecting each decision, she makes a conscious decision to act in a certain way. Her actions are grounded in authentic virtues, such as trust and compassion, and she often places the interests of others above her own, yet never to the detriment of the business. She makes the personal sacrifices necessary to achieve a level of perfection in the business, and expects her due return.

5.5.2 Community expectations

Sicelo chooses to lean toward what the community expects of him. He avoids viewing decisions in terms of personal pleasure and pain. His choices in the past have been mostly influenced by what others would think of him, and his realization that he is not able to change a system while he is part of it. Though he is not afraid to be contentious, his concern for his credibility manifests as a reluctance to act until he is sure of being supported by others.

5.5.3 Avoidance of friction

David avoids friction. His self-discipline and openness combine to steer him away from potential conflict situations with suppliers and customers, and he never uses underhand

ways of obtaining business. In running two separate companies simultaneously, he has not experienced any conflict of interest – on the contrary, he has experienced definite synergies.

Like David, Trish avoids dilemmas. When faced with one, she withdraws from the situation, even to the detriment of the business. As her aim now is to relax and enjoy life, feeling right about the things she does is more important than making money. Even though she has strong opinions herself, she has realized that everyone's taste differs, and therefore doesn't try to impose hers on others.

5.5.4 Come-what-may

Gillian appears to handle all her dilemmas by simply letting them run their course – not attempting to influence the outcome either positively or negatively. If a positive outcome results, she feels vindicated in having allowed or attracted it. In any event she holds the over-riding belief that all things work together in her favour as she journeys blissfully through this life. She holds honesty to be essential, and treats it as a personal principle not to be violated. She has no fear of lack, and therefore abhors poverty-consciousness. According to Gillian, all experiences – good or bad - are sent to teach people what they need to learn. Rather than judge others, she sees them as a mirror by which to learn something about herself, and tries always to assist or inspire them.

5.5.5 What's in it for me

Rene takes a firm stand when it comes to unethical practices that have become the norm in her industry. She absolutely disagrees with them because they have a negative outcome *for her*. She would change her stance if it would result in a positive outcome for her (R41). In any event, she is able to “work around it” (R48), by choosing to deal with people who think like she does (R49) - presumably they hold similar values. But Rene's intent to become successful and exceptionally wealthy overrides any other considerations. It is clear that she affords priority to business matters.

5.5.6 Higher purpose - both parties win

Bruce's own goals are explicit and purposeful, but the win for him is always a win for others too. His motives are unselfish – always to make a contribution to the quality of life of others. His persistence is courageous - he won't yield to obstacles. He follows his convictions, which he believes are guided by God.

5.5.7 Summary of how entrepreneurs deal with dilemmas

In general entrepreneurs deal with ethical dilemmas in ways that correspond to their respective world-views. These range from the blasé, *laissez faire* approach to the purposeful and persistent pursuit of explicit goals. Each entrepreneur appears to deal with their various dilemmas in their unique way – be it virtue-based (Penny), what's-in-it-for-me? (Rene), friction-avoiding (David and Trish), come-what-may (Gillian), community-conscious (Sicelo), or toward a higher purpose (Bruce).

5.6 Entrepreneurs' World-Views

Entrepreneurs' world-views have a significant impact on their goals, values, motivations and behaviours.

5.6.1 Motivation comes from a sense of personal satisfaction in making a contribution to society

Bruce's reason for doing anything is to find a sense of personal satisfaction (B9). He believes an entrepreneur will be successful as long as he is making a valuable contribution to the society in which he lives (B36, B37). Money is a means for survival, but is not, for Bruce, a motivator (B8). Sicelo also feels the need to make a meaningful contribution to society (S15, S22, S42, S43). Service and quality are of paramount importance to Penny (P18, P21, P42) and she believes in total perfectionism (P42, P43, P44, P45). David likewise takes great pride in maintaining high levels of administrative efficiency (D21, D25), offering his customers good quality products (D2, D37, D38) at prices that represent good value for money (D9). David realizes the importance of living

each moment of the day, and maintaining a positive attitude to life. He believes in improving his management abilities, through on-going self-study (D53). For Trish, feeling right about what she does is more important than making money (T49, T27, T28, T24).

5.6.2 Things happen for you when you believe in yourself and/or a higher power

Gillian's philosophical view of the world is based on her experiences that favourable events happen naturally if they are allowed to (or in her words "attracted") (G29, G38). She believes the universe has a power that one is able to make use of (G36) and that both good and bad experiences are sent to teach people what they need to learn (G25, G56, G59, G60). She is an optimist; she doesn't believe there is a 'lack' of anything – it is only that people's acquired negative belief systems prevent them acquiring what they need (G42, G43, G50, G51, G56).

Bruce has a more theological view. He says "When you know that there's someone there, and greater than what you are, it does make it a lot easier to launch out" (B49). But for him faith must be coupled to courage (B50) and a firm conviction to conquer any obstacle (B56) – there is no such thing as 'can't' (B58). Bruce believes success breeds success (B51) and he is not afraid of exposure, whether positive or negative (B40). Sicelo has a strong belief in himself (S22, S32, S44, S65). Neither is he afraid to be contentious (S24, S26). He too builds on his past successes (S45, S50, S57, S61, S62). Rene is fiercely independent and is angered by women who only half-commit to their work (R12).

5.6.3 Virtuous behaviour is important in business

I refer to my participants' views concerning the following virtuous behaviours: honesty, credibility, and sensitivity/dignity.

Honesty: Penny believes emphatically that one should always tell the truth (P33, P36). Sicelo believes in total honesty (S47, S48). David is totally honest in his dealings with his

customers (D24) and will not resort to underhand ways of obtaining business (D37). Bruce's integrity is his collateral (B34).

Credibility: Sicelo has a strong concern for credibility – his own and that of organizations with which he is associated (S23, S40) and goes to great lengths to enter into consultation with all stakeholders in any project he undertakes (S28, S31, S41, S51, S53, S56, S60). David uses openness with customers to re-inforce his credibility (D36). Rene places a lot of importance on the need for women in business to socialize with the men (R16) – in order to build their credibility. For Bruce, honesty and credibility are inter-related; unless people see one as honest, they will not recommend you to others (B30, B31).

Sensitivity/dignity: Trish respects the fact that peoples' tastes differ (T6, T17, T20) and although she has strong opinions (about their choice of product) she doesn't impose them on others (T1, T26, T28, T25). Realizing that customers are naturally nervous of picture-framers, she is careful not to scare them away (T2, T5, T15). Gillian regards children as "souls in small bodies" (G25) – thereby indicating that she is sensitive toward their inner being. Penny believes that everyone must be treated with dignity – even the deceased (P20, P46) – the concern and compassion must be genuine (P22, P24).

5.6.4 Vision, dreams and goals are important

Bruce believes every person should have a personal vision – for themselves, for their community, and for their country. He believes the absence of such a vision adversely affects the way one sees yourself, the ethos that governs how you live, and your relationships (B65). He believes people should dream about the most impossible things, and then work at bringing them to fruition (B66). But he warns that egotistical dreams are doomed to failure (B67, B72). Dreams and goals, he claims, are necessary to prevent life from becoming boring (B2) and that one should never lose sight of your goal (B53) – "If it takes me five years, fifteen years, twenty years, that's the goal, and we will get there!" Once David has set himself a goal, he is pro-active and persistent in striving toward it

(D49, D51). He believes that it is a necessary condition for progress that one will encounter some problems along the way (D55).

5.6.5 Summary of entrepreneurs' world-views

At first I thought it would be an impossible task to obtain any integration of world-views from the diverse personalities of my participants. I was wrong. The degree of commonality is astounding:

- They believe things happen when one believes in yourself and/or a higher power;
- These beliefs are strengthened by experiences of success;
- Their motivation comes from a sense of personal satisfaction in making a contribution to society – a job well done, rather than the pursuit of personal wealth;
- They believe in the virtues: honesty, credibility, sensitivity and dignity.
- They believe in being goal-directed.

5.7 Challenges Facing Entrepreneurs in South Africa

5.7.1 Overcoming the legacy of apartheid

Bruce sees the challenge of overcoming the legacy of *apartheid* as a priority. In the same vein, Sicelo cites cultural differences between blacks and whites, and the challenge of each group adapting to the new South Africa by shedding their respective mind-sets – blacks must rise above what he refers to as their 'slavery mentality' and whites, likewise, must cease to perpetuate *baasskap*, or 'master mentality' (S68). In addition, he claims it is necessary for the church to reclaim the credibility it lost in South Africa when it failed to oppose *apartheid* sufficiently. Bruce, a minister of religion, is actively involved in that effort. Penny sees exorbitantly high taxation as a disincentive to business, but understands that educating all South Africans must be a national priority. Rene is skeptical about the motives behind the implementation of South Africa's Employment Equity Act, arguing that in some cases it leads to an abuse of power, rather than the empowerment of previously disadvantaged people.

5.7.2 Crime containment

The rapid escalation of crime is seen by David as a threat to the retail business sector generally, and his own pharmacy in particular. It seems petty crime, such as theft, as well the unhygienic habits of beggars, vagrants, and street children cause him to want to leave retail and pursue other business interests. In the future it will be important 'to find a balance between crime and convenience' he says (D45) as people in South Africa 'tend to be cocooning (themselves)''.

5.7.3 Business ethic

Penny is worried about the possibility of businesses unscrupulously profiteering from misfortune (for example deaths from HIV/AIDS) and the cultural beliefs of the poor (as in their compulsion to purchase the most expensive coffin). Sub-standard service from suppliers concerns both Rene and Penny.

5.7.4 Reconciliation between ethnic groups

It is difficult to separate personal and business challenges from each other. Clearly, they are inextricably linked, for inasmuch as the entrepreneur is a person the challenges affecting his business affect his person too. An example of this is David's recent brush with crime (D43). Yet it seems there are positive contributions to the process of reconciliation to be made by entrepreneurs in view of their unique positions in society – being both members of a particular community as well as business-persons who are able to exert influence, at least within the economic sectors or communities in which they operate and those they come into contact with on a daily basis. Each one can play a socially responsible role in the ongoing dismantling of *apartheid* attitudes and the necessary re-orientation of South Africans.

Bruce admonishes people to break down ethnic barriers and correct the things that are wrong in society (B62). He thinks that positive changes will start taking place when people's pride in themselves is restored (B66). Each person should create a clear vision for himself, his community, and his country (B65). 'You don't change a society, unless

you change an individual” (B63) – people should dream about the most impossible things, and then work to bring them to fruition (B66).

To Gillian, the challenge is to be less judgmental – to face up to our own bad sides and be prepared to learn from others.

Sicelo continues to practice his personal reconstruction and development philosophy (S68), engaging others in consultation, seeking to create understanding of each other’s motives, contributing to what he calls true ‘*metanoia*’ – a new way of thinking (S68).

5.7.5 Summary of the challenges facing South African entrepreneurs

Entrepreneurs see a vital role for themselves in meeting and responding to the present and future challenges in South Africa. This entails forsaking demeaning workplace and interpersonal practices, containing crime, adopting socially responsible, ethical business practices, and by making the effort to appreciate ethnic differences and reconcile with each other.

5.8 Entrepreneurial Spirit

5.8.1 More than co-incidence – serendipitous events

My participants related significant events they believe to be more than mere co-incidence – an unanticipated coming together of previously unrelated events or persons.

Gillian’s career as an osteopath seems to have all started with a simple co-incidence (G15). Later, everything just fell into place when she wanted to start her practice (G18). She fervently believes this was more than mere co-incidence, and just like the time she unexpectedly received breakfast while hitchhiking through Greece and Turkey (G41), she continues to believe that good things **will** happen for her (G42).

When Sicelo was granted the free use of a school previously reserved for use by whites, exclusively, he couldn't believe it. It was even more amazing to him that the final go ahead was communicated to him by the retired General of the South African Defence Force - an organization whose political ideology had for as long as he could remember been diametrically opposed to his. This is an interesting irony - that such dichotomous persons could ever find themselves collaborating around a common purpose – not easily brushed-off as a mere co-incidence. Starting from scratch with that school venture, it was the companies that he had previously been involved with, to which Sicelo turned for financial and administrative assistance. It comes as no surprise that he is currently the CEO of one of them.

Metaphorically speaking, these entrepreneurs are *where they are today* because of *where they've been before*. This is in spite of there being no obvious, straight-line progression. It has to do with a serendipitous coming together of events, persons, histories, and obstacles, and the entrepreneur's uncanny ability to recognize in that mix the possibility of a synergistic outcome.

5.8.2 Being 'connected' - a feeling of self-reliance

Gillian feels an ever-growing connection with the universe that has made it possible for her to bring her desires to reality (G9). This example of Gillian's, from some twenty years ago, illustrates (G8 and G9):

Like one week I decided that I needed \$500 to pay my school fees. I mean, you try and make \$500 selling little booklets that you make \$8 each from. I worked really hard, and I made \$300. Somebody I met along the way invited me to the races. He paid all the bets and I came out \$220 up! That was great – I even had an extra \$20 for myself, y'know! And that was the week that I decided I was gonna make the 500 bucks. Ja. And the more I've used that and I've decided that this is what I want and what I want to do, I've realized that I have this connection with the universe and I can set a thing that I want to have, and have it happen

She cites other examples where she has felt guided by a benevolent *something*: her first car (G10, G11); her client referrals (G20); being able to intuitively pin-point a patient's underlying psychological problem, resulting in a swift and complete turnaround of that

person's life (G45). By just allowing things to flow naturally, Gillian has been able to have all her needs met, and become successful. As she says: "Wealth actually comes from within. And so success, or being wealthy, is being able to create what you need when you need it" (G40). She has developed a strong sense of self-reliance, based on this strange ability to attract events. It is not, in her opinion, unique to her - she believes everyone is doing it all the time, but that most people are not aware that they are.

Bruce speaks of an "inner sense" that gives him the assurance that he is "meant to" reach his goal (B55). He agrees that it becomes a lot easier to achieve your goal when you know that there's someone there, and greater than you (B49).

5.8.3 Grasping opportunities

Bruce is constantly on the lookout for business opportunities. When he saw a lot of unused municipal land (B18), and a lot of construction companies without work (B18), he saw it as an opportunity to finance and build his church and community centre.

An opportunity presented itself to David when a friend, knowing that his father had been involved with fish, approached him to make up a particular formulation. His own growing frustration with retail pharmacy and willingness to help a friend led to the start of a new business, which is now thriving. He is now experiencing definite synergies between the two businesses as some of his staff members at the pharmacy have noticed an improvement in his management skills and style.

5.8.4 Looking beyond the immediate obstacles and recognizing their significance

David's introspective observation that *some problems must be encountered if one is to make progress* (D55) seems to confirm what both Gillian and Bruce also experienced. In meaning units B38 to B47, Bruce relates how he was able to conclude a deal within a deal – how things just somehow worked out the way he wanted them to – and how, what appeared at first to be an irritating obstacle, served as the trigger for the real added value derived from the transaction! He regarded that outcome as "quite amazing" (B48). Gillian had to overcome inhibiting financial troubles at the outset of her career in osteopathy. It

seems the true benefit of a combination of events cannot be realized, until the obstacle, which at first seems impenetrable, is seen for what it really is - a necessary ingredient in the mix.

Sicelo's experiences echo the same tune. He was disappointed by unfulfilled promises, disenchanted with corporate status, feeling on one hand bound by his responsibilities to his wife and family, while on the other hand aware of his inner yearning for a new set of challenges. When the odds were stacked against him, he decided to go ahead and do the thing he really believed in. Almost immediately, he teamed up with someone from a completely different background, but who had experienced similar disillusionments and found himself now in the same (metaphorical) space. He and Brian then went on to achieve their shared *impossible dream* of empowering people through education – and they weren't even teachers.

Inside of each success story, is a reference to hardship, some obstacle one might expect to have negated the very possibility of a positive outcome, but instead it turned out to mitigate in its favour – as a catalyst in the mixture.

5.9 General Statement

I have examined the general themes arising from the situated descriptions, with reference to the original transcripts, where relevant, and in the light of my deeper understanding of the participating entrepreneurs' respective lived worlds and collective experiences. I am equipped now to bring this process to a significant milestone - the general statement - the purpose of which is to report what I have discovered, in its generalized form, without reference to individuals.

For me, it is a much-anticipated milestone. I have been so engrossed in the participants' worlds – an observer, concentrating intensely on the detail - that I feel as if I have become somewhat estranged from my own. I emerge now as if from a cocoon, with my objectivity intact, to take a fresh look at the world of my participants, the one from which I have until now been *bracketed*, the one that exists for these entrepreneurs collectively,

as opposed to separately. It gives me great satisfaction to take this long-awaited step. I salute my participants, who are ‘fighting in the trenches’, as I now make the victory speech. I do so on their behalf - standing, as it were, on their shoulders.

This general statement is categorized under the following headings:

- Key components of entrepreneurial success;
- What drives entrepreneurs;
- Entrepreneurial ethics;
- The nature of entrepreneurs’ dilemmas;
- Their ways of dealing with dilemmas;
- World-views;
- The challenges facing entrepreneurs in South Africa;
- Inner power.

5.9.1 Key components of entrepreneurial success

There are six aspects of entrepreneurial activity that are important for entrepreneurial success. These are:

Goal-orientation: Successful entrepreneurs set their own goals. They are prepared to commit to their goals absolutely, seldom if ever losing sight of them, and follow them through to fruition.

Energy: Entrepreneurs require high concentrations of energy. They are susceptible to emotional draining, or temporary burnout, which greatly impacts their ability to function effectively. The energy requirement is often relentless – akin to running a long distance race at a sprint pace. Entrepreneurs appear to adopt a sprint-and-rest strategy, rather than trying to maintain a steady work pace.

Making a contribution to society: Entrepreneurs need to feel that they are making a valuable contribution to society. This is achieved mainly by choosing a business that is inherently good for humanity in some way. So, for example, by supplying air-conditioning systems the entrepreneur is helping to keep people cool and therefore productive. Interestingly, the belief that they are contributing is more important than the actual contribution.

Being connected: ‘Connectedness’ is a concept referring to not just knowing others, but being able to resonate well with them. Those who may be regarded as significant contacts, by virtue of their ability to influence an entrepreneur’s success, must be identified - and the opportunities they present, exploited.

Marketing: The successful entrepreneur must be adept at getting others on board. It is believed that the ability to market is more important than the business itself. There is a sense of urgency among successful entrepreneurs to ‘get-the-client’ that distinguishes them from the corporate employee. Different approaches to marketing include focusing on the process of consultation, spotting and exploiting promotional opportunities, and/or offering exceptional customer service.

Experiencing work as an extension of self: The most successful entrepreneurs are chasing their personal dream. They would work regardless of whether or not they had to (for financial reasons) – they are passionate about what they do. Perfectionists extend that character into their businesses; those with strong religious beliefs see their business activities as an opportunity to fulfill religious goals or obligations. In other words, *what they do* and *how they do it* stems from *who they are*. They know who they are, and being authentic – true to oneself – emerges as an essential aspect of entrepreneurship.

5.9.2 What drives entrepreneurs?

The goal, or one’s orientation toward it, can be a powerful driver. Some entrepreneurs want what it offers – its desirability pulls them toward it, it becomes their *telos*. For

others, the very act of commitment to a goal and the sense of duty they obtain from working diligently toward what they set out to do (a deontological perspective), drives them forward. Thus goals are important for two opposing reasons, depending on the person's ethical orientation. But entrepreneurs are not driven by goals alone. There are other extrinsic aspects, such as recognition, as well as intrinsic aspects, such as individual beliefs and the fulfillment of needs. Four such drivers are clearly identified in this research:

External recognition of success: Entrepreneurs have an interest in accruing outward displays of material wealth and regard status within their communities, whether based on wealth or reputation, as important.

Excitement: Entrepreneurs derive a sense of satisfaction, pride, and excitement from realizing the fruits of their efforts. This is aided by things like year-on-year sales comparisons that show increasing trends, positive feedback from customers, as well as the pure enjoyment of what they do.

Inner conviction: Inner conviction is seen as essential for persistence. Entrepreneurs must endure economic ups and downs, risk, threat of competition, and ethical dilemmas. The ability of entrepreneurs to persist, to 'stick-to-their-guns', to not panic should things go wrong, is made possible by an inner conviction that what they are doing is right. This, it seems, comes from a certain faith – in self, or in a benevolent higher power – that gives them courage.

Autonomy: That entrepreneurs thrive on variety and change is eminently clear from this research. Each participant has, at some time, made unusual and difficult choices. They are well able to accommodate diversity, and indeed all embrace the possibility of different futures. The freedom to decide what is right for them, is highly regarded and each one has some sort of safety net, in the form of an alternative to what they are currently doing – a plan B – surely a result of living in a world filled with uncertainty, risk and opportunity.

5.9.3 Entrepreneurial ethics

I refer here to the virtues, motives and imperatives that influence the way they conduct business with others. Three entrepreneurial ethics are identifiable:

Honesty: An entrepreneur's reputation is his collateral – a reputation for integrity and credibility makes it easier to pursue future projects. Participants are unanimous in their call for honesty – “You must tell the truth!” But that call is not always made for the same reason. For some, it is a matter of principle, or has to do with *karma*. For others, honesty is a virtue they cling to – choosing it for its own sake. For some, the protection of their integrity is essential for their continued marketability. Most see a definite causal relationship between honest business practices and a healthy, thriving business. But perhaps the most compelling reason to be honest in business is to respect one's self-esteem.

Service: Entrepreneurs seek perfection in what they do, and they want it done yesterday. They take responsibility for their mistakes, and detest being on the receiving end of shoddy workmanship.

Making a contribution: The true character of an entrepreneur is evident from the contribution he makes to the society in which he lives. To avoid becoming bitter and twisted he must look beyond his own needs, and see the greater good. Entrepreneurs are motivated not just by material gain, but by wanting to improve the quality of life for the people they deal with.

5.9.4 The nature of entrepreneurs' dilemmas

Entrepreneurs experience a dilemma when they feel compelled to do two things but are only able to do one. Usually one is a business imperative and the other an ethical consideration relating to it. In some cases they are faced with a choice between two

actions and believe neither to be morally justifiable. The main sources of dilemmas affecting entrepreneurs were found to be conflicting responsibilities, issues of authenticity and credibility, risk and expansion, and cultural diversity. Each of these is outlined:

Conflicting responsibilities: This mainly concerns how best to balance work and family commitments. A major source of dilemma arises from the entrepreneur's desire to succeed in business while at the same time recognizing his duty to fulfill obligations to family and community.

Authenticity and credibility: Entrepreneurs try to act authentically, and worry about their credibility in the eyes of others. The concern generally arises from one or more events through which they became sensitized to the danger of being considered inauthentic, for example being seen to be involved in a fraudulent business transaction, or reading about a colleague or business associate being charged with corruption. Some entrepreneurs operate within an industry characterized by inherent corruption, and must therefore choose how to deal with that.

Risk and expansion: While it is usual for entrepreneurs to pursue expansion by constantly seeking ways to overcome obstacles to growth, some recognize their limitations and choose rather to stay small and manageable.

Awareness of diversity: There are distinct differences in buying habits and business ethic among the various cultural groupings in South Africa. The entrepreneur must decide whether to regard the differences as threatening or enriching. Often this is a matter of attitude, but it affects partner relationships, ways of marketing, the duration of projects, and often gives rise to frustrations in business. A case in point is the necessity for prolonged consultation when dealing with projects concerning 'previously-disadvantaged' people. Due to the legacy of an unjust political system, many are skeptical of projects purporting to be to their benefit. As a result 'transparency' has

become the watchword. The Euro-centric approach to projects – plan, implement, reach milestones, meet deadlines – is sometimes inappropriate in *post-apartheid* South Africa.

5.9.5 Ways of dealing with dilemmas

Each participant related between two and seven dilemmas – in total twenty-six were examined. Entrepreneurs appear to deal with ethical dilemmas in ways that correspond with their respective world-views. These range from the blasé, *laissez faire* approach to the purposeful and persistent pursuit of their goals. The following approaches were identified:

The virtuous person: While recognizing the contradictory forces at work, the virtue-based approach deals with the dilemma by taking a conscious decision to act in a certain way. That decision is based on a particular virtue, for example honesty, trust, or compassion, which is authentic to the decision maker. When decisions are made consciously without a virtuous base, entrepreneurs may be swayed by vices, such as greed or selfishness.

What's-in-it-for-me: One way of taking a definitive stand, when it comes to ethical decisions, is to view the outcomes from a perspective of self-interest. If the likely outcome is negative *to you*, you would naturally decline the action. This is all very well, but one cannot always assume, as the egoist does, that a positive outcome *for you* necessarily justifies supporting the action.

Friction avoiding: Some entrepreneurs simply withdraw from situations where there is potential for friction. This is not a way to solve conflict, but simply a way of avoiding it. Lack of energy or commitment may cause them to cope thus, but it may also be a conscious reluctance to engage in matters that disturb the soul, as in the case where the successful entrepreneur is reaching the end of his working life, and desires nothing more than a peaceful existence, enjoying the fruits of his labour – he values relaxation above money, and is content to withdraw peacefully from conflict situations.

Come-what-may: Some entrepreneurs simply allow dilemmas to run their course without intervening at all. To do this they must be mature enough to accept the outcome, whether positive or negative *to them*. This stems from the belief that all things in the universe work together for good (a naturalistic stance) - they argue that since they have done nothing to attract a negative outcome, if it should be so, it must be to the benefit of others. If a positive outcome results, they feel vindicated in having allowed or attracted it.

Considering the expectations of the community: Avoiding weighing decisions on the basis of personal pleasure or pain, the entrepreneur adopting this approach relies on a good understanding of societal norms and expectations. He leans toward what the community expects of him. He is reluctant to act until sure of the support of others.

Higher purpose: Pursuing and creating win-win outcomes is an art form sought by many, but seldom realized. It is not the same as compromise. Compromise is a *fifty-fifty* accommodation, wherein each party gives a little to accommodate the other. The synergy seeker expects nothing less than a *hundred-hundred* solution, where both parties achieve everything they expected, or sometimes even more. To accomplish this, there has to be an exact fit between the partners to the transaction. Finding that fit seems to require supernatural guidance.

5.9.6 World-views

These entrepreneurs believe things happen when one **believes in yourself and/or a higher power**, and these beliefs grow stronger as they experience success upon success. They are motivated by a sense of personal satisfaction derived from the knowledge that they are **making a contribution to society**. They believe that **clear goals and virtuous behaviour** are important in business.

5.9.7 The challenges facing entrepreneurs in South Africa

The most pressing challenges are to **overcome the legacies of the *apartheid* era**, to contain criminal activity, to foster an acceptable business ethic, and to bring about reconciliation between ethnic groups. A new way of thinking – a *metanoia* - is needed. Blacks must rise above their ‘slavery mentality’, and whites must shed their ‘*baasskap* mentality’. Entrepreneurs are uniquely positioned to accelerate this process while bringing their own dreams to fruition. They can ensure that racial barriers are broken down by engaging in consultation to understand each other’s motives and by forsaking any demeaning workplace or inter-personal practices. This can help to restore people’s pride in themselves

5.9.8 The power within

Entrepreneurial success is not guaranteed by hard work alone. There is a certain **coming together of events** that works in the entrepreneur’s favour. This usually occurs at the outset of a venture, but not before a significant obstacle in the mix of events is cleared. Even though serendipitous events may have occurred many years ago, their details have not been forgotten, and are recalled by participants with obvious enthusiasm – their significance is undeniable.

But it is not just a fortuitous coming together of events. The entrepreneur is the central figure to that mix of events, and he must recognize the significance of what might normally be assumed as mere co-incidence, or taken as an insurmountable **obstacle** and **grasp the opportunity** it presents. His desire to achieve his dream, his conviction to persist, and his willingness to accept the possibility that there are (benevolent) forces at work beyond his control, allow him to harness a power within, that sense of **self-reliance** - the assurance that he can find **the power within** – *that entrepreneurial spirit* - to create whatever is needed.

Chapter 6. Discussion of Findings

Having been immersed in my data for the past ten months, I am both relieved to have eventually arrived at a general statement and pleased with what has emerged. I feel especially satisfied with the themes, in particular *serendipitous events*, and the *ways of dealing with dilemmas*; the first because it echoes some of my own early experiences as an entrepreneur, and the second as it confirms my expectation that there is no universal coping mechanism adopted by all entrepreneurs – rather each one adopts his own way of coping, but then tends to be consistent in applying that method. Apart from that, the extent of agreement amongst my participants on some issues is uncanny, given the fact that I selected a sample containing as much diversity as possible.

As I reflect upon the process I adopted, I am convinced that the rigours of phenomenology have served me well. My strict adherence to the data has at times been frustrating, but I now see why it was necessary. One worrying thought on reaching this point in the research is that I appear to have become over-dependent on the data and now find myself struggling to decide how to proceed further. Until this point I was following a rigorous process in which my own opinions were subordinated to the data, and I found security in that – so much so that I became reluctant to venture away from either my data or my strict adherence to the analytical process.

Moving beyond this point without the guidance of scripted steps required courage. I considered a number of approaches. Some among them have a positivist bias involving the construction of analytical grids by which variables can be compared and/or contrasted. According to one approach, I would have attempted to dovetail my findings with what I discovered in my literature review at the outset of the research. I considered that one quite seriously and went as far as constructing a comprehensive set of grids and indicating where my generalized findings intersected with aspects of the literature, but it led to frustration as I realized that unless I re-categorized my findings to fit exactly into a structure dictated by the literature, links between data and literature would remain tentative. Explanations arising from such links would be too abstract, almost contrived.

So, having persisted with that approach for many weeks, I finally abandoned it. I reasoned that it had simply been my pre-disposition toward seeking convergence that had been leading me to want to adopt that approach, and that it was out of line with my true desire to gain a deeper understanding of my findings.

I would not have been satisfied with a convergence forced upon my findings by a categorization system that was not itself derived from the data – a process that in any case seemed anti-phenomenological and illogical. It was then that I realized that in completing the eidetic reduction I had already accomplished all the convergence that was needed, possible and valuable. The data had spoken, and that is all it needed to do. My primary responsibility beyond that is not to force-fit it into the literature, neither to ignore what the literature has had to say, but to allow my findings – the themes - to take up their rightful place within the body of knowledge.

I imagined this discussion chapter taking the form of a comparison between my findings and the literature. That is not the case. As the body of knowledge regarding ethical dilemmas experienced by entrepreneurs is embryonic, and as far as I am aware mine is the only phenomenological research to have been conducted in that area, I should have anticipated that very few of my themes would coincide directly with the literature. I did not anticipate this. If a rugby coach were to go around watching successful teams play their matches, observing their winning tactics, and then discover that few if any of those are contained in the rugby coaching manual, he would find himself in a similar position to me. It has therefore been necessary for me to come to terms with the fact that where my findings do not align with existing literature, that is not a weakness, but rather a strength of this research – a direct and legitimate result of its different approach - and I should therefore use this chapter as the opportunity to discuss these unique findings. My primary approach in chapter six therefore is to continue to *let the findings lead*, employing the literature only as a tool as and when I find it useful in assisting me with interpretation or further explanation. The ability of the findings to confirm or support existing theory is only a secondary consideration in this discussion.

As for the structure of this chapter, I have decided not to regard it as convergence-seeking or reductive, but rather as explanatory - possibly even divergent - as I attempt to illuminate what emerges in my findings as being relevant to a study of ethical dilemmas in entrepreneurship. As a general guide though, since my research is essentially about 7 entrepreneurs, 36 themes and 27 dilemmas, I will discuss my findings within each of these areas – the participants, the themes, and the dilemmas. For the sake of continuity, I will begin with the themes:

6.1 Thirty-six Themes

The themes developed in chapter five are listed below in their respective categories:

Category 1: Key components of entrepreneurial success

Those aspects of entrepreneurial activity that are important for success include the following six themes:

- Goal-orientation – setting goals, committing to them, following through;
- Energy – high levels needed, emotional draining, knowing when to rest;
- Making a contribution to society – the belief that it is good in some way;
- Being connected – using contacts, resonating well with people;
- Marketing – getting others on board, promoting your business;
- Experiencing work as an extension of self – chasing a personal dream, being true to oneself.

Category 2: What drives entrepreneurs

The most powerful driver is the goal, and it is supported by four themes, three intrinsic and one extrinsic:

- Goal-orientation – *telos*, sense of duty;

- Excitement – sense of satisfaction and enjoyment;
- Inner conviction – ability to persist because you believe in what you are doing;
- Autonomy – freedom to decide what is right for you.
- External recognition of success – outward displays of wealth or status.

Category 3: Entrepreneurial ethic

The virtues, motives and imperatives that influence the way they conduct business, is summarized by three themes:

- Honesty – reputation for integrity, credibility, self-esteem;
- Service – perfection and urgency;
- Making a contribution – looking beyond own needs to the greater good, improving quality of life for others.

Category 4: The Nature of Dilemmas

The main sources of entrepreneurs' dilemmas are contained in the following four themes:

- Conflicting responsibilities – finding a balance, especially between work and family;
- Authenticity and credibility – walking the thin line between success and corruption;
- Risk and expansion – recognizing limitations;
- Awareness of diversity – recognizing diversity, understanding it, adapting.

Category 5: Ways of dealing with dilemmas

Entrepreneurs deal with ethical dilemmas in ways that correspond with their personal values or world-views. These may be summarized in the following six ways:

- Virtuous person – decides according to own authentic virtues;

- What's in it for me – decides according to self-interest in probable outcome;
- Friction avoiding – reluctance to engage;
- Come-what-may – allow dilemmas to run their course, acceptance of outcome
- Community expectations – understands societal norms, requires the support of others;
- Higher purpose – creating win-win outcomes.

Category 6: World-views

Each entrepreneur has a particular world-view. Some are still evolving, but in general they include the following four themes:

- Belief in self or higher power – philosophical or religious conviction that they can make things happen;
- Goals are important – dream great futures for yourself and others;
- Personal satisfaction is derived from knowing that you are making a contribution to society – feel right about what you do, do the best you can;
- Virtuous behaviour is important in business – be sensitive to others, be honest in your dealings, and build personal credibility.

Category 7: Challenges facing entrepreneurs in South Africa

As South Africa emerges from an extended period of oppression and unnatural social, cultural and economic relationships, the following four themes represent the main concerns of entrepreneurs:

- Overcoming the legacies of the *apartheid* era – a new mindset (*metanoia*), racial barriers – slavery vs. *baasskap*, forsaking demeaning workplaces and inter-personal practices;
- Containment of crime – trend toward ‘cocooning’;
- Fostering an acceptable business ethic – unscrupulous profiteering, sub-standard services;

- Reconciliation between ethnic groups – re-orientation of attitudes, understanding others.

Category 8: Finding the power within

Entrepreneurial success is not guaranteed by hard work. These four themes describe how the entrepreneurial spirit is internalized:

- Serendipitous events – more than co-incidence, significance of past, synergies;
- Recognizing the significance of seemingly insurmountable obstacles – necessity of problems, impossible dreams;
- Grasping opportunities – spotting them, being bold enough to try;
- The power within - self-reliance, ability to attract.

These themes represent the product of my phenomenological research. Some directly concern my research topic, namely *the nature of ethical dilemmas* and *entrepreneurs' ways of dealing with dilemmas*, but until now these were engulfed by the other themes. Though I do not intend to discard the others, as they remain highly relevant and essential to an understanding of entrepreneurial dilemmas and their resolution, I will now subordinate them to the aforementioned. I am not suggesting that they are more important than the others – just that they represent the area in which I hope to make a unique contribution to the body of knowledge. I am convinced, however, that I could not have fully understood the issues upon which I now focus without simultaneously researching the others. They emanate from the same participants – they are related through the personal experiences of my participants, and overlap to an extent.

I now focus my discussion on those themes that are directly relevant to the title of my research. In order to do so, I refer to each of the themes in turn, where appropriate drawing statements from the original interview transcripts to illustrate how each theme resonates with the literature and/or my own experiences. I start with category four – the nature of entrepreneurial dilemmas. I then incorporate the challenges facing

entrepreneurs in South Africa into my discussion. Thereafter I discuss my participants' ways of dealing with dilemmas.

6.1.1 The nature of dilemmas

The dilemmas experienced by these entrepreneurs contain both business and ethical conditions, and are therefore examples of ethical dilemmas in business. I discuss the nature of ethical dilemmas under each of its four themes, namely: conflicting responsibilities, authenticity and credibility, risk and expansion, and awareness of diversity.

Conflicting Responsibilities

Entrepreneurs face dilemmas arising from their desire to succeed in business while simultaneously fulfilling their family and/or community responsibilities. In pursuit of their business goals, they risk violating two of the minimum conditions for morality, namely responsibility and concern for others (Solomon & Hanson, 1983). Yet it is their very reluctance to do so that creates the dilemma. That reluctance arises from their sense of duty, which gives their dilemmas a significant deontological angle.

This is evident in the way Penny begins her interview with the statement, 'I ate, drank and slept Funerals Inc.'(P1), and then hastens to add, 'not to the total exclusion of my family, obviously. They were also involved' (P2). They were involved – unavoidably since she was so committed – they had no choice; and she felt responsible for both the success of her business and the welfare of her family.

This tension between family and work is echoed by Trish, when she says that she needs new displays, which her husband and business partner supplies, but counts it as something outside of her control because he takes it personally; also by Sicelo who felt bound by his responsibilities and was reluctant to express his discontent to his wife when he knew that he needed to seek new challenges.

According to the literature, these dilemmas are typical of moral conflict – when personal obligations, values or loyalty appear to be in conflict (Dees & Starr, 1992). Tension exists between the teleological demands, e.g. reaching business goals, and the deontological demands, i.e. being responsible and concerned for others.

Authenticity and credibility

Entrepreneurs are concerned about their credibility in the eyes of others, and therefore prefer to act authentically:

- **Rene's** life principle of not trusting something that could run out is put to the test when she discovers she is part of an industry fraught with inherent corruption, and she must find a way around the dilemma it presents;
- **Bruce** questions his own involvement in a venture associated with corruption;
- **David** feels that his credibility is being compromised when customers associate him with the inefficient medical aid administration;
- **Penny** seeks always to be her genuine self;
- **Sicelo's** concern for credibility is a recurring theme in his interview.

These examples illustrate that entrepreneurs show concern for character. As a necessary condition for morality, character is lived out through the virtues, i.e. certain states of character governing choices, which dispose us to act in ways that are conducive to human flourishing (Alexandra & Miller, 1996).

In chapter 5 I found that honesty in business is a necessary condition for self-esteem (5.3.1) because of the recurrence among my participants of honesty as the virtue that strongly underpins their credibility, and because I was prompted to by Bruce's suggestion that selling a lie affects one's self-esteem (B73). Self-esteem may be defined as, 'the lived status of one's basic integrity; or the individual's willingness to embrace that which

is worthy, and to do so with a visible measure of work and competence” (Mruk, 1983: 137).

Mruk’s phenomenological study into self-esteem led him to describe self-esteem as a construct, rather than an actual phenomenon: “a way of conceptualizing the particular combination of competence and worthiness” (Mruk, 1983: 140). It therefore embraces both business competency (X) conditions as well as ethical (Y) conditions.

Attitude to risk and expansion

When the venture is growing, entrepreneurs must decide where to draw the line. For Gillian, this decision depends upon the amount of personal energy she is able to dedicate to the business; for Penny it is more about not losing control by having to outsource key functions; for Rene it goes about a principle – not entertaining the idea of ‘buying’ business – she prefers to limit her market to those who display the same sense of morality as her; for Bruce the decision is about how to take advantage of new opportunities without losing focus on the ventures he already has in progress.

Entrepreneurs develop ways of ‘drawing the line’ – of knowing when ‘enough is enough’. There is no mention of this in the literature. Despite the insistence that the pursuit of private property and personal happiness through wealth accumulation corrupts humans (Machan, 1999: 598), entrepreneurial ventures are expected to grow continuously. Entrepreneurs are touted as risk-takers, without qualification; new ventures as the solution to national economic woes. The fact that individual entrepreneurs have preferences - that they may choose to limit the amount of energy they dedicate to the business - is not dealt with. For some, it is definitely not a case of growing the business at any cost, but more about keeping a balance between business and pleasure. This balance conjures up an image of prudence – “applying oneself rationally to living” or what Aristotle referred to as *phronesis*, i.e. practical reason (Machan, 1999: 604). It is a virtue that clearly exists in Gillian, Rene and Penny’s *Lebenswelt*.

Awareness of diversity

Just as most people hold certain beliefs and some prejudices, so too do entrepreneurs. Some of these result from cultural diversity. Sicelo (a black South African) became an observant student of cultural diversity while partnering Brian (a white South African) in a venture aimed at the enrichment of black students. Brian's way of working was completely inappropriate to the task at hand, yet he was the one becoming frustrated with Sicelo's (more effective) way of working, simply because he did not appreciate the different needs of another culture.

Penny experiences and appreciates the role of cultural difference with regard to people's choice of coffin, and has chosen not to exploit it.

One of the most pressing challenges in South Africa, according to the research participants, is to **overcome the legacies of *apartheid***, which includes fostering an acceptable business ethic, containing crime, and forging reconciliation between ethnic groups. These challenges are complex, but entrepreneurs are uniquely positioned to contribute to this process of helping to restore people's pride in themselves. To do so effectively demands a new way of thinking – what Sicelo (S68) terms a *metanoia*.

My research participants see a vital role for themselves in adopting socially responsible, ethical business practices. These include breaking down ethnic barriers and helping to restore people's pride in themselves. They have the power to do these things within the workplace and in their spheres of influence, but the problem is far larger than that. As Sicelo puts it, "Whites must change from the *baasskap* mentality and blacks from a slavery mentality" (S68). It sounds logical - since *apartheid* no longer exists - that all South Africans should think and act as equals. But for those who equate good with noble (Nietzsche in Solomon & Hanson, 1983) and find their 'nobility' eroded (by, for example, their fear of criminal activity or a perceived lowering of quality standards in healthcare, education and government administration), it is a huge adjustment. Many of those who believed they would gain their freedom have not yet experienced the long-

awaited significant improvement in their living standards or quality of life. They have yet to taste the fruits of freedom and therefore retain, in the meantime, the slavery mentality that Sicelo speaks of.

It is clear from the literature that living with and appreciating cultural diversity requires one to take a relativist view of the world. Moral objectivism offers no accommodation for views that differ from one's own. But why does Sicelo see his mission as changing the way people think? Is it because he is an absolutist and wishes to have all people think *like him*, or that he observes that most people are absolutistic in *their* thinking, and he wishes them to become more open to other ways of thinking? He claims that if people change their behaviours without knowing **why**, then they are not experiencing '*metanoia*' in the true sense of the word (S68). But it is no easy matter to change how one thinks – and even harder to change an established norm. Yet the existence of cultural diversity in South Africa and the interface of various cultures at the workplace demand that entrepreneurs be willing to adapt. Sicelo wishes them to be able to do so, not reluctantly and temporarily, but by reasoned, conscious choice that is permanent. In order to make that choice, people need to understand why it is necessary – and that can only happen when whites and blacks really feel that they have joint ownership of the country. I believe that is what is meant by his statements that draw attention to the polarity of thinking that exists – the master/slave mentality to which he refers (S68).

While entrepreneurs realize that they have a significant role to play in the creation of a better future for all in South Africa, they also need to run successful business ventures, in spite of that. They therefore experience prudential tension arising out of a realization that the right action to take is not always the one with the most immediate benefit (Dees & Starr (1992). David says he would like to move out of retail to avoid crime. Trish avoids doing business with black customers because of past experiences. Rene kicks against the introduction of employment equity policies. Penny does her bit for black customers by supplying coffins at cost, but insists they pay cash.

Covey (1992) advises that one should seek to understand before expecting to be understood, but that is yet a further source of prudential tension. Crime containment and ethical business practices will benefit all South Africans. Cultural diversity shouldn't negate the pursuit of these ideals. It is just that cultural diversity adds complexity to their pursuit. What is needed is commonality of purpose in spite of cultural differences – a sort of absolutism in the pursuit of those moral standards that can be regarded as common to all, tempered by a relativistic approach to implementation, which takes cognizance of diversity. If David Livingstone's experiences are believed and there really is a universal *absolute* morality, South Africans might seek to discover the common denominators. Embracing *relativism* will allow that process to take place without prejudice.

6.1.2 Entrepreneurs' ways of dealing with dilemmas

In an effort to satisfy conflicting demands, entrepreneurs adopt various ways of coping.

Attempting to satisfy both demands

One way is to try to satisfy both demands, appreciating the possibility that if both are pursued, each may be accomplished sub-optimally. This entails dividing their available energy between the opposing responsibilities. It is the way adopted by Penny, Trish, and Bruce, which I now discuss in turn:

Penny deals with dilemmas in an unselfish, yet practical way. She concentrates on the things she is good at, such as promoting and controlling the business. She takes care of practicalities in an efficient and cost-effective way. Although she focuses her attention on her business, she tries never to neglect her family and involves them where possible. There are certain absolute conditions that she will not allow to be violated. These include showing genuine compassion, respecting the dignity of the deceased, and not-exploiting those in mourning. These flow from her person – they are an extension of Penny's virtues. It is no coincidence that these virtues appear as Y-conditions in six of her seven ethical dilemmas.

Penny's way of adhering to principles and abiding by rules, paints her as an idealist. But in crisis situations she can be counted on to take control and do what is necessary – an orientation that Weiss (2003) labels *pragmatism*.

Trish tends to avoid conflict, where possible. Where customers are concerned, she respects their tastes and choices rather than adopt a hard-sell approach, which she abhors. Where her partner (and husband) is concerned, she prefers to keep the peace, rather than push for what is needed to attract more customers into the store.

Bruce always reviews his motives very carefully before committing to a line of action. He therefore seldom experiences dilemmas belonging to the 'moral conflict' sub-category. When he did experience one such dilemma – the one surrounding his continued involvement in a business venture operating within a corrupt environment - he justified his eventual decision to remain involved by believing that he would be serving a useful purpose by demonstrating to others that business can be conducted in a clean and honest way. To do so, he had to be supremely confident of his own 'incorruptibility' – a strength attained through his Christian faith, and the conviction that by becoming an example to others he would be making a contribution to their quality of life.

But what can be said of Bruce's other dilemmas? Waiting for the right site instead of getting on with the business of building is an example of a dilemma resulting from prudential tension. Bruce stood the tension – he waited – and obtained the site he wanted. Likewise his conviction to go ahead and build a new church while needing to raise large amounts of capital in a short time, must have been a source of prudential tension. Again, he overcame.

Bruce's fourth dilemma is uniquely Bruce. It is a dilemma born out of the need to focus on the project at hand, and at the same time remain stimulated by pursuing other opportunities – a sort of have your cake and eat it, where business ventures are concerned. Bruce is aware of the fact that he is different from most entrepreneurs in this

respect. Very early in our conversation he states, “One particular occupation, career, or interest does not stimulate me. I am more stimulated, more motivated when I have a variety of things to do” (B4). And in B5: “I know that many entrepreneurs feel you need to be focused on one singular thing”.

This is a unique example of personal social conflict, because he knows that what he is doing is out of line with common practices. However, there is nothing immoral about pursuing multiple business ventures concurrently. What then makes this an ethical dilemma? I think it is the fact that Bruce is concerned that by neglecting to focus all his energies on one venture, he risks marginalizing his effectiveness. Since he is so goal-oriented, he would count that as a serious failure. But he knows himself well enough to know that he needs the continuous stimulation of new challenges. The Y-condition – *remain stimulated* – is therefore an expression of something innate. It is his need. This is confirmed by his statements in B9 and B6: “My motivation is to find personal satisfaction in what I’m doing” (B9) and “The more I diversified...there’s been a bigger market for me to in actual fact challenge, work with, from a business point of view, commercial point of view, and also from a personal point of view” (B6). This is Bruce’s way of pursuing his business endeavours and fulfilling his personal needs concurrently.

Allow one demand to ‘trump’

A second way of dealing with a dilemma is to allow one demand to take precedence over or *trump* the other - a method apparently preferred by David, Rene, and Sicelo.

David believes that openness is the key to resolving dilemmas. He is dutiful and diligent in his administrative and managerial duties and would prefer to avoid friction whenever possible. However, when forced to resolve a dilemma, he does what he believes to be the right thing, even if it allows ethical considerations to overshadow business considerations.

It is evident from the way he handled the four dilemmas that he is a virtuous person:

- He constrained the growth of his Aquapharm business because of his insistence on continuing to be a good pharmacist (4.1.3.1);
- He went beyond the call of duty to safeguard his customers against medical aid errors (4.1.3.2);
- He was prepared to lose additional business rather than upset an existing customer (4.1.3.3);
- He considered the needs of his customers in the decision to implement a modest or nominal delivery charge, testing the response before adopting the decision (4.1.3.4).

Rene decides for herself what is ethical and what is not (R38). In so doing, she avoids simply accepting the industry norm (R37), preferring to think every decision through for herself. When deciding between conflicting work and family commitments, it is clear that work comes up trumps (R7, R16). She regards it as a non-negotiable fact, for example, that the client must take priority over other things (R6). But to conclude that in Rene's case - *work trumps*, is far too simplistic. She is a complex person, with a necessarily complex ethic. She recognizes many dilemmas, but for the most part regards them as someone else's dilemma. She knows what she wants, and is out to get it.

She is self-reliant – an attitude that stems from not trusting something that could run out (R8 to R11) and refuses to be limited by gender considerations (R16). She has a keen sense of what is right and wrong for her. She adheres to virtuous principles, in particular competence (R20), diligence (R4), customer service (R6), efficiency (R20, R21) and integrity (R47). She thinks she has the ability to pursue her business goal without ignoring other things that are important to her (R17, R48).

At times, she subordinates her principles to her *telos* (R6, R13, R41). There is no mistaking the fact that Rene intends to become wealthy (R13), and that her actions are carefully construed to align with that goal. The happiness she seeks includes hedonistic material pleasures and outward displays of wealth and status (R15). Yet there are lengths

to which she will not go, such as offering kickbacks to potential customers, even though they may contribute to the achievement of her goals (R36).

She has little regard for matters that have no benefit to her personally, such as the recently introduced Employment Equity Act and affirmative action (R27 to R29). She is skeptical of altruism (R30 to R33) and argues that it is just dressed-up self-interest. I think her own egoistic thinking colours how she views the actions of others.

Meta-ethically I would describe her as an absolutist as she believes *her ethic* is the most appropriate and therefore bases her approval or disapproval of any action on what *she would do*. Once she makes a decision she is resolute in sticking to it. She does accept though that she may be wrong (R40). She stops short of stipulating her way as *the only* one. Her absolutism is therefore tempered by that admission.

She is also a rationalist (R39, R42) and frequently applies the test of universalism (R40), thereby indicating a deontological intellectual bias. All in all, Rene's normative ethic is an intricate mosaic of virtues, consequentialism and deontology. She is the closest example of what Weiss (2003: 92) refers to as the *individualist ethical decision-making style*: "Individualists are driven by natural reason, personal survival, and preservation. The self is the source and justification of all actions and decisions. The moral authority of individualists is their own reasoning process, based on self-interest."

In resolving ethical dilemmas, **Sicelo** leans toward community expectations. It is not entirely clear to me whether he does so because he believes their expectation is always the right one, or whether he seeks the recognition that comes with being hailed as a hero in the community. Recognition is certainly important to him - this is evident in the way he speaks of climbing the social ladder (S9), and achieving two promotions in eight years (S18). But in both cases, he subordinated those successes to his political agenda, which concerned justice and empowerment. He could have basked in the comforts of corporate success, but chose instead to follow his conviction that people must be empowered through education. In that sense he seems to be primarily concerned with other people.

Weiss (2003: 92) would call him an altruist: “Altruists relinquish their own personal security for the good of others”. Once he has a goal in mind, he commits to achieving it. He doesn’t trade off business considerations against ethical considerations – he sees the importance of both (S59) – but he has developed a particular way of ensuring that people buy in to his projects and ventures. The technique he has developed comes from his knowledge of the particular culture, and is made possible by his willingness to be patient – but it is aimed at ensuring that he meets his goal (S57). He is concerned with producing collaborative solutions (S31), i.e. outcomes that offer the greatest benefit to the greatest number, which is decidedly utilitarian. He is not afraid to be controversial, yet he has a penchant for credibility, both at a personal (S8, S15, S23) and public level (S40), which appears to have been a strong influence whenever community expectations have trumped personal considerations.

Gillian uses the *wait and see* approach. Her way of dealing with a dilemma is simply to let it run its course, without attempting to influence the outcome. This is directly related to two aspects of her world-view, namely that experiences, whether good or bad, are sent to teach people what they need to learn, and that favourable events happen naturally if one allows them to (or attracts them somehow). Since she therefore accepts that all things work together in her favour – an idealistic world-view, she is prepared to adopt a ‘come-what-may’ attitude with regard to dilemmas. This has the effect of negating the existence of a dilemma in her mind, though it may appear to be a dilemma to an observer.

She doesn’t expect others to have the same views as her, so she is a self-confessing relativist, but she has one principle in particular that she refuses to violate personally, which is *honesty*. Even the exercise of that virtue appears to come entirely naturally to Gillian, whose personal ethic cannot be understood without taking into account her apparent connectedness to a benevolent power that she believes exists in the universe.

Where the usual way of coping with a dilemma is to allow one demand to *trump*, a further question arises: “What *trumps*?” It is clear from the examples above that it depends on the individual concerned. The more generic question is whether or not it is

possible to type-cast entrepreneurs in any way that may be useful as a means of predicting what is likely to *trump*?

Can entrepreneurs be type-cast?

I explore this aspect from two ethical perspectives – normative and meta-ethical, and I base my discussion on the ways Rene and Sicelo respectively dealt with particular dilemmas, namely Rene's decision to choose business profits over family concerns, and Sicelo's to place community interests above his own. If one attempts a simplistic normative classification of these two individuals, one might conclude that Rene is a teleologist since her decision is goal oriented, and Sicelo a deontologist since he displays a strong sense of duty. While it is true that Rene's choice is directly aimed at maximizing personal wealth, and Sicelo's not, it must be understood that personal wealth is not the only goal. For Sicelo, the community's acceptance of and support for his envisaged venture is very much a part of a utilitarian orientation. It is also a fact that both participants, by their very concern for family and/or community interests, also display deontological characteristics, which means that teleology and deontology cannot be regarded as mutually exclusive. An entrepreneur should therefore not be typecast as either one or the other.

In exploring the meta-ethical perspective, it first appears that Rene's pursuit of personal wealth typecasts her as an egoist, while Sicelo's painstaking efforts to draw the community into his project portrays him as an altruist. Thus it may appear that making a meta-ethical distinction between two people is more clear-cut than a normative one. But (reasoning hypothetically for a moment) perhaps Rene intends to donate her personal wealth to charity one day – an altruistic action, and Sicelo stands to gain personal fortunes from the community's endorsement of his project and he intends to use that to surround himself with hedonistic indulgences. We might very well then say that Rene is an altruist and Sicelo an egoist – precisely the opposite of what we suspected a moment ago. Even if these are not their intents at the present time, individual values might change over time.

These arguments, I believe, illustrate the dangers of simplistic classification, and /or ethical predictions. Nevertheless, in general, if a person has been known to act unethically then it is assumed that he may do so again. Similarly, if one is known to consistently follow the rules, it will be predicted with some measure of confidence that such a person will cope deontologically when faced with an ethical dilemma. The same applies to teleological and virtue-based predictions. On the meta-ethical side, however, people's world-views change as they adapt to new and different challenges, for example: the professional manager may develop over time into a transforming leader given the appropriate circumstances and guidance. There is also a tendency for individuals to sometimes regress to a previously-held, lower level personal value station if placed under severe stress, and/or when they believe that is the most effective way of dealing with a crisis or dilemma (Beck & Linscott, 1991).

A further consideration is that of *multiple personalities*. It may be entirely natural for people to exhibit, for example, aggressive or egotistical behaviour on the soccer field on Saturday, accommodative behaviour at church on Sunday, compliant, efficient behaviour at work during the week, goal-directed behaviour at a mid-week school fund-raising meeting, and mature, synergy-seeking behaviour when co-coordinating the annual family re-union (after Beck & Linscott, 1991). Each of these behaviours implies a certain underlying ethic, but what is important is the particular context within which that ethic is revealed through the person's behaviour.

Weiss (2003: 92) cautions that one should "avoid labeling or stereotyping oneself or others". Although I have gained an understanding of my participants, their respective contexts and their dilemmas, in view of the dangers of typecasting expressed above I will refrain from attempting to do so here. Instead I will focus on some specific dilemmas, and explore the underlying ethics of the entrepreneurs concerned.

6.2 Five Dilemmas

I examined twenty-seven specific dilemmas in chapter 4. Each was presented in the argument form of the *dilemma drum* propagated in chapter 2. Since each of the individual dilemmas fits the format, it seemed plausible to me that the themes themselves could be related to that same argument form. Each theme might relate to a particular construct of the dilemma drum, whether an *objective* (O), a business imperative (*X condition*) or an ethical imperative (*Y condition*), or a *dilemma statement* (Z vs. *–Z pre-requisite*). Thus the themes ‘conflicting responsibilities’, ‘authenticity and credibility’, ‘risk and expansion’, and ‘awareness of diversity’ each refer to a dilemma statement containing Z and *–Z* pre-requisites. The themes ‘success’ and ‘personal satisfaction’ represent objectives; ‘honesty’ and ‘service’ are ethical Y conditions, as are the minimum conditions for morality discussed in chapter two.

To those who claim that the term ‘business ethics’ is an oxymoron, it seems that X conditions – the business imperatives – are *anti-ethical*, and that Y conditions – the ethical imperatives – are *anti-business*. Sternberg (in Megone, 2002) refutes this view. To fully understand the entrepreneurial ethic, one must see it in the light of the entrepreneurial purpose – to maximize owner value over the long term. She argues from an Aristotelian basis that the goodness of an action depends on its purpose, and since the purpose of business is to maximize owner value through the sale of goods or services, ethics in the business sense must be assessed in terms of whether or not a particular action contributes to the maximization of owner value. She rejects as absurd the notion that the pursuit of social welfare or another ‘soft’ issue in preference to owner value can be regarded as ethical. Since that is not the primary purpose of a business, it is illogical to elevate it above business imperatives and make it a condition of being ethical. According to Sternberg (in Megone 2002: 26), ‘business is ethical when it maximizes long-term owner value subject to distributive justice and ordinary decency’. By distributive justice, she means that organizational reward should be proportional to contribution made toward the organizational objective, and by ordinary decency is meant honesty, fairness, legality, and absence of violence or coercion.

Thus there is a strong sense in what she is saying that a business ethic **contributes** to the ultimate achievement of the organizational objective, i.e. it is not just there to counter-balance hard-nosed business initiatives, or to act as a hand-brake. In fact, “it has nothing to do with unproductive ‘do-gooding’” (Sternberg; in Megone, 2002: 27). This pragmatic perspective on business ethics is both teleological - since it subordinates the exercise of virtues to the fulfillment of entrepreneurial purpose, and relativist – as it suggests that entrepreneurial ethic will vary along with entrepreneurial purpose. I find it refreshing in that it promotes business ethics as something that supports and enhances business performance.

Since moral choices are unavoidable in business, the real challenge is “to **make the ethical component** of business decision-making **explicit** so as to make it better” (Sternberg; in Megone, 2002: 28; my emphasis). The dilemma drum facilitates this by placing the business imperative (at X) and the ethical imperative (at Y) in relation to the business objective or sub-objective (at O), thereby emphasizing that O implies both X AND Y, not one or the other. The Y condition is thereby not only made explicit, but can also be viewed and evaluated in terms of both the business objective - which represents a bite-sized subset of the entrepreneurial purpose, and its corresponding X condition.

I have selected five of my participants’ dilemmas, which were previously documented in various sections of chapter 4 [4.7.3.3 (Bruce); 4.6.3.1 (Rene); 4.4.3.1 (Gillian); 4.2.3.1 (Sicelo); and 4.5.3.6 (Penny)], where my purpose was to describe the dilemma. Now I will examine the ethical component of each dilemma, and discuss the decision-making approach of the entrepreneur concerned.

In my **first example** of an entrepreneurial dilemma, Bruce’s objective (in 4.7.3.3) was to make a success of the venture. This required of him to both ‘make a positive business contribution to the venture’ (X) and ‘maintain his reputation for honesty’ (Y), giving rise to the dilemma of whether to ‘remain in the system’ (Z) or ‘not remain in the system’ (- Z). This can be presented schematically as follows:

Objective: Be successful	
X: Make a positive business contribution	Y: Maintain his reputation for honesty
Z: Remain in the system	-Z: Do not remain in the system

In order to be successful, Bruce believes he must make a positive business contribution AND maintain his reputation for honesty. Now, in order to make a positive business contribution, he must remain in the system BUT in order to maintain his reputation for honesty, it seems to him that he must not remain in the system. His dilemma is that he cannot remain in the system and simultaneously not remain in the system, so he must make a choice.

The options open to Bruce may be considered by envisaging situations where either ‘X and –Z’ or ‘Y and Z’ might co -exist. By focusing, for example, on the option presented by X and –Z, Bruce might decide to resign from the system, i.e. forfeit his equity stake, but be available to contribute as a consultant. Alternatively, by focusing on Y and Z, he might decide to carve out a visible role for himself as the custodian of honest business practices. At the risk of tarnishing his reputation, he embraced the opportunity of making an honest contribution even within a corrupt system (B27). He therefore chose to make Z and Y co-exist – not an easy choice, given the importance he attaches to his reputation.

His decision illustrates an altruist-utilitarian ethic – utilitarian in that he chose the option with the highest overall utility, and altruistic by virtue of his elevation of the needs of others above his own. This was only possible because he was confident that his well-established reputation for honesty – indicating an ethic of virtue - could be maintained, even enhanced.

I have selected a dilemma experienced by Rene as my **second** dilemma example (4.6.3.1). It is portrayed as follows:

Objective: Make money

X: Obtain additional business	Y: Add value to my business
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Z: Pay 'favours'	-Z: Do not pay 'favours'
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Rene chose to forego additional business that demanded payment of favours, preferring to seek out only that additional business that was obtainable without the paying of favours; thus an X–Z co-existence was sought and found. From a teleological perspective, Rene's decision was the right one, since she could not have maximized her objective of making money in the long term by obtaining all the additional business on offer, as to do so she would have had to comply with the common practice of paying favours, with the result that the additional business would have been of no added value. In other words she did not see any opportunity for an YZ type solution.

Her choice appears at first to be deontological but on examining her reasons, it becomes clear that it is in fact teleological – she simply chooses the option that makes the largest positive contribution to her objective of making money.

There appears to be an element of deontology in Rene's argument. This is evident from her absolutistic reasoning when it comes to the principle behind paying for additional business. Firstly she states that it is "not right" (R40) as she fears that the practice would escalate, thereby decreasing her opportunity for future profits. This sounds like she is applying Kant's principle of universality, but to understand her position correctly, one must examine the second reason she offers. Here she says that she would be quite willing to pay anyone who adds value to her business (R41). It is clear that she does not see a relationship between the practice of paying favours and the possibility of value being added to her business (YZ); otherwise she would do it!

Her reasoning here is indicative of two things:

- Firstly, that her approach to the problem is teleological;
- Secondly, that she is not applying a deontological or universal principle, but rather a personal principle – one that she has fathomed for herself.

Furthermore, she is adamant, as I probe deeper, that she will not change her mind about it, and her stubborn refusal to even consider an alternative view of the problem can only be ascribed to absolutism. But, in fact, she acknowledges the possibility that her point of view may be completely naïve (R42); and stops short of insisting that those who think differently from her are wrong or that they should adopt her way of thinking. Thus, she is modest in her absolutism.

My **third example** is a dilemma experienced by Gillian (4.4.3.1):

Objective: Obtain a car	
X: Obtain a loan	Y: Be honest
Z: Accept the offer of (fraudulent) assistance, i.e. proceed with the application	-Z: Do not accept the assistance

Gillian had tried all the usual ways of obtaining a loan before arriving at this point. By the time she became aware that the person helping her obtain a loan was writing down figures different from those she was providing, he had assured her that the loan would be granted. In other words he was padding her application so that it would be approved. She could have halted the process and resigned herself to never being granted the loan, but instead she allowed it to proceed. When I asked why he lied for her, her response was (G11): ‘I don’t know, (spontaneous laughter) – the universe works in very strange ways!’.

At first glance, it appears as if Gillian violated her principle of honesty (Y condition), but after further probing she reveals her reasoning: “I suppose it depends on the source of the lie doesn’t it. Emotional lies. Yeah. Not me! I told the truth. I suppose he just filled in a form. I mean, I paid the money back, I didn’t cheat anybody. The bureaucracy was [restrictive]” (G47). Here she draws a clear distinction between two types of lies: emotional – those that affect other people; and little white lies – those that just circumvent red-tape and nobody gets hurt. This distinction allows her to solve the dilemma by choosing the YZ route.

To appreciate this distinction, it is necessary to understand Gillian’s world-view. She sees things on a spiritual level (G24), appreciating the considerable role of serendipitous events in her life, which she attributes to the universe (someone or something greater than her)(G14). She believes favourable events are “allowed and attracted”(G29) and take on a natural flow (G38) as the universe has a power that one is able to make use of (G36). It was in the context of that world-view that she experienced the dilemma – at once an opportunity to realize her goal and an affront to her personal sense of morality, in particular the virtue, honesty. By distinguishing between *emotional dishonesty* (a vice) and *bureaucratic red-tape-avoiding dishonesty* (an opportunity) she is able to rationalize the experience as yet another serendipitous event orchestrated by a benevolent higher power, to her benefit.

It’s as if, in a sense, *her moral responsibility ends with attracting and allowing*. In fact, this dilemma existed only in my imagination, and was never a dilemma for her, for the following reasons:

- the dishonesty of the person concerned falls outside of her definition of dishonesty;
- the dishonest act was actually committed by a third party;
- there were no adverse consequences.

It is in these three attitudes that Gillian’s ethic becomes apparent. Bringing into consideration the lack of adverse consequences points to a consequentialist attitude. The

circumvention of red tape as a satisfactory justification for someone to lie on her behalf - presumably because it saves a lot of trouble for both her and the bureaucrats - demonstrates a utilitarian attitude. Dismissing the dishonest act because it was actually committed by a third party smacks of egoism. While she absolutely decries all issues involving emotional dishonesty, here she fails to recognize the act as dishonest, thereby indicating a subjectivist attitude.

For my **fourth example**, I will use Sicelo's dilemma (4.2.3.1):

Objective: Achieve his personal goals	
X: Climb the corporate ladder	Y: Be true to his conscience
Z: Resign from the union	-Z: Do not resign from the union

In order to achieve his personal goals, Sicelo must climb the corporate ladder AND be true to his conscience. Now, in order to climb the corporate ladder, he must resign from the union BUT in order to be true to his conscience, he must not resign from the union. This dilemma represents an extremely difficult decision for Sicelo. Staying with the union would mean giving up his office, secretaries and company car and becoming a janitor. He would therefore lose both his outward symbols of success with their associated extrinsic value, and some of his comfort-enhancers that contain *eudaimonic* value. But he chose not to view it as a choice between pleasure and pain, which indicates that his approach to the dilemma was neither hedonistic nor egoistic. He looked at the decision from two perspectives.

His first concern was about how his friends and neighbours would expect him to choose. It is clear that he had a well-developed sense of community, and that he knew intuitively that they would expect him to demonstrate a firm commitment to the things the union stood for. This preyed on his mind as he considered how he might be able to justify the XZ option:

How can I justify my profitable position when I see that there is injustice happening? You become part of that yourself. And there was a serious question I had to ask myself – “Am I prepared to be part of a system that perpetuates, you know, ah, discrimination, ah, exploitation? Is that good enough for me?”(S15)

He then thought that if he could really show an ability to change the system from within, he would be justified in retaining his position of advantage (S16). But he came to the conclusion that it was more likely that the system would change him. He could not continue to climb the corporate ladder (X condition) at the expense of his conscience (Y condition). His only option was -Z, i.e. stay with the union and face the consequences. This later led to his resignation from the company after becoming both physically and psychologically exhausted by the harsh working conditions he was forced to endure after being demoted to janitor.

Sicelo’s dilemma intrigues me from two perspectives. The first is that it appears to have never actually been resolved – he did not find any way to accommodate either YZ or X-Z, and his demotion and ultimate resignation from the company served no useful purpose other than to appease his conscience and presumably elevate his community/political status. This raises the question as to the accuracy of Sicelo’s objective statement (O) - to achieve his personal goals. What is clear is that when the crunch came the Y condition trumped the X. It follows then that his personal goals were biased toward the fulfillment of ethical as opposed to business imperatives. It is probable that the union issue acted as a catalyst in the process of him realizing that his real objective in life was not to achieve personal *wealth* but rather personal *satisfaction*. Certainly, his subsequent projects and business ventures indicate so. On a meta-ethical plane then, it seems that his handling of this dilemma identifies him as a virtuous utilitarian with altruistic tendencies.

The second perspective is his concern for community expectations. Here it is clear that they expected him to fight for the cause. At first he thought he might do this from within the management hierarchy, where he was indeed instrumental in forming a trade union, but he adopted the attitude that one cannot change the system from within (S16) – a belief

that has subsequently become a foundation stone of his world-view. There is no doubt, however, that he could have been more instrumental in fighting for the cause by holding on to his management status, than by removing himself totally from the company, which, though unintended, was the eventual outcome of his decision to stay with the union. Since the union (and the cause) was ultimately abandoned, having neither a chairman nor an empathetic manager, this decision, though well intended, can only be regarded as entirely ineffective.

Sicelo's culture is most certainly a factor in his decisions. He displays a typical concern for the African way – *ubuntu*. He might not have chosen the demotion if he had clearly articulated his super-ordinate goal as being 'to fight for the cause' and if he could have foreseen the ultimate outcome of that decision. From a normative perspective, Sicelo's handling of this dilemma shows him to be a non-consequentialist, on the one hand constrained by cultural expectations, and on the other by his own conscience – therefore a twin-ethic, influenced by both deontological and virtue-ethical considerations.

For my **fifth** and final example I will use Penny's dilemma (4.5.3.6), which is represented schematically below:

Objective: Be the best funeral company	
X: Make as much money as possible	Y: Not exploit those in mourning
Z: Sell expensive coffins	-Z: Sell cheap coffins

It is part of the culture of black people in South Africa to bury their dead in the most expensive coffin available to them. This opens them to exploitation by funeral companies who might sell them a more expensive coffin than they can actually afford. Black funerals are not Penny's primary market, but she does about two each month at a minimal charge that barely covers her costs. She sees this as a humanitarian gesture, and always suggests the cheapest coffin, just as she does to all her clients.

There are a few interesting aspects to this dilemma, which I first list, then discuss. The first is the relationship between the objective and the X and Y conditions. To Penny ‘best’ refers to both profitability and reputation, not one at the expense of the other. Secondly, she doesn’t see this as a dilemma at all, where she is concerned, but recognizes it as a potential industry-wide problem. Thirdly, her stipulation of the Y condition imposes a constraint on the extent to which she is able to achieve her business objective, as she freely admits: ‘I am not doing myself a favour, because I lose money. If I had to sell them a fancy coffin, I’d make more money’ (P57). Furthermore, she *always* recommends the cheapest coffin, even to people who *can afford* a more expensive one (P56)!

This last point is perplexing. Why would she do that, since she could sell rich people a more expensive one without exploiting them, thereby increasing her business profits? The only feasible answer to that is in her final statement (P59): ‘Marketing is more important than the business itself’, meaning that the sustainable image and reputation of the business must take priority over short-term profits. This is entirely compatible with her world-view, which emphasizes trust, service quality, and her firm belief in the necessity of being herself.

Sternberg (in Megone, 2002: 27) claims, ‘What business has to maximize is not current period accounting profits but long-term owner value. Unlike short-term profits, owner value necessarily reflects the indirect, distant, and qualitative effects of a business’s actions’. For Penny, being the best means maximizing *long-term* owner value, which explains why she brings together two apparently disparate conditions in her definition of ‘best’. Sternberg continues: ‘When, therefore, (the goal of a) business is understood as maximizing long-term owner value, it becomes entirely plausible that business performance should be enhanced by ethical conduct’ (in Megone, 2002: 27).

So it has become clear to me that Penny is indeed a clever marketer. Having perceived a trend among her competitors to exploit the poor by selling them a more expensive coffin

than they can afford – a practice she abhors – she counters with a strategy of her own. Had her response been simply to *not do the same*, the effect would be nothing more than to limit her ability to produce short-term profits; but by extending the principle to all her clients, she advertises loudly and clearly that she is *not in the profiteering game*, thereby further enhancing her reputation for quality, service and trustworthiness.

The question remains, “Why take a stand against profiteering, especially if it is common practice within the industry?” There is only one answer to this and that concerns Penny, the person. She runs her business in the same way she lives her life – with enjoyment, integrity, and control – her business is an extension of her life. She lives by virtue, and so must the business. In that, I believe, she has grasped the true meaning of *eudaimonia* – flourishing is not about trading off one benefit for another, but about being able to balance one’s interests so as to ensure sustainability. She therefore chooses to limit her profits, not just to be nice to others, but essentially to be true to herself, and to feel good about how she conducts business activities, which occupy the bulk of her time.

In relating the implications of an Aristotelian virtue theory for business ethics, Megone (2002: 47) states: “The virtue theorist, especially one committed to the unity of the virtues, like Aristotle, will hold that the key to appropriate action in any area, and thus in business, will be the acquisition and relevant display of all the virtues.” Penny refuses to compromise her virtues, even if it could result in higher short-term profits without any adverse long-term effects. She cleverly turns that personal ethic into a competitive business advantage.

These five examples accomplish two things:

- Firstly they illustrate the complex nature of ethical dilemmas;
- Secondly they illustrate the use of the dilemma drum argument form to define the five constructs that comprise the dilemma, specifically the objective, the X and Y conditions, and the either/or action represented by Z and -Z.

I find it interesting that Kierkegaard (1959), speaking from an existentialistic perspective, suggested that all moral choices be reduced to an either/or. He reasoned that since mankind is involved in an ongoing search for equilibrium, if one neglects to choose while others are choosing, one forfeits certain options in life. Where morality is concerned, one is obligated to make definitive choices, which are facilitated by reducing them to ‘either/or’.

He who would define his life task ethically has ordinarily not so considerable a selection to choose from; on the other hand, the act of choice has far more importance for him...it is not so much a question of choosing the right as of the energy, the earnestness, the pathos with which one chooses. (Kierkegaard, 1959: 171)

His point is that the question is not so much, “What is right?” as “How committed is one to following through on this decision!” Indeed, existentialism – an extreme form of subjectivism - asserts that a decision is right for one by virtue of the fact that one chooses it. I think it is a perspective that is relevant to both Bruce and Sicelo, who search for collaborative solutions while maintaining a strong concern for their own credibility. I am not suggesting that they act as existentialists or subjectivists, for in fact both are also ministers of religion in addition to being successful entrepreneurs (not that religion and existentialism are necessarily incompatible), but it seems to me that they recognize the power of moral choices and the great responsibility that rests with the chooser sufficiently to delay their decisions until they are sure. Both provided examples of how an uncanny coming together of events, or the removal of seemingly impossible obstacles, led to particular choices and the subsequent explosive release of goal-directed energy. Kierkegaard’s distinction helps me understand Bruce’s statement, “Without a conviction, you will not conquer!” (B56), and Sicelo’s ‘participation, consultation and transparency’ formula (S53). Once convinced they are doing the right thing – for Bruce that conviction comes in the form of divinely-guided collaborative solutions, for Sicelo confirmation from the community – they are unstoppable in bringing it to fruition.

6.3 Seven Entrepreneurs

In chapter four I presented a comprehensive situated description of each participant, which captured their respective positions with respect to entrepreneurship, ethical dilemmas, dealing with ethical dilemmas, the unique challenges facing South Africa, and world-view. I now wish to focus on the individuals again – this time more cryptically, focusing on special statements – *gems* - that I believe say something unique about each one. My purpose in doing so is to draw attention to their *individual* special contributions to this research.

David mentions the ‘scariness’ of being ‘out-there’ in business on your own: ‘Being out there on your own in retail pharmacy is pretty frightening’ (D5). I find this a striking commentary on the entrepreneurial life, as nowhere to my knowledge does it say in the literature that entrepreneurs are scared. The repeated use of phrases such as ‘self-confident’, ‘internal locus of control’, ‘pro-active’, and ‘decisive’, when describing the entrepreneurial personality, create the impression that there is no room for nervousness or anxiety. This suggests the possibility of gaps between entrepreneurial practice and theory - gaps that can only be filled by an investigation of this nature.

David’s staff recently noticed a marked difference in him: ‘It’s just that I realize to live for the day, and have a positive attitude. If things are not going wrong in your life, you can’t be progressing!’ (D55). He realizes that the challenges he overcomes on a daily basis represent the path of progress, and with that in mind David is able to fixate for himself a positive mind-set.

David’s admission raises another question for me: When Brockhaus (1992) claims that optimism and enthusiasm are characteristic of the entrepreneurial psychological profile, does he imply that a prospective entrepreneur is expected to have those qualities in place before venturing into entrepreneurship? In David’s case, he has *recently* learnt – indeed it would be more accurate to say that he is still busy *learning* – these coping mechanisms,

i.e. he is still acquiring the psychological profile that Brockhaus associates with entrepreneurs – and that after many years as a practicing entrepreneur.

Sicelo gets excited when he speaks about his unique style of working with communities. It is a process he has made his own, based upon participation, consultation and transparency. He says: “Participation, consultation and transparency. It’s a lack in business. It’s a lack in business! (he repeats it for effect) (S53). Elaborating on his approach, he goes on to say in S57, “**It takes time** to do what you have to do. But let me tell you something: When you do it, it is a foundation that is firm...Why don’t you take the time to build up a foundation, **solid**” (his emphasis). He continues: “You see, because when you’ve done that, you don’t have to sell the idea now. There is a sense of ownership. People love that. In fact, they are so convinced it is their own idea” (S59). Here he points out that if a solid foundation is established for the venture in the form of a good relationship with the stakeholders, they will support it. The point is tempered by his admission that results and deadlines – things he associates with the Euro-centric culture – are not all bad. He concedes: “You cannot totally write that thing off. However, you need to find the balance” (S59). His reluctance to embrace his partner’s Eurocentric pursuit of results and deadlines concurs with Boon’s (1996) concept of *umbango* – the negative life force associated with self interest. Here he is confirming that X conditions are essential, but not to the exclusion of Y.

But the real gem lies in his next statement (S60): “It’s marketing. It’s selling. You allow people to speak life into it. It’s transparency”. For Sicelo, the buy-in is the important thing. Once the stakeholders buy-in to the project / venture, all the foundation building has been worthwhile – the people ‘**speak life into it**’. With this metaphor he creates an image whereby the project dramatically takes on a life of its own, not through marketing or selling in the traditional sense of the terms – these become superfluous, as an energy is given freely to it by the people it concerns.

Boon (1996) speaks of a drawing together of energies, creating a synergy of intent, and a resultant buy-in to the intended future. His concept of a vital life force – a little soul, the

sereti/isithunzi – that “energy or power that makes us ourselves and unites us in personal interaction with others” (Boon, 1996: 128) – appears to be exactly what Sicelo is referring to when he uses the terms participation, consultation and transparency. In the African culture, good leaders have to be “*good people*” (Boon, 1996: 127).

But perhaps there is something less culture-specific, more universal, about *ubuntu* and *umbango*. Quoting an essay by Ralph Waldo Emerson, Whitney and Packer (2000: 196) note:

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion.

The paradox of relationship dilemmas: On one hand the transactional urge to *grab-and-take*, on the other the transformational obligation to *give-and-build*. Finding a balance between those two extremes lies at the heart of Sicelo’s formula. Entrepreneurs quickly learn to develop relationships that are advantageous *to them*. As Collins, Moore and Unwalla (1964, cited in Dees & Starr, 1992) explain:

The transactional mode of interpersonal relationships of entrepreneurs is based on instrumentality and the norms of reciprocity. Entrepreneurs engage in relationships so long as they are advantageous, and are able to sever ties when they lose their value or become threatening. They also learn the important skill of how to keep other people in the relationships as long as the relationship is advantageous to the entrepreneur.

This begs the question: Is Sicelo simply using others, manipulating them as a means to achieve his own goals? The answer to that is no, and I can confidently say so because it is clear that his mission in life is to transform – to make a difference, to improve the plight of others. In line with that goal, each of his ventures is genuinely helpful to the respective community. When one follows his argument and witnesses the enthusiasm with which he utters those words, “You allow them to speak life into it”, three things are evident:

- Firstly, that community members have indeed spoken life into his projects;
- Secondly, that he takes pride in the belief that the formula is *his own discovery*;
- Thirdly, that he carries a certain self-assurance derived from knowing that the formula *works for him*.

Trish associates the term ‘entrepreneur’ with *hard sell*, which she abhors. She is in the people business, and when asked how she has experienced being in her own business, she moves fluently to people issues, starting immediately with the words, “As far as people are concerned ...” (T6). On that note, Trish states variously:

- In T7: “You feel this absolute energy that you get from some customers”
- “I can mix with anybody” (T19);
- “You don’t judge, you just become one of them” (T20);
- She often feels “fed up” (T24 and T30) when customers frustrate her in various ways, but always hides her feelings in an effort to ensure happy customers.

Her fluent and immediate recourse to people aspects is evidence of how Trish really experiences being an entrepreneur. For her, it is about the flow of energy that she experiences between people. This conflicts with her need to simultaneously impose a sense of self-control, restraining herself from doing what comes naturally to her. Consequently, she has adopted an ethic of respect for others, even at the expense of the business, i.e. she invariably allows the fulfillment of the Y condition to over-shadow the X.

Gillian’s spiritual outlook is reflected in various statements. One in particular has weighed on my mind since the interview, mostly because I was unable to accommodate it within the framework of my situated descriptions. That was her statement, “I see kids as souls in small bodies” (G25). One might well wonder, as I did, whether that has anything at all to do with entrepreneurship, but I now realize that for Gillian it does. She claims that her “whole business seems to work on an other level out there. I attract and I allow it to happen” (G29).

This at first sounds like she is claiming that her business is different from other businesses. But it is not. She goes on to say in (G30): ‘But I think all of us do that, but most of us don’t actually realize that’s the stuff that we’re doing’. This is a profound statement. She claims that real business is about ‘attracting’ and ‘allowing’. That argument is later supported, when, in G40, she says: ‘You know, I think wealth actually comes from within. And so success, or being wealthy, is being able to create what you need when you need it’. In other words, the ability to effectively ‘attract and allow’ is precisely what gives rise to success and/or wealth!

Now she goes on to say, ‘I went into the world to unlearn everything I learnt as a kid!’ (G43) – which was all about accepting limitations - learning to fear ‘lack’. The central message of Gillian’s story is that **there is no lack** (G50). Since to Gillian children are souls in small bodies, they should not be treated differently from adults, i.e. they should not be taught to *fear lack*, but rather how to *allow and attract*. It is often said that entrepreneurs must overcome their beliefs in limitations in order to be successful, but Gillian hits to what she sees as the heart of the problem - those negative beliefs should never be taught to children in the first place.

Gillian adopts an anti-formalistic view of morality – one that is not primarily concerned with obligations and commitments. Her position is not deontological but rather, as Schwandt (2000: 204) would describe it: “an ethic of closeness, of care, of proximity, or of relatedness”. Her world-view appears to resonate with that of Schwandt (2000: 204) where morality is concerned:

The inherent fragility, precariousness, and incurable ambivalence of morality means that the moral life is not about decision making, calculation or procedures. Rather, it is that unfounded, non-rational, unarguable, no excuses given and non-calculable urge to stretch toward the other, to caress, to be for, to live for, happen what may

To my mind there is an over emphasis on the softer side of morality in the passage, especially morality pertaining to business issues, but despite this it shows that the hard

elements – reason, consistency, justice, rules, impartiality, universalisability – must be balanced, essentially by genuine concern and expression, which is where Gillian’s world-view is situated. Her being available *for the other* implies something pre-voluntary, prior to choice, prior to intentionality (Schwandt, 2000); call it spiritual, call it unscientific – but real, no less.

In proposing his alternative view of morality, Schwandt (2000: 204) postulates, “morality must be theorized from an *experiential* basis, specifically in the experience of the I-thou relationship”. There is no doubt that Gillian’s observations are experiential – she preaches only what she practices – and since her experiences are all one-on-one with her customers, she is in an excellent position to theorize *her* morality - a context-specific, alternative morality.

Penny has a striking singularity of purpose. Two statements in particular support this:

- In meaning unit P9, she states, “But you cannot expect to succeed in business unless you give it your total, **total** attention. And I gave it my total, total attention”. Though she in fact also makes a point of not ignoring her family responsibilities, she is stating here that she found it necessary to maintain a singularity of purpose focused totally on the business during its start-up and growth phases;
- In meaning unit P6, she states, “You’ve got to positive think (*sic*) yourself through all the negatives”. Here she refers to one of her prime difficulties – to remain totally committed and to think positively at all times.

These statements show Penny to be self-motivated and persistent. They remind me of what Burns (2001: 32) calls a “driving urge to succeed” – that innate compulsion to succeed at what one is doing irrespective of the extrinsic rewards at stake.

A second special quality of Penny is her sense of non-negotiable values, as illustrated by the following three statements:

- “We give the best service” (P18);
- “...we do have a very real concern, but it mustn’t be a put on concern. You know it must be genuine” (P24);
- Her emphatic and repeated statement: “**You must tell the truth**” (P36).

Honesty, service excellence, genuine concern – these are certainly her personal values being put into action through her business – further evidence of the fact that an entrepreneur’s work is an extension of herself.

But what do these virtues in action reveal about Penny the person? For one, it is clear that she is a virtuous person. But for me there is something more striking about the interplay between her persistent pursuits of business goals on the one hand and the non-negotiability of her personal values extended into the business on the other. It points to the delicate balance that is needed between the generic X and Y conditions, which together underpin long-term business success. Her singularity of purpose dictates that she gives her total attention to the business (an X condition), but she tempers this with genuine concern, honesty, and excellent service (Y conditions) in pursuing her long-term goal.

Rene is sure about one thing, that is that she is in business to get rich, but she is equally in it for the excitement it provides. This is illustrated by the following:

In meaning unit R13, she talks about her “quest to become not only self-sufficient but to own equity, and just become incredibly wealthy in the process, which is the bottom line of it all”; and she follows this up with R15: “but at the end of it all it’s nicer to drive a Z3 than to drive a whatever”. Clearly she wants to be rich and she wants to enjoy the material pleasures that wealth affords. R4: “I would work regardless of whether I needed to or not”; and R18: “Well I’m jumping up and down every day to be able to come to work”. These two statements indicate that she really enjoys what she does.

It is clear from these statements that although Rene’s drive is teleological – she is striving toward her goal of becoming extremely wealthy – it is also important to her that she

enjoys what she does for a living. In her present venture, she derives tremendous satisfaction from what she is doing, to the extent that I am convinced that she would indeed continue doing it even after she had reached a state of self-sufficiency that allowed her to stop working for a living. It appears to be a strange combination of egoism and hedonism, working in tandem, which excites her to perform in the role she has chosen for herself.

Both Penny and Rene exhibit extraordinary amounts of energy - perhaps related to their focus and gender. I am reminded of Silver's (1986) observation that in women high energy levels spring from the moral imperative to do one thing extremely well.

Bruce began the interview with two profound statements: "If you don't have a dream, you don't have a goal, life can become very, very boring; and I think that folks who have a spirit of entrepreneurship are folks that are very, very busy" (B2 and B3). With these words Bruce introduces the distinction between industry and boredom - to be goal-less is to be resigned to boredom. Entrepreneurial activity implies working toward a goal - it is exactly the opposite of boredom. This is supported by his reflection on his success in B53, where he says, "(I) never lost sight of the goal. No, never lost sight of the goal. The goal was primary".

He cautions those who want to reach their goals, however, in two ways. He warns, firstly that "Without a conviction, you will not conquer!" (B56) and secondly, that egotistical dreams are doomed to failure (B67). "It has to be a dream that you personally have with the intention of causing a ripple effect, that will affect the community and then the bigger picture, the country" (B68).

Bruce marries the concepts, 'goal-directedness' and 'making a contribution to society'. He does this by ensuring that the goals he sets himself are in line with his personal values. Because of his strong religious convictions, he always chooses goals that he believes are in line with God's purpose for his life, and he is therefore confident of receiving divine assistance in their pursuit. This divine assistance usually manifests as

circumstances and events *falling into place* but his faith is often tested, and there is a sense that he is locked in a battle – there is a need to ‘conquer’, to overcome, something that requires conviction.

It seems that the battle of which he speaks is against the self, the human tendency to give up or to settle for less than the best. When the goal is an egotistical one, failure to reach it affects only self, but when it is a community-oriented goal, there is so much more at stake - the magnitude of the risk, and of the achievement. The noble pursuit of that ripple effect is what provides him with the energy and the drive to persist, to conquer.

6.4 Support for Existing Theories Surrounding the Entrepreneurial Milieu

As a secondary consideration in this chapter, I now examine the findings of my research for evidence that confirms, supports or contradicts existing theories surrounding entrepreneurship.

6.4.1 Type of entrepreneur

The lack of a comprehensive national strategy to foster the development of sustainable entrepreneurial ventures in South Africa did not emerge as a concern to participating entrepreneurs, who themselves appear to have followed a Kirznerian approach. They fit neatly into two of the three *venturer* categories suggested by O'Connor & Lyons (1983), namely: the master venturer – who has an intrinsic interest in the product or service – Bruce and Sicelo (community services), Penny (funeral services) and Trish (picture-framing services); and the careerist venturer – who's career path naturally leads him into his own business - David (pharmacist) and Gillian (osteopath). Rene is the only one who could possibly be described as an exploitive venturer (since her prime motivation is financial gain), yet it is not true that she exploits people. It is clear that her *telos* is tempered by her own values – perhaps *opportunistic* is a more suitable adjective than exploitive for Rene's entrepreneur type.

6.4.2 Character traits

Although much of the literature focuses on entrepreneurial traits, these are difficult to measure - even in studies that explicitly set out to do so. Consequently Burns (2001: 26) refers to trait theory as “an academic minefield”. While not wishing to add to that minefield, I would be irresponsible not to mention aspects of my findings that relate to character traits commonly perceived to be characteristic of entrepreneurs. As in chapter two, I use Burns’ (2001) framework to do so.

Need for independence – Do they have an *innate need for independence*? In chapter two I suggest that the entrepreneur’s pretence of independence might in fact be his response to the challenges of entrepreneurship and the inevitable loneliness that comes with the territory. My participants demonstrated a genuine concern for others (especially Penny, Gillian and Sicelo), and for their own credibility (especially Sicelo, Bruce and David). Thus, it is fair to say that they do not regard themselves as independent in the sense of *vacuumed* or separated from society. On the contrary, all of them are acutely conscious of inter-dependencies with their respective communities. Are they *misfits*, as De Vries (1987) claims? Definitely not - although Gillian’s world-views may perhaps be considered a little eccentric, and she is certainly unlikely to find comfort in corporate employ (an interpretation given to the word misfit by Bowler & Dawood, 1996). Do they prefer being *their own boss*? Definitely so. When one considers the ways they describe their initial experience of being in independent business, i.e. frightening (G5), tiring (T35), terrifying (R1), difficult (P1), it seems that it is more a case of having learnt to cope with it, rather than having a need for it but not, as Banfe (1991: 35) states, ‘rule-resistors, (who) bend, twist and break rules...renegades and dissenters’?

Innovators - Burns’ 2001 view of the entrepreneur as an innovator who has both the vision for what he hopes to achieve, and the ability to be in the right place at the right time, seems to apply to Bruce, Sicelo, Gillian and Penny, all of whom recognized social voids and consciously set out to fill them in original and economically beneficial ways.

These criteria do not however apply to Trish, Rene and David, whose ventures are not distinct from other players in those markets.

Pro-active/decisive with a driving urge to succeed – Both Bruce and Sicelo demonstrate and articulate conviction as a necessary condition for their success. Their persistence has nothing at all to do with extrinsic reward, but everything to do with their innate compulsion to achieve the worthwhile goals they set for themselves. Similarly, Rene’s impatience to get to work everyday indicates type A behaviour (Burns, 2001). Burns’ (2001: 32) statement, ‘Patience is not a virtue many (entrepreneurs) possess’ seems to resonate among Bruce (the juggler) and Rene (sense of urgency to ‘get the client’), yet doesn’t strike a chord with Sicelo’s patient marketing process (participative/consultative), Gillian’s cool, calm and collected ‘wait-and-see’ attitude in allowing dilemmas to run their natural course, and Penny’s purposeful exercise of virtues.

But what can be made of Burns’ argument that entrepreneurs are *motivated by success*, rather than money? This is definitely true for both Bruce and Sicelo, but hardly for Rene – whose motivation is derived from pursuing her goal of becoming extremely wealthy. Burns does, however, concede that success is at least partly measured in monetary terms, which therefore accommodates Rene.

Optimism, enthusiasm and a willingness to take greater risks and live with uncertainty – My concern with this character trait is similar to the one I expressed about independence, i.e. that it might be true that entrepreneurs have no greater propensity for risk-taking than anyone else, but that they are simply more frequently and unavoidably faced with the reality of risk. This research, however, supports Burns’ (2001: 29) claim that entrepreneurs display particular approaches to risk, in particular being willing to *risk their personal reputation* – as demonstrated by Bruce’s decision to remain involved in a business fraught with corruption in order to make a difference and Rene’s involvement in an industry fraught with corruption even though she is reluctant to be involved in anything that could run out; and *keeping as many options open as possible* – as demonstrated by Bruce’s need to have a number of projects on the go concurrently.

Conversely though, there is evidence of an aversion to risk-taking:

- Penny's worst nightmare refers to a risk that it is inherent in the day-to-day running of funerals and is indicative of her unwillingness to lose control;
- Rene's refusal to expand her business beyond the point where she is free to choose with whom she conducts business.

This goes to show that there is a *psychological break-even point* where risk-taking propensity is concerned.

David Oates' (1987) categories of entrepreneur are differentiated on the basis of *risk-avoidance*. Thus he differentiates between:

- The *one-dimensional entrepreneur* who is in danger of becoming locked in survival mode – this could be Trish (picture-framing), and to a lesser extent David (pharmacist), each with their distinctive single skill area;
- The *blinkered entrepreneur* who must carve-out a particular market niche for his product-oriented business – this could be Penny (funeral services) and Gillian (osteopathy);
- The *would-be entrepreneur* who nurses a secret ambition to become the master of his own destiny – David, though already in a partnership venture, is still to my mind a would be entrepreneur (I previously referred to him as a reluctant entrepreneur) as he is flirting with the idea of building his fish food hobby into a fully-fledged business in preference to continuing with pharmacy.

Oates' fourth category, the *halfway entrepreneur* (franchisee) is not represented by any of my participants.

In addition to Burns' (2001) entrepreneurial traits, Louw and Venter (1997) reported four aspects that are confirmed by my findings, namely:

- Entrepreneurs set realistic and attainable goals (all seven of my participants);
- Entrepreneurs regard failure as a learning experience (Bruce and Sicelo);
- Entrepreneurs set high standards for themselves (all seven);
- Entrepreneurs seek the expertise and assistance of others (Penny, Bruce and Sicelo).

6.4.3 Influence of gender

It appears that Silver's (1986) distinctions between male and female entrepreneurial characteristics, though by no means a part of this study, are supported by its findings. His claim that females experience increased levels of *dissatisfaction*, is born out by Penny's dissatisfaction with exploitive practices, Rene's impatience with corporate lethargy, and even Trish's dissatisfaction with her displays.

Similarly, the female participants do appear to exert higher levels of *energy*. Penny, for example gave her business her total attention, yet still found time to involve her family; Rene's energy is evident in her sense of urgency in work matters; the concept of energy transfer is a characteristic mentioned by both Trish and Gillian. The male participants, however, did not mention energy.

As for *insight*, it is perhaps significant that all, bar one, of the dilemmas experienced by the female entrepreneurs were about people issues, while this is true of only one of the males participants' dilemmas.

6.4.4 Influence of culture

The influence of culture is demonstrated by Sicelo's approach and the way it differed from his partner's. Boon's (1996) concept of *umhlangano* is adopted by Sicelo as he involves the stakeholder community, thereby strengthening the venture by drawing together the energies of all concerned. His partner's frustrations arose out of ignorance

for the *isithunzi* (little life-force) so vital to the entrepreneur's moral credibility in the African culture. His insistence on stipulating milestones and meeting deadlines – efficient administrative practices in Western culture – smacked of *umbango* (a negative life force associated with selfishness and personal gain) in an African context.

In a more general sense, Drucker's contention (in Corrigan, 1999) that effective leaders identify with the task of *the group*, is borne out by the way Bruce effectively involves his team in strategic decisions, by Penny's 'happy family' work environment, and by the comments David has received from his staff as he continues to adapt his management style.

6.4.5 Types of venture

Applying Oates's (1987) classifications, I would have to admit that both Trish's and Gillian's firms are examples of 'impoverished' practices, in that they are under-capitalized and have poor credit controls. Yet both entrepreneurs have consciously decided to make it so, and neither actually regards these constraints as weaknesses of their respective business – rather as strengths in line with the way they have chosen to develop it - Trish's bemoaning of her inadequate displays aside. In both cases, they enjoy the freedom and flexibility allowed by under-capitalization, and accept a minimal amount of bad debt without worrying about it.

David and Rene are involved in ventures that are 'smothered' in red tape. In David's case, medical aid administration is a burdensome part of running the pharmacy, and in Rene's case, her own efficiency is impeded by having to deal with corporate suppliers that don't have the same sense of urgency with regard to client service.

Sicelo's and Bruce's ventures fit the 'mature' category, having successfully passed the start-up phase. In Sicelo's case, he is no longer personally involved in the day-to-day running of the school, and this is indicative of the fact that he has managed to overcome the 'founder's trap' (Adizes, 1990) but in Bruce's case, venture success remains very

much a function of his personal drive and initiative. Penny's business might fit the category of 'technology shy', as would Gillian's and Trish's, but again, their reluctance to embrace technology has been the conscious choice of each.

6.4.6 Role of significant others

Ries & Trout (1991) believe partners, spouses and family exert an influence – whether positive or negative - on venture success. The following experiences support that view:

- **Trish's** partner/spouse keeps her waiting for displays and becomes upset when she requests them (*negative*);
- **Sicelo's** partner (Brian) insisted on an inappropriate way of managing projects (*negative*);
- One of Bruce's partners behaved fraudulently in respect of the business in order to procure self-gain (*negative*), although that hasn't prevented him from continuing to seek partners in his other ventures;
- **David's** pharmacy partnership is a wholly positive experience and he has entered his two recent ventures with his spouse as partner;
- As sole traders, **Gillian** and **Penny** both realized that there were some business areas in which they were lacking skills – in Penny's case financial control, and in Gillian's marketing and promotion;
- **Rene's** business enjoys the advantage of being an offshoot from a larger establishment, but although she has access to mentors when needed, she remains fiercely self-reliant.

6.5 Summary

In this chapter, my intention was to discuss how each participant experiences entrepreneurship and copes with the challenges:

- **David** copes with the scariness of being out there by living for today and maintaining a positive attitude
- **Sicelo** has developed his own formula for success in dealing with people – participation, consultation, and transparency;
- **Trish** has acquired the ability to respect and blend with other people;
- **Gillian** acts according to her contention that there is no lack – in this world we are simply allowing and attracting events and people;
- **Penny** maintains a singularity of purpose through positive thinking, supported by the virtues of service, truthfulness and genuine concern for others;
- **Rene** is here to become wealthy and enjoys doing so;
- **Bruce** follows his convictions, in the process setting up a ripple effect to build a better world for those around him.

I have also examined the nature of ethical dilemmas and entrepreneurs' various ways of dealing with them, both in the general sense, and with specific reference to five particular dilemma examples. Where appropriate, and remaining conscious of my stated intention at the outset to avoid force-fitting anything, I have related my findings to the relevant literature by considering the underlying ethical theories and personal considerations.

In my concluding chapter I reflect on the contribution of this study to the body of knowledge regarding entrepreneurial ethics, on the suitability of the method chosen, and its limitations. Finally, I suggest some important areas for future research on this topic.

Chapter 7. Conclusion

I conclude this research by reflecting on its contribution to the study of entrepreneurial ethics. In so doing, I comment on the suitability of the method chosen, my findings and the limitations of the investigation and suggest areas for future research on this topic. Finally I conclude with a brief discussion of its significance and relevance to my life's journey.

7.1 Suitability of the Method

It is impossible to reflect on phenomenology as a research method without simultaneously considering the paradigm shift it entails. Although I encountered some skepticism from fellow academics regarding the application of a method that has its roots in philosophy and psychology to a commerce-oriented study, I insisted on it because I believed it to be the most appropriate method for my intended research. Having worked and studied within positivist traditions for almost thirty years, I was to find the paradigm shift to an interpretive orientation initially refreshing, later extremely taxing (due to the sheer volume of qualitative data), and ultimately very fulfilling and appropriate to my needs in addressing the research questions.

This research sought to bring about a deeper understanding of the nature of ethical dilemmas faced by entrepreneurs and how they deal with ethical issues. As with all qualitative research, language was the major tool of analysis, and it was there that I struggled the most - knowing what I wanted to say seemed to come easily, but actually writing it down seemed to take me forever.

I found the reduction of interview transcripts to bite-size chunks (meaning units) an effective method of analysis as it accomplishes three things:

- Firstly, it ensures that the data transcripts are read thoroughly and *critically*;

- Secondly, it forces the reader to be aware of the participants' *intentions* when considering their choices of words and phrases;
- Thirdly, by applying codes to the meaning units, re-grouping of data under various headings in the subsequent phases of analysis is facilitated.

It could, I believe, be extended beyond phenomenology to any form of qualitative data analysis, provided that the underlying principles of bracketing are also adhered to.

In my research I implemented a number of checks and balances to ensure the validity of the results. These included the approval of each interview transcript by the respective participant within one week of their interview, thus the base data from which the findings are distilled is entirely accurate. Those who are skeptical of qualitative research worry that participants might lie in order to satisfy the interviewer. Being conscious of that, I was especially cautious, first in my selection of participants and later, in the interviews, not to be perceived as judgmental - it was simply a matter of them telling their story.

To counter the possibility of untruthfulness, the phenomenologist purposely maintains a discerning attitude during the interview process - he absorbs the context and gains a sense of perspective surrounding each individual interviewee. If he becomes aware of any incongruence between what the interviewee is saying and the other signals he receives (such as facial expressions, body language, office environment, company culture) – what Von Eckartsberg's (1983: 200) refers to as 'intuitive self-evidence' - he may adjust his interview style by either probing more deeply or approaching the issue from another angle. That level of flexibility is one of the strengths of the phenomenological process.

Stones (1988: 156) recommends, "It might prove valuable, in particular cases, to make use of several subjects, (thereby) obviating possible undetected idiosyncrasies of an individual subject". In contrast to other researchers, the phenomenologist is not limited by the analytical construct of aggregation and is therefore free to comment on any individual idiosyncrasies that exist. The inclusion of seven interviewees is therefore a further strength of this research.

At the start of each of chapters four, five and six I reflect on the particular methodological processes employed thus far. These asides provide the reader with a feel for how I experienced the method; in a sense bringing others along the journey with me. The reader is also provided with a comprehensive audit trail, as all findings are traceable (by their meaning unit code) to the statements from which they originate. As a final checklist, I list Stones' (1988: 157) criteria for phenomenological research:

- The research interview situation should entail a description of experience or meaning-structure; that is, it should focus on the phenomenon in its lived-world context;
- Explication of the protocols should be concerned with the meaning of the data from the participant perspective;
- Essential themes should be extracted in their varying manifestations;
- The dialectic between approach, method and content should be maintained.

All in all I believe the method served me well, and I am confident that its use allowed me to achieve the purpose of the research.

7.2 Significance of the Findings

In commenting on the significance of the findings, I focus on those aspects of my research that are new or different from the existing body of knowledge. Firstly, the most profoundly original feature of this study is that it breaks new ground by applying phenomenology to business related issues. The only similar study of which I am aware explored the nature and type of ethical dilemmas experienced by Western Australian managers engaged in import/export operations (McNeil & Pedigo, 2001) but used the Critical Incident Technique as its method of analysis.

I have already discussed the challenges I faced as phenomenologist. These include understanding, practising and mastering the three-fold bracketing process, firstly in not influencing my participants' responses, secondly by not allowing my own values to

interfere with the translation of their lived-experiences into meaning units, and thirdly accepting the rigour while working with *masses* of qualitative data.

In my quest to discover the essences, and my sense of urgency to do so, the discipline of phenomenology was both comforting and frustrating – comforting in the sense that I felt assured of eventually reaching my goal as long as I continued to diligently plug away at the data as it presented itself, and frustrating in that I wanted to move faster, particularly as I began to sense the emergence of themes out of the data. Despite these frustrations, I believe the method was eminently suited to my needs.

A second area of uniqueness is that this study incorporates an inter-disciplinary element by combining the economic concept of entrepreneurship with the philosophical concept of ethics. This marriage was rather complex for a number of reasons. Though there is ample reading matter on ethics, differentiating what is relevant requires a basic knowledge of classical ethics, including Aristotle's virtue ethics (400 BC), the Kantian era (early 18th Century) and utilitarianism (late 18th/early 19th Century). I found the ways in which different authors expounded ethical theories rather confusing, so it was important for me to create my own mental model of the way those theories relate to each other. I then discovered that beyond pure ethics, literature applying to economic problems was sparse - most of the analogies came from the social or political sciences - with a dearth of literature specific to *business ethics*. Thankfully Shaw & Barry (2001), Rossouw (2002) and Weiss (2003) came to my rescue. I found their respective texts to be concise and highly relevant, though mainly focused on the ethical aspects of *corporate* business, not *entrepreneurial*; so that, while those texts gave me some idea of how normative theories could be useful in a business context, I had still to create my own template to make them relevant to entrepreneurial issues, which ultimately converged on virtues, deontology, and utilitarianism combined with the meta-ethical dictates of objectivism and relativism.

As my empirical data was vast and chaotic – a normal feature of qualitative data - it was fortunate that I was equipped with a method of data analysis that allowed both the

construction of comprehensive situated descriptions **and** provided a structured way of categorizing the generalized findings before attempting to interpret them. I was thus able to create seven distinct, context-specific situated descriptions, each of which examined the following:

- How the entrepreneur experiences entrepreneurship;
- How the entrepreneur experiences ethical dilemmas;
- How the entrepreneur deals with ethical dilemmas;
- The entrepreneurs view of the unique challenges facing entrepreneurs in South Africa;
- The entrepreneur's world-view.

From these I was able to further distill general themes - some based on commonalities, others on apparent contradictions – leading ultimately to an important milestone in the research, indeed a conclusion in itself - the general statement. It contains thirty-six themes, certain of which stand out as being new or different, providing a deeper perspective and thereby complementing existing literature about entrepreneurship. The general statement is in fact *a new theory of entrepreneurial ethics*. I therefore believe chapter five warrants detailed reading.

The themes are grouped in a way that appears to be both unique and useful. The categories are:

- *entrepreneurial ethic* - under which the theme 'self-esteem' comes to light;
- *entrepreneurs' dilemmas* - where aspects of cultural diversity are seen as particularly relevant in the South African context;
- *ways of dealing with dilemmas* - indicating that participating entrepreneurs had developed their own ways;
- *entrepreneurs' world-views* - where the theme 'higher self or higher power' is introduced.

- *overcoming the legacy of apartheid* explores how entrepreneurs feel about being in their own businesses in this challenging era in South Africa and how they might contribute to that effort.

The findings also discover the illusive *entrepreneurial spirit* - the uncanny ability of entrepreneurs to recognize the significance of serendipitous events - even when they appear as seemingly insurmountable obstacles – in guiding them to achieve their goals.

In discussing the findings in chapter six, I first attempt to typecast entrepreneurs in some way, with a view to being able to predict how they might respond when faced with a dilemma, but later concede that it is unwise to do so. Rather, I manage to isolate certain individual characteristics representing insights into the psyche of the entrepreneur. I found some aspects to be unlike anything in the literature. Those are:

- Bruce's *conviction*, which he sees as a necessary condition for success. He marries the concept of 'goal-directedness' with that of 'making a contribution to society' by ensuring that his goals are in line with his personal values.
- Penny's *virtues* – honesty, service-excellence, genuine concern, positive thinking and singularity of purpose – underpin the delicate balance she is able to maintain between the business and ethical imperatives.
- Trish's very real feeling of *energy transfer* between her customers and herself conflicts with her need for self-control, but has led her to adopt an ethic of respect for others.
- Gillian's *alternative morality* – a spiritual outlook that 'attracts and allows' real wealth or success, which she defines as 'being able to create what you need when you need it'.
- Rene's *telos* – her quest to become self-sufficient and incredibly wealthy in the process – excites her to perform in the entrepreneurial role she has chosen, so much so that she cannot wait to get to her work each day.
- Sicelo's *marketing formula* - his unique way of working with communities and developing advantageous long-term relationships by 'participation, consultation, and

transparency' - allows him to forge solid foundations for his ventures, and achieve exceptional growth, as the stakeholders, having bought-in, freely give their own energies. He personifies the *isithunzi* (Nguni) – a vital life-force to unite people – taking it beyond its culture-specific application and providing a glimpse of a balance between the 'give-and-build' ethic and the 'grab -and-take' mentality more commonly associated with entrepreneurs.

- David's *anxiety* – the 'scariness' of being 'out there' in business alone – starkly contrasts with commonly used phrases describing the entrepreneurial milieu – like 'self-reliant', 'internal locus of control', and 'decisive'.

I was successful in applying the dilemma drum, which I believe holds potential as a way of expressing any dilemma in order to tease out its essential ethical component(s) by making it (them) explicit, and subsequently to facilitate solutions. It is useful as a standard way of expressing any dilemma, but particularly one where business (X) conditions and ethical (Y) conditions imply opposing acts (Z and –Z) requiring concurrent attention. All twenty-seven dilemmas emanating from my participants' experiences fit the argument form. It is clear that ethical dilemmas fall into four categories, namely:

- *conflicting responsibilities* – reflecting entrepreneurs' concerns with finding the balance between business demands and family duties;
- *authenticity* – behaving in congruence with their respective personal values, and *credibility* – being seen to be both ethical and successful;
- *risk and expansion* – recognizing personal limitations and managing the business accordingly; and
- *awareness of diversity* – accepting the opportunities presented by cultural diversity and being able and willing to adapt to *post-apartheid* South Africa.

Interestingly, these are not unlike some of the dilemmas found by McNeil and Pedigo (2001) in respect of Australian managers.

Detailed discussion of five dilemmas illuminates the complex nature of ethical dilemmas and illustrates the use of the dilemma drum argument form to define the five essential constructs that comprise every ethical dilemma, namely the objective, the X (business) condition, its corresponding and conceptually complimentary Y (ethical) component, the action implied by the X condition (labeled Z), and the opposing and incompatible action implied by the Y condition (labeled -Z). There can be no doubt as to its applicability to the dilemmas recorded in this research, which suggests a universal relevance and potential. Interestingly, the Australian research (McNeil & Pedigo, 2001) offers no commentary on how to deal with dilemmas, although it contains managers' ideas on how to avoid facing them. These include:

- ensuring the ethical suitability of the market (*a la* Rene);
- understanding the need for honesty (*a la* Gillian and Bruce);
- understanding the cultural needs of customers and others (*a la* Sicelo and Penny);
- adopting a formal policy to eliminate unethical behaviour.

There is no evidence of this last measure being in place or even being contemplated in the South African entrepreneurial context. This is due, I believe, to the fact that entrepreneurs are personally involved in all important business decisions – the business being essentially an extension of their person. That is why each has developed *their own way* of dealing with dilemmas, which are as follows:

- **Penny** consciously responds to dilemmas in a pragmatic, yet unselfish way – while she places the concerns of others above her own, this is never done to the detriment of the business;
- **Sicelo** doesn't act until he is certain of the support of the community. Though he is not afraid to be contentious, he is concerned for his credibility, and therefore chooses to take into account what the community expects of him, rather than the personal gain to be derived;
- Both **David** and **Trish** are friction-avoiders, steering away from potential conflict situations. They are sensitive to the views of others and reluctant to impose their own;

- **Gillian** allows dilemmas to simply run their course, in the belief that things generally work in her favour. Having no fear of lack herself, she uses adverse situations to learn valuable lessons and to assist or inspire others, (which in turn is a reason for her choice of profession);
- **Rene's** primary concern is *what's in it for her*. She unashamedly gives priority to business matters and always seeks the most positive outcome *for her*. Nevertheless, she prefers to work with people who hold similar values to her own;
- **Bruce** sets his mind firmly on his goal, which is generally altruistic in nature. He persists until he is successful, and is conscious of the fact that a real win for him must also be a win for other parties.

I originally envisaged my final analysis being highly structured, but as it became clear that my general findings contain only tentative links to the literature, it was necessary for me to resist the temptation of contriving a match. Instead I remained faithful to the data - I made a conscious decision to *allow the data to lead* the literature, wherever it might lead me, rather than *vice versa*. As a secondary consideration though, I also examined my findings for evidence that confirms, supports or contradicts existing entrepreneurship theory. The following are noteworthy:

- Although they prefer *being their own bosses*, my participants do not warrant the label 'misfits' (Bowler & Dawood, 1996), neither do they display an innate *need* for independence, but rather the ability to cope with it. They certainly do not fit the mould of "rule-resistors", "renegades" and "dissenters" (Banfe, 1991: 35);
- While four of the participants display innovative tendencies in their choices of ventures, the other three do not. This appears to contradict Burns' (2001) view of the entrepreneur as a person having both vision and flair;
- Although one entrepreneur regards money as the most important measure of success, Burns' (2001) assertion that entrepreneurs are motivated by success rather than money, is confirmed by my participants;
- Entrepreneurs display particular approaches to risk, which include being prepared to place their reputation at stake to pursue something they believe in, and keeping as

many options as possible open. This supports Burns' (2001) claim that entrepreneurs are willing to take risks. There is, however, a *psychological break-even point* beyond which they will not go. This occurs when additional risk interferes with their ability to retain control or exercise freedom of choice;

- Silver's (1986) assertion that females experience increased levels of dissatisfaction, energy and insight, although by no means part of this research, are supported by its findings;
- With regard to the influence of culture, one participant effectively employs Boon's (1996) *umhlangano*, and applies the concept of *ubuntu* and understands the role of the *isithunzi* in building moral credibility among African communities;
- The venture type classifications 'impoverished' and 'technology shy' (Oates, 1987) may be misleading as the phrases suggest inherent weaknesses. It seems that some entrepreneurs consciously choose to remain under-capitalized, or not to keep pace with advances in technology. There is evidence supporting the fact that entrepreneurial ventures can become 'smothered' by red-tape;
- Ries & Trout's (1991) claim that partners, spouses and family exert influences on venture success, is supported - the influence of significant others indeed affects entrepreneurial businesses, either positively or negatively;
- My participants appear to be more aligned with Kirznerian-style entrepreneurship than Schumpeterian, and none complained about the lack of a comprehensive national strategy to develop entrepreneurial business.

I remain surprised at the propensity of the data to lead me into a structure, albeit different from what I originally imagined. That the data reveals contradictions and complexities in the underlying ethics of individual entrepreneurs is not surprising given that they are seven distinct individuals and the complex nature of ethical matters. Nevertheless, the final analysis gives rise to the following conclusions regarding entrepreneurial ethics:

- All business decisions contain an ethical component, although it is not always immediately recognizable - the ethical component must therefore be made explicit;

- Entrepreneurs cannot be typecast, either normatively or meta-ethically, as individual beliefs and practices may change over time and in response to conditions of existence impacting on the *Lebenswelt*;
- Business decisions reflect the personal ethic of the entrepreneur, which is a complex mosaic of meta-ethical and normative assumptions unique to each individual;
- Entrepreneurs may choose to limit the amount of energy they dedicate to their business interests in order to lead balanced lives and remain open to other opportunities;
- Every dilemma can be expressed in an *either/or* argument form and illustrated by the *dilemma drum* model, which is useful in exploring and deciding ways of resolving it;
- Underneath the apparent hard-nosed business orientation usually associated with entrepreneurs, there lies a more tentative, anxious, sensitive and searching inner soul being who is deeply concerned about the world around them and how it is affected by the things they do. This inner soul is characterized by a complex and individualistic mix of concerns, which include the need to behave authentically (in line with their values, their *telos*, and/or their sense of duty), the desire to be credible and successful in the eyes of others; and to believe they are making a worthwhile contribution to society.
- Honesty in business is a necessary condition for self-esteem;
- Cultural diversity adds complexity to the pursuit of ethical business practices, hence the need to create at the very basic level an absolute moral platform consisting of minimum conditions. Upon that base, relativism should be embraced in accordance with the diversity that exists, so as to avoid prejudice.

7.3 Limitations of this Research

All research has certain limitations. My purpose here is to identify them, as they may act as a trigger for further research in this or related areas. Limitations, however, differ from shortcomings and I would like to articulate the difference before proceeding. A shortcoming occurs when something is left out, or missing; it may be an oversight, or an incomplete work. I would not be writing this section if I believed I had committed a

shortcoming. On the other hand, limitations may be seen as the legitimate boundaries within which the research falls in order to define its rightful place amongst a myriad of possible permutations of scientific concepts and social concerns.

This particular study was fuelled by my own thirst for truth. To the extent that any absolute moral truths are plausible, my thirst has been quenched. But, along the way, I have become aware of many other aspects of entrepreneurial ethics. These offer exciting prospects to researchers intent on investigating deeply personal and relevant issues impacting the dynamic world of entrepreneurship, and I therefore use this opportunity to mention them.

My insistence on ‘digging deep’ meant that the investigation was limited to just seven participants. Whereas that would be considered too small a sample in some research traditions, it is perhaps too large for a phenomenological investigation, due to the amount of analysis needed to do full justice to each. I was committed to *digging deeply* but felt as if I was drowning in data. More than once I considered reducing the number of participants but could not decide which to eliminate – I had entered each one’s world equally, and had become conscious of their respective unique contributions.

Though I selected the sample group for maximum variation, I limited my sample frame to entrepreneurs involved in service-oriented ventures and purposely selected those that were not associated with either the famous, successful, ‘high-flyer’ public figure grouping or the ‘front-page-news’ *unethical* grouping. Instead I went for the mean, or the type of person one is likely to encounter in everyday life. This, I think, makes the work more pertinent, though admittedly less sensational. I also did not set out to explore cultural or gender differences, both of which appear now to be relevant to the topic.

Whereas this research concentrates on understanding how entrepreneurs experience and deal with ethical dilemmas, it does not explore the perceptions of customers, suppliers, and the general public regarding entrepreneurial ethics.

7.4 Opportunities and Suggestions for Further Research

Karen van Heerden (2000) uses the term ‘horizontalisation’ to represent other research that may throw light on the same topic, whether from a slightly different angle, or perhaps from a completely different perspective: “(Any particular study) is but one horizon, or one way of looking at the phenomenon, and there are ever more and different perspectives to explore and consider in the search for clarity” (Van Heerden, 2000: 263).

As I have found the phenomenological method both eminently appropriate and extremely enriching, I strongly recommend it to any researcher aiming to uncover new truths and/or deeper understandings in any topic or issue in which they have a personal interest. Within business, commerce, and management faculties there is a need to embrace this most enlightening method, to *dig deeper holes*, to experiment with and explore the new possibilities that phenomenology offers. The following opportunities exist for further phenomenological research in this area:

- Similar studies to this, but where participants are famous entrepreneurs and/or known to have acted unethically;
- Narrative (Ochberg, 1996) phenomenological studies of single entrepreneurs;
- Phenomenological studies aimed specifically at understanding the experiences of entrepreneurs of a particular culture or gender;
- Studies investigating how customers, suppliers and the general public experience entrepreneurs’ ethics;
- Developing deeper understandings of certain aspects brought to light in this research, such as entrepreneurs’ anxieties, marketing formulae, the phenomenon of energy transfer between people, the existence of non-traditional or alternative moralities, and the concept of entrepreneurial spirit;
- The application of phenomenology to challenge business science beliefs, theories and constructs that many people now regard as givens, by investigating how they are truly experienced in the workplace; for example motivational theory, economic order

quantity, just-in-time inventory/scheduling, labour relations, outsourcing etc. – the list may be endless.

Moving away from phenomenology, yet remaining in the interpretive paradigm, researchers might also consider longer term, passive associations with entrepreneurial ventures to conduct ethnographic studies of organizational effectiveness, or become involved in facilitating, mentoring, or advising entrepreneurs whilst engaged in action learning research.

For those preferring the positivist approach, any of the identified themes may be studied probabilistically across a wider sample of entrepreneurs by stratifying the population of entrepreneurial ventures according to type of industry, age, size or life cycle stage, or by focusing on a particular culture and/or gender set of entrepreneurs. One is likely to find significant differences attributable to each of these variables. Also in the positivist tradition, the following can be examined: the extent of agreement or disagreement among entrepreneurs with regard to specific ethical questions; the reasons for *unethical* entrepreneurial decisions; and changes in personal ethic associated with entrepreneurial - as opposed to corporate - employ.

For critical researchers, a study examining the imbalances of power and privilege in South Africa, or the roles of the legal system, media, and/or common business discourse in encouraging or constraining the emergence of entrepreneurs from certain cultural groupings, presents a compelling research topic. This could help to emancipate people by creating a blueprint for what is needed to nurture entrepreneurs and an appropriate entrepreneurial ethic.

Epilogue

I can do all things through Christ who strengthens me. (Philippians 4: 13).

This research is the product of a wave of enthusiasm. It is not an attempt to escape my reality – rather a confrontation with it. Did I discover a formula for the co-existence of business and ethical imperatives? Partly I did – for me it has to do with balancing short-term and long-term interests, finding the equilibrium point between risk and reward, making time for friends and family in spite of pressing business engagements, enjoying life's journey while racing to the next pit stop. I am richer for this experience, a more reflective person. And after all is said and done, I realize that I did it all for me. With that realization, I end with a poem I wrote along the way:

*“The Perfect Wave!” he said of me,
Predicting what each would be - with maturity.*

*“So what does that mean?” I enquired of me,
“What shall a wave, a perfect one, be?”
A question to feed my anxiety,*

*Just as great waves rise out of the sea,
A spirit wells up inside of me,
The will to win, to learn, to grow faster,
To live life to the full, as best I can.
For it bears the hope of liberty.*

*“The perfect wave,” he said of me,
A quest until eternity.*

*To decide who to be,
Remains as yet, my destiny.*

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Appendix 1. Depth interview guide

You are aware that this interview is part of an academic research project. Will it be okay with you if I make use of the tape so that I don' t have to make notes while we converse? While whatever we discuss here remains entirely anonymous and confidential, a full transcript will be appended to the research report.

Introductory Question:

Now, you are an entrepreneur, and you' ve been in this business for how many years?
.....What do you do?

Key Question 1: What are your experiences of entrepreneurship

Listen for words or phrases that describe the entrepreneurial experience, e.g. Challenging, changing, exciting, difficult, tough, etc. or words that express an emotion, such as anger, frustration, conflict, etc.

Probe1.1: What do you find particularly(use their word or phrase) as an entrepreneur? OR How does thataffect your business?

Key Question 2: Have you experienced any dilemmas as an entrepreneur?

Probe 2.1: Please tell me about it/them

Probe 2.2: Did that (relating to their description of the dilemma) create an ethical problem for you?

Key Question 3: How did you deal with it?

Follow up on any raw emotions expressed, e.g. if anger was experienced, who/what was it directed at; if disappointment was experienced, how did it come about?

Probe 3.1: What prompted you to handle it in that way?

Probe 3.2: Did you find that to be an acceptable way of dealing with it?

Key Question 4: What pressures or challenges do you experience, as an entrepreneur *in South Africa today*?

Probe 4.1: How do these affect you/the business?

Probe 4.2: How so? In what ways? To what extent?

Appendix 2. Natural Meaning Units

David - Natural Meaning Units. Appendix 2.1

<p><i>D1: What do I do? Um, I manage and operate a retail pharmacy; I have a business that manufactures medications and remedies for pets, originally focusing on fish. I' ve now, since last year, been diversifying into bird treatments, and just recently introduced a shampoo for dogs, cats, pups and kittens, which has been very well received by the public.</i></p>	<p><i>He is the owner and manager of a retail pharmacy. He has started a new business focusing on pets. At first, he focused on making medicaments for fish, and has now expanded to include products for birds, dogs and cats. The new products have been well-received by the public.</i></p>
<p><i>D2: I' m coming in on a very good value level, with a good quality product.</i></p>	<p><i>He believes he offers a good quality product and value for money.</i></p>
<p><i>D3: And I' ve diversified also on the pharmacy side. In the pharmacy, we used to be quite a large cosmetic pharmacy, but due to the changing market trends in our area, in our geographics, we' ve had to move into other services. We now have a full clinic service, um, vaccination service, family planning service.</i></p>	<p><i>He has adapted the pharmacy to market conditions, by diversifying into other services. The demographics of the area in which the pharmacy is situated have changed (less wealthy passing trade).</i></p>
<p><i>D4: We' ve also become the local agents for Western Union money transfer. That' s something that brings a lot of feet into the business. It' s foreigners sending money home, ex-pats sending money home, to pay student loans, or other accounts that they have; people who' ve emigrated sending money to mates who they' ve left behind, our local street traders, some drug dealers as well, sending money around the world, sending money to families, arranging travel arrangements etc. Um, it' s very busy, and it' s really taken off since the beginning of this year.</i></p>	<p><i>Additional services are now offered (more appropriate to the needs of local residents). The pharmacy is used as a base for a money transfer agency. The money transfer agency brings many new people into the pharmacy He is experiencing a different type of customer, which now includes street traders, and even drug dealers.. The money transfer agency has grown quickly.</i></p>

<p><i>D5: Being out there on your own in retail pharmacy is pretty frightening. Um, it is a business that's grown to a point where I don't think anybody can run an effective business on their own anymore. You'd have to have some form of partnership, which I've got, um,</i></p>	<p><i>He finds running a pharmacy frightening.</i> <i>It is too much for one person to handle.</i></p>
<p><i>D6: but it's an incredibly regulated business, which is very frustrating, and well, just generally, retail pharmacy has been incredibly frustrating these last few years, with what we've had to put up with, with medical aids, um, I don't know if I like to say a lot more about that.</i></p>	<p><i>The industry is highly regulated.</i> <i>He finds that frustrating.</i> <i>He is reluctant to describe the problems he has experienced with medical aids.</i></p>
<p><i>D7: But on the aqua-pharm side, that's what I call the fish business, um, it's been something that started off as a favour for a local pet shop owner, where I introduced two products and imagined it would be a favour for him, and it's just something that's grown, and we've essentially grown it according to our needs, and helped it along its way without putting a lot of effort in, until late last year / the beginning of this year,</i></p>	<p><i>He started the aqua-pharm business as a result of agreeing to do someone a favour.</i> <i>He has grown the business according to his own needs.</i> <i>He only recently started to apply effort to the aqua-farm business.</i></p>
<p><i>D8: we decided to really go out and market the product to retailers around the country. Um, it was the same range of products offered to each of them, but we custom label it as an own brand.</i></p>	<p><i>He and his wife are now actively promoting the aqua-pharm products to retailers, nationally.</i> <i>Aqua-pharm products are custom-labelled.</i></p>
<p><i>D9: Some of them are pretty simple, but what I've done is concentrated the product, to give the best quality and value. Um, a lot</i></p>	<p><i>He designed the product as a concentrate, so as to give the customer the best quality and value.</i></p>

<p><i>of the imported products are sold in huge pack sizes of very diluted product, and it just seems a total waste to spend money on logistics getting that bulk around the country. Um, so it's something that's we accepted;</i></p>	<p><i>Competitors' products are sold in large pack sizes. He doesn't waste money on transporting unnecessary bulk.</i></p>
<p><i>D10: you have to wear a lot of caps in that sort of business, do your research, development, packaging, um, gotta go out and do the marketing, do the follow up, um, gotta ship the orders, and while we've been putting the extra effort in to get it going well, it takes quite a lot of effort getting a new customer started out, getting the labeling right etc.</i></p>	<p><i>His customers appreciate the price advantage. As an entrepreneur, he is involved in a variety of activities. These include research, development, packaging, marketing, follow-up and distribution. The start-up phase of the business has required extra effort. Obtaining a new customer takes a lot of effort.</i></p>
<p><i>D11: But once they're up and running it's an easy flow.</i></p>	<p><i>Existing customers are easy to service.</i></p>
<p><i>D12: And I'd say in about six hours of labour, we generate about two thirds of what my retail pharmacy generates.</i></p>	<p><i>The aqua-pharm business produces a better return on effort than the pharmacy.</i></p>
<p><i>D13: And it's reaching a stage now where maybe we would have to outsource some of the work, because the volumes are getting quite high, and at the moment it's very manual.</i></p>	<p><i>He envisages outsourcing some of the work in the near future. The work is of a manual nature (time-consuming).</i></p>
<p><i>D14: Considering that it started out so small, I thought it would never survive, or whatever, it's grown to something where I could possibly remove myself from the pharmacy for that one day.</i></p>	<p><i>The business has survived its start-up phase, and demonstrates definite growth potential. Some day, he envisages being able to remove himself from the pharmacy business, in favour of Aqua-pharm.</i></p>
<p><i>D15: Umm, the average growth has been, probably 20 to 25% per annum, but um, in</i></p>	<p><i>Aqua-pharm has achieved an impressive growth rate so far.</i></p>

<p><i>the first five months of this year, we broke through last year's peak twelve month sales. And we've just now completed another record month. This month is about 30% up on our previous record month, which happened in April this year.</i></p>	<p><i>He has led it into a period of accelerated growth, with record sales.</i></p> <p><i>He is proud of his/its performance.</i></p>
<p><i>D16: Ja. Up until now, it's been treated as a hobby, but it's reaching the stage now where we're gonna have to start declaring it, treating it as a business.</i></p>	<p><i>He is able to regard the new venture as a business in its own right now.</i></p>
<p><i>D17: Just the fact that when we do the work, it has to be done late at night, because the rest of our life has to be out of the way.</i></p>	<p><i>At the current time, the new business is not afforded priority.</i></p>
<p><i>D18: No. I think if it wasn't for that business, I don't know how we would have coped financially over the last two or three years.</i></p>	<p><i>The new business makes a definite financial contribution to his living expenses.</i></p>
<p><i>D19: Well, if any debtor has ever excelled in creating delay tactics, I think the medical aids deserve the awards. They've really been incredible. It's something that's settling down now. Um, the payment times have improved dramatically. I mean, it was nothing to be querying claims that were two years old, or nine months into the year you'll have a whole two month batch of work rejected to you. There was just a lot of buck-passing.</i></p>	<p><i>On the pharmacy side, he has found dealing with the medical aid companies very demanding.</i></p> <p><i>Things are somewhat better now.</i></p> <p><i>The medical aid used to be very slow in processing claims. They sometimes rejected batches of claims after a lengthy delay. It appeared to him as if the medical aids were 'passing the buck'.</i></p>
<p><i>D20: There's been a lot of technological change as well, where um there's now third party involvement in controlling electronic planning and processing of these claims and the scripts, so there's a lot of buck passing between our computer software suppliers, the medical aid, the parties blaming each other for the problems,</i></p>	<p><i>The technology has changed.</i></p> <p><i>The technology hasn't always made things smoother. In fact the use of computer software has necessitated an additional link in the processing chain.</i></p> <p><i>Members of the processing chain often blame each other when problems arise.</i></p>

<p><i>D21: while all that we' re trying to do is to offer a service to our clients. So, we' ve actually lost clients because of that. We' ve also gained clients, because of that as well. They, some are irritated if we reject, rejections to them; say we get a rejection from the medical aid, and we tell them, and the next thing they' ll come in here with a statement saying the medical aid has paid us! And we haven' t received that yet. Otherwise the opposite of that: We' ll try and try and try for six or eight months to get a claim through (to be paid by the medical aid), whatever the reason they' ve (the medical aid) rejected it to us, then we' ll charge it to them (the customer), they' ll say, "Why didn' t you tell me, I would have settled it with you and claimed it myself." So it' s like a lose-lose situation.</i></p>	<p><i>Some clients blame him for problems that are outside of his control.</i></p> <p><i>In some cases, the pharmacy has gained clients.</i></p> <p><i>Some clients become irritated when their claims are incorrectly processed.</i></p> <p><i>Sometimes he puts in additional effort to resolve a problem resulting from incorrectly processed claims, which turns out to be futile or wasted.</i></p> <p><i>Even when he tries to help the customer, he cannot succeed in satisfying them.</i></p> <p><i>It appears to him that he is unable to ' win (maintain his own high standards of efficiency) when dealing with claim-processing problems.</i></p>
<p><i>D22: They bring their paper in, and we' ve got our papers, and we compare notes. I mean if the money is not in our bank account, and we don' t have a reconciliation, they haven' t paid us.</i></p>	<p><i>He keeps accurate and up-to-date records, and is able to trust his administrative procedures to be correct.</i></p>
<p><i>D23: No. In the cases where people come in here and they pay for a script, because it' s something the medical aid will not pay us for directly, like testing strips, say, and the next thing the medical aid has paid us for that.</i></p>	<p><i>Sometimes the medical aid companies contradict their stated policies.</i></p>
<p><i>D24: So as soon as we pick up something like that, we reimburse the customer. We have to, they' ve paid us for it.</i></p>	<p><i>He believes he is entirely honest in his dealings with the customer.</i></p>
<p><i>D25: Um, but now the whole impression that the customer gets is that we' re</i></p>	<p><i>It upsets him that he is made to appear incompetent.</i></p>

<p><i>incompetent.</i></p> <p><i>D26: So it's like this constant negative environment to work in. Firstly medicine is a grudge buy, people aren't happy to be ill, some are but most aren't, and then we're supplying goods to a customer who doesn't pay for it - we are relying on a third party to settle us, and we don't know if we're ever going to get settled. That's the whole frustration of it, ja.</i></p> <p><i>D27: Whereas on the aqua-pharm side it's great. They phone up, they want your stuff, they pay you well for it - fortunately the profits are good so there's never been a problem - um, just a totally different environment.</i></p> <p><i>D28: The link between me and fish medicines was that my father was one of the pioneers for keeping marine fish in the Eastern Cape, so we've always had a very, um, our environment we were always very involved in pets, birds, fish, plants etc, just environmentally conscious I would say. So that was the tie up there.</i></p> <p><i>D29: Only in clashes between retail outlets on the aqua-pharm side, that are in competition.</i></p> <p><i>D30: There is a store in Port Elizabeth, which was bought out by people last year, an aquatic system business. After they bought the business, there was a restraint of trade (on the previous owner) for two years. In April this year, the son (of the previous owner) started a close corporation (presumably in circumvention of the restraint of trade), um, and they set up a shop (mentions where) called (mentions name).</i></p>	<p><i>He is aware of the fact that people are usually purchasing pharmaceutical products grudgingly.</i></p> <p><i>He is reliant on a third party for payment.</i></p> <p><i>There is uncertainty as to whether or not he will be paid. He finds that frustrating.</i></p> <p><i>The new business (Aqua-pharm) is totally different - more exciting.</i></p> <p><i>The Aqua-pharm profits are good.</i></p> <p><i>He has had a long-term interest in the things about which the new business revolves. He has always had pets.</i></p> <p><i>He appears proud of the fact that his father pioneered the keeping of marine fish as pets.</i></p> <p><i>Aqua-pharm has experienced some conflict already.</i></p> <p><i>One of his customers broke a restraint of trade agreement and entered the market again, after selling his business.</i></p>
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<p><i>D31: So, there was a bit of pressure there for me to supply both. The new owner, of course didn' t want me to supply them, and this caused a bit of friction.</i></p>	<p><i>This caused some friction with an existing customer.</i></p> <p><i>He was faced with an ethical dilemma: To supply them or not.</i></p>
<p><i>D32: The result is that we are now supplying both, and what is amazing is that their (the first client) purchases haven' t changed, they haven' t decreased at all. Suddenly, um, this other shop' s opened and they doing about an additional 50%, so it' s just a whole new market, but it' s caused a lot of friction.</i></p>	<p><i>The situation was amicably resolved.</i></p> <p><i>In spite of the friction between the two customers, the overall market for Aquapharm products has grown in the region.</i></p>
<p><i>D33: This other shop first faxed an order through to me and I spoke to them and I said, "Is everything legit and legal between yourselves and (the first customer)?" And they said "Yes." So I thought it would be okay to supply them. I thought the distance (from the other customer) was okay as well. And then a few weeks later I went to my first client and, the wife of the owner said, "I see you' ve supplied (new customer)" So I said "Yes, why, is there a problem with that?" So she said, "Actually, there is." So I said "Oh". She told what had been going on and I said that if she really wanted me to I would stop supplying them (the other store), because we had a good relationship.</i></p>	<p><i>He did what he believed was necessary to negate conflict.</i></p> <p><i>He believed what the customer told him.</i></p> <p><i>He considered the distance between the two rival customers.</i></p> <p><i>He was surprised to find that the first customer was unhappy that he had agreed to supply the second.</i></p> <p><i>He was prepared to lose the second customer in order to keep the first one happy.</i></p>
<p><i>D34: She was sort of happy with that, and then the next day I went back there and was just chatting with her husband, and I told him that his wife and I had discussed it and that we had decided that I would cut back. I would just get them to settle, and that' s it. He then said that it would probably cause more damage doing it that way, and that I should rather keep on supplying them.</i></p>	<p><i>He informed the husband (of the first customer) of his decision to not supply their rival/competitor, once their account was settled.</i></p> <p><i>The husband felt that might cause more damage, and that he should rather continue to supply them.</i></p>

<p><i>D35: So, it ended up being a bit of a win-win for us.</i></p>	<p><i>He attained a win-win outcome.</i></p>
<p><i>D36: It was just being open. I don' t like doing anything under handed. Maybe when they first approached me, maybe I should have gone back to (my first customer) and spoken to them then. I suppose the result of that would have been that they would have told me not to supply, and then I would not have, and that probably would have caused a lot of friction.</i></p>	<p><i>He believes his openness was the key to an amicable solution. He doesn' t like doing anything under-handed.</i> <i>He accepts that there might have been another way of handling the situation.</i> <i>He imagines that the outcome might have been less favourable.</i> <i>By acting as he did, he avoided friction.</i></p>
<p><i>D37: I' ve never had to (do things in an underhand way). I will never, I will never walk into a pet shop and say, "Check out these products, they' re better than (another brand) or I' ll never run down another competitor." I will walk in and I will say, "Here' s a sample range of what I do, the products are very well tried and tested. You' re free to check them out, and then you can make a decision."</i></p>	<p><i>He doesn' t use hard sell or underhand ways of obtaining business.</i></p> <p><i>He doesn' t believe in criticizing a competitor' s product or business.</i> <i>He believes his products ' speak for themselves' .</i> <i>He respects his client' s choices.</i></p>
<p><i>D38: Um, I give them a full guarantee on the products, if at any point in time they change their mind and they don' t want to stock it any more, I will take it back. But it' s never happened.</i></p>	<p><i>His products are guaranteed, and returnable for a full refund.</i></p> <p><i>None of his customers has ever returned stock to him.</i></p>
<p><i>D39: So it just makes it easier to get a new customer to say that to them?</i></p>	<p><i>Potential customers appreciate the guarantee.</i></p>
<p><i>D40: It' s (when a rep runs down another product) a ' turn-off' . They must rather let it prove itself.</i></p>	<p><i>He is disgusted if the representative of one business criticizes the products of a competitor' s business. He believes products and services must speak for themselves.</i></p>

<p><i>D41: Yes, I think there are (some unique problems in South Africa). Security in our retail outlet.</i></p> <p><i>D42: In our trading environment we' ve got a lot of problems, like vagrants, street children, soiling outside the pharmacy, um, it' s not a very, something that makes it a bit unpleasant.</i></p> <p><i>D43: Um, in the last few weeks we' ve had to arrest two street kids for running in and grabbing boxes of sweets off our counter. It' s not pleasant, and you chase them and they smash a beer bottle, and want to retaliate, as happened last Saturday.</i></p> <p><i>D44: (That makes me feel) like wanting to make Amway (another venture) explode! And get aqua-pharm really on track, so that I can get out of the retail environment.</i></p> <p><i>D45: We sort of tend to be cocooning ourselves in our way of living these days. You have to find a balance between crime and convenience.</i></p> <p><i>D46: When we started charging a two rand delivery fee from the pharmacy last April, the wealthiest customers who used to phone six or seven times a week, actually started coming in to collect. One customer asked if they were to meet the driver on the ground floor, could they just pay one rand (chuckles)! That sort of changed things.</i></p>	<p><i>He is concerned about the security of the Pharmacy, and retail outlets in South Africa, generally.</i></p> <p><i>The socio-economic deterioration in the country has unpleasant consequences to his pharmacy business.</i></p> <p><i>This has unpleasant consequences for him.</i></p> <p><i>He has experienced some theft at the pharmacy.</i></p> <p><i>His own safety was recently threatened, while attempting to catch a thief.</i></p> <p><i>He has considered ways of doing business while avoiding contact with criminals. He believes that it will be preferable to expand his non-retail business interests in the future.</i></p> <p><i>He believes that people are becoming more restricted in their movements. He perceives that a balance must be found between crime and convenience.</i></p> <p><i>The pharmacy recently implemented a delivery fee.</i></p> <p><i>Customers that could easily afford the delivery charge began to rather collect their purchase at the pharmacy.</i></p> <p><i>He regards this as an unexpected outcome.</i></p>
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<p><i>D47: Those people that used to get a delivery almost everyday, they disciplined themselves and they now try to order once a month. And if it's really urgent they order, and those that come in instead of using the delivery service end up buying more because they see what's on the shelves. So it's been a good idea. It irritated people for a while, but it's too little - it should be at least five rand.</i></p>	<p><i>Customers making use of the delivery service now order less frequently. He believes they have become more disciplined, as a result of the delivery charge being introduced.</i></p> <p><i>Some customers who elect to collect their medicines, purchase something else at the pharmacy at the same time.</i></p> <p><i>He believes the delivery charge could be higher. (People are able to adapt to change, when it starts to hurt their pocket.)</i></p>
<p><i>D48: On the aqua-pharm side, one of the biggest frustrations that comes to mind, is being able to source packaging materials in smaller volumes than some of the suppliers are able to supply. Um, in the one case it was 250 ml plastic bottles, they wanted an order of 50 000. um, it's about, way over the top. And, the whole plastic industry seems to be almost clandestine. You can get no reference from a manufacturer. You have to really search to find decent packaging.</i></p>	<p><i>He experiences difficulty sourcing packaging materials in small quantities.</i></p> <p><i>He experiences a lot of secrecy in the plastics industry.</i></p> <p><i>It is difficult to find a decent supplier of packaging.</i></p>
<p><i>D49: (I) Hunted, and hunted. It's called 'persistence'. If you've got a goal and you persist, you achieve your results.</i></p>	<p><i>He needed to be persistent.</i></p> <p><i>He believes that persistence is necessary to achieve one's goals.</i></p>
<p><i>D50: I found a supplier of a small quantity. I would still like to upgrade the quality a bit more.</i></p>	<p><i>He has located a supplier who is able to match his requirements in terms of quantity, but not quality. He still intends to improve the quality (of the Aqua-pharm packaging)</i></p>
<p><i>D51: That's the next level I want to take the business to, and because the labels are produced for each customer, in small quantities, I am printing them on a laser-jet printer, so they aren't waterproof. Um, I've only ever had one complaint, but I'll soon</i></p>	<p><i>He knows that his next move will be to upgrade the quality of the labels, to make them waterproof.</i></p> <p><i>He intends to do this even though no-one has complained.</i></p>

<p><i>have that problem overcome.</i></p> <p><i>D52: No. If I take calls here at the pharmacy, it' s just people placing an order, and if they have a query, all my information is at home. I can phone them back.</i></p> <p><i>D53: What has been a tremendous help is the Network 21 training (from Amway, his other business interest).</i></p> <p><i>D54: I am treating my customers and staff better as a result of reading their literature. A growth experience. Yes. My staff have noticed a marked difference in me.</i></p> <p><i>D55: It' s just that I realize to live for the day, and have a positive attitude. If things are not going wrong in your life, you can' t be progressing!</i></p>	<p><i>He experiences no conflict of interest while running two separate companies concurrently.</i></p> <p><i>He keeps the Aqua-pharm records separate from the pharmacy records.</i></p> <p><i>He has experienced a definite synergy between the various businesses, in that some of the skills that apply to one business can be used in another.</i></p> <p><i>He believes his management abilities are improving, as a result of self-study.</i></p> <p><i>His staff members have noticed an improvement in his management skills and style.</i></p> <p><i>He has realized the importance of living each moment of the day, and maintaining a positive attitude to life.</i></p> <p><i>He believes that some problems must be encountered if one is to make progress.</i></p>
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Sicelo - Natural Meaning Units. Appendix 2.2

<p><i>S1: Can you refresh my memory? What is it about? I' m under a lot of pressure. I' sorry I agreed to that, but ja, okay.</i></p>	<p><i>Sicelo is under a lot of pressure. He doesn' remember the purpose of our appointment He agrees to participate in the interview</i></p>
<p><i>S2: I' m coming from a small family in our cultural standards. I' m the only son, and I have two sisters. Between me and my sister there' s a twenty year difference with no child in between. That' s the reason they called me Sicelo, meaning ' request' .</i></p>	<p><i>He comes from a family which, by his cultural standards, is considered small He is twenty years younger than his sisters His name means ' request'</i></p>
<p><i>S3: When I left school I went to a company called Key Motors (now it' s called Midas). I stayed there for about eight months. At that time they were building a new Ford plant in Struandale, and a lot of promises were made. It was situated near the township, and it was built so that it can empower black people! [You know Americans, y' know?] I promise you I dropped that job and I went to this Ford. Promises were made.</i></p>	<p><i>He got a job after leaving school After eight months, he was enticed by their promises of ' empowerment' to join Ford their new plant, along with many others He appears to distrust Americans</i></p>
<p><i>S4: I must say there was good training in marketing and management etc. and I became a manager, but those things never came true (for most people).</i></p>	<p><i>He received good training in marketing, and became a manager He noticed that the promises never came true for most of the people</i></p>
<p><i>S5: We ended up forming a trade union, and I became the chairman of that union. They appointed me as the leader because I was known to be an elder in the church.</i></p>	<p><i>He was instrumental in forming a trade union, and became the chairman of it He was appointed as its leader because he was known to be an elder in the church</i></p>
<p><i>S6: Senior management invited me to a meeting saying that "We are led to believe that you have been appointed to this position, and we would like just to share with you what are the consequences of that. Because of your position as a manager, you cannot be a chairman of a trade union.</i></p>	<p><i>His appointment as chairman of the trade union was frowned upon by senior management</i></p>

<p>S7: We are giving you two months to make up your mind; either you stick with the union, in which case you will be demoted, or you carry on as a manager, which means that you resign from the trade union."</p>	<p>He was given an ultimatum, i.e. either stick with the union and be demoted, or resign from the union and remain a manager</p>
<p>S8: It was a very difficult decision to make, especially at that point in time in our country. Because I live with these people in the township, er, how will it be interpreted? It was very difficult.</p>	<p>He experienced this as a very difficult decision He was concerned about how his friends and neighbours in the township would interpret his decision</p>
<p>S9: I mean I'm getting a comfortable salary; I have a nice car; I have a big office; I have some secretaries; I am going up the social ladder.</p>	<p>He was 'climbing the social ladder', and enjoying the image and luxuries that go with a corporate managerial position</p>
<p>S10: But before the two months I made up my mind that I would stay with the union.</p>	<p>He decided to stay with the union</p>
<p>S11: I took the car back to Wesbank. I said "Thankyou, I can no longer afford to pay this thing."</p>	<p>He gave up the car</p>
<p>S12: I was demoted from that office to be a janitor! Oh yes. Sweep the floor!</p>	<p>He was demoted from manager (with a big office) to janitor (where he had to sweep the floor)</p>
<p>S13: Right outside the plant was a railway line. The goods trains deliver boxes of parts from America. After the parts were offloaded, it was my job to keep that place clean all the time. You are wearing this yellow plastic raincoat, and I remember that at ten o' clock I could go to my locker and drink tea. Many times by ten o' clock I was exhausted and it felt like five o' clock. I was exhausted psychologically because it works on you; you know they break you.</p>	<p>It was his job to keep the place clean He was made to wear a raincoat He was often exhausted, both physically and psychologically He felt like the management were 'breaking' him</p>
<p>S14: [the decision to stay with the union was] Very, very, very very difficult?</p>	<p>He found it extremely difficult to make the decision to stay with the union</p>
<p>S15: I thought that it was a good cause. And um, also I thought that um, how can I</p>	<p>He thought that the union was a good cause</p>

<p><i>justify my profitable position when I see that there is injustice happening. You become part of that yourself. And there was a serious question that I had to ask myself - "Am I prepared to be part of a system that perpetuates, you know, ah, discrimination, ah, exploitation. Is that good enough for me?"</i></p>	<p><i>He felt unjustified in holding a ' profitable position, when he perceived injustices all around him</i></p> <p><i>He decided that it was not good enough for him to be part of a system that was perpetuating discrimination or exploitation</i></p>
<p><i>S16: I thought [originally] that by being part of the system I could change it. You cannot change it. There are a lot of people that have gone into a system with the hope that they will change the system. They end up that the system changes them. Maybe the Matanzimas and those people thought to themselves, "Okay, it' s a rawdeal but let me just give it my best you know; I' ll try to twist this thing". You can' t!</i></p>	<p><i>He had originally thought that he would be able to change ' the system' by becoming part of it</i></p> <p><i>He saw others that had entered ' the system with the hope of changing it, but realized that ' the system' was and actually changing them</i></p> <p><i>He believes one cannot ' change the system from within</i></p>
<p><i>S17: I left Ford. I resigned. I stayed with the union. I was deeply involved with my church, and went to study theology through Unisa.</i></p>	<p><i>He resigned from Ford but stayed in the union, and went to study theology by correspondence</i></p>
<p><i>S18: After two years I joined Youth for Christ - my heart was in youth ministry, and here was a white American organization that wasn' t well-established with black communities, and I worked with Youth for Christ for eight years. I ended up as regional director for the Eastern Cape, and was promoted to the global head-office as Director of Ministries in South Africa.</i></p>	<p><i>His heart was in youth ministry, so he joined Youth for Christ - a white American organization that wasn' t well-established with black South African communities</i></p> <p><i>After achieving two promotions in eight years, he was Director of Ministries in South Africa</i></p>
<p><i>S19: But I didn' t see any challenge in that, because while I was here in the Eastern Cape I was using Youth for Christ as a kind of um, pioneer in these areas; so there was nothing new in terms of the new position.</i></p>	<p><i>At first he enjoyed being a pioneer (for YFC), but the top job did not offer him any new challenge</i></p>
<p><i>S20: I thought I had achieved my, er, top. And, er, I was sure of what I didn' t need or want, but I was not sure of what I need. You know when you realize "I don' t need this"?</i></p>	<p><i>At that stage he thought that he had achieved as much as he could, but realized that it was not what he needed in his life</i></p>

<p><i>S21: But how do you communicate that with your wife? By now I had responsibilities, kids and a wife.</i></p>	<p><i>He didn' t know how to communicate his discontent to his wife. He felt bound by his responsibilities</i></p>
<p><i>S22: I left Youth for Christ, and I had enjoyed my times there. We had some differences, poltical, ideologies. I fought - I' m a fighter! Um, but I really enjoyed the time there. I grew spiritually and otherwise. I changed the whole philosophy of Youth for Christ. It was during the ' 85 boycotts of schools, and I found myself sitting here in Newton Park collecting a salary, but you can' t go to the schools, and that' s where the ministry (oppportunity) is, but now there is no school, so what do you do? The white schools were still going on, but the (ministry to) the black schools was just cut (since there was no-one attending school). I started a discipleship group in a community hall in New Brighton built by the Urban Foundation.</i></p>	<p><i>He experienced some conflict - political or ideological differences - and after putting up a good fight, decided to leave He sees himself as a fighter He had managed to change the whole philosophy of YFC, by reaching out to black school children in the township, even though they were boycotting school</i></p>
<p><i>S23: People were very suspicious of the Urban Foundation, and I had to convince them that I was not there to protect (the interests of) the Urban Foundation. So after a series of political meetings, the community accepted me</i></p>	<p><i>He had to defend his (political) credibility to the community, until they accepted him</i></p>
<p><i>S24: and I started a discipleship group that held debates. All the debates were highly political - Christianity and politics, Marxism and Christianity, because that was the only thing that can draw young people.</i></p>	<p><i>The debates that he held were highly political, i.e. discussing competing or opposed ideologies, because that, he saw, as the only way of drawing young people to the meetings</i></p>
<p><i>S25: Two months after we started out with eight people meeting only twice a week, that place was chock-a-block and we were meeting four times a week. About 150 people every day.</i></p>	<p><i>The interest and demand grew very rapidly</i></p>

<p>S26: <i>The nature of the meetings. It was not 'sermonising', it was 'theologizing'. allow young people to talk - to say what they want to say.</i></p> <p>S27: <i>Even now anyone can stop me at any time and ask a question.</i></p> <p>S28: <i>After that I teamed up with Brian Bird, and the two of us started to brainstorm what we could do to really make a difference in South Africa.</i></p> <p>S29: <i>We realized that no-one comes to the Bible with a blank mind. They come with their own pre-suppositions, and those pre-suppositions become the basis of their theology. For example Romans chapter 13, about submitting to authority. Whites used to say that the government had to be obeyed, but now the government is Black, they give it a different interpretation. Your good news could be bad news to me, but then if that same news becomes good to me, then it becomes bad to you!</i></p> <p>S30: <i>In our (South African) culture, diversity has been seen as a threat, rather than as a compliment and an enrichment.</i></p> <p>S31: <i>And my approach was to look for a win-win solution. Knowing that people are influenced by their background.</i></p> <p>S32: <i>I'm very strong myself, and I got on well with Brian. He swung from Anglican to Pentecostal, and then swung back again.</i></p> <p>S33: <i>Both of us met each other as equals.</i></p>	<p><i>He allowed the young people to express themselves - a concept he refers to as 'theologising' as opposed to 'sermonising'.</i></p> <p><i>Even now, he allows anyone (of his congregation) to stop him at any time and ask a question</i></p> <p><i>He teamed up with another minister and together they deliberated how they might make a difference in South Africa</i></p> <p><i>He came to the realization that people's pre-suppositions become the basis of their theology</i></p> <p><i>He gives an example which illustrates that cultural (ethnic) groups are inclined to interpret scripture differently - even twist it to suit their self-interest</i></p> <p><i>In South Africa, he believes, diversity has been seen as a threat</i> <i>His view is that it can be enriching, i.e. different cultures can compliment each other</i> <i>His approach was to seek collaborative solutions</i> <i>He believes people are influenced by their background</i></p> <p><i>He sees himself as a strong person</i> <i>He established a close working relationship with his partner (who he claims oscillated between adopting a formal approach to worship, and a n informal one)</i> <i>He and his partner entered into the venture as equals</i></p>
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<p><i>S34: That' s where the school comes in.</i></p>	<p><i>That made it possible for them to consider starting a school</i></p>
<p><i>S35: Although we had differences. Most white people have dichotomy, - this is sacred, and so on. Blacks don' t have that. Life is life! But there is this dichotomy within the white community. This is sacred, this is secular; this is poltics, and shouldn' t be mixed with Christianity, etc.</i></p>	<p><i>He and his partner didn' t think the same way. He believes white people think in terms of dichotomy, for example differentiating between sacred and secular activities, or political and other activities, whereas black people don' t ' life is life (for blacks)</i></p>
<p><i>S36: We went to Zimbabwe to see what we could learn. After ten years of liberation there, we interviewed people, from a professor to a faith healer, from a Pentecostal to a Roman Catholic. The aim is "What is the state of the church, after ten years of liberation?"</i></p>	<p><i>He traveled to another African country to see what he could learn about the state of the church, post-(political)-liberation</i></p> <p><i>He interviewed a range of professing Christians</i></p>
<p><i>S37: Shocking! [the state of the church was] Shocking. Right through the history of mankind, the church doesn' t take the lead.</i></p>	<p><i>He concluded that the state of the church (the influence of the Christian community in socio-poltico-economic matters) was shocking</i></p>
<p><i>S38: Here in South Africa, the church missed its life-long opportunity to challenge the previous regime. We, the church, supported the status quo.</i></p>	<p><i>He thinks the church in South Africa missed a (once-in-a-lifetime) opportunity, by not challenging the previous regime, instead seeming to support the status quo (policy of separate development)</i></p>
<p><i>S39: Only certain individuals, like Bishop Tutu, who was called a communist, the Allan Boesaks, and the Frank Chikanes, Nico Smith, those were the only ones who made a contribution - individuals, not the church.</i></p>	<p><i>He concedes that certain individuals did make a contribution (toward the eventual abolition of the policy), but not the church as a body</i></p>
<p><i>S40: So what could we learn from Zimbabwe? We were totally disappointed. President Mugabe doesn' t take any church seriously, only the Roman Catholic, because they challenged Smith then, and they challenge Mugabe now. But when they challenge him, he says "Don' t take chances! When Smith was here, you kept quiet". No credibility. The church has no</i></p>	<p><i>He was totally disappointed by what he saw in Zimbabwe - the church has no credibility</i></p>

<p>credibility!</p> <p>S41: In the light of what we learnt in Zimbabwe, we decided to start what we called 'Redemptive Encounter'- a process by which Blacks and Whites could get to know each other, through open discussion. We started Sakisizwe Christian Ministries. (Paraphrasing here: we took whites into the black areas and together conducted research among the people living there to establish what they thought about their worlds.)</p> <p>S42: This changed people's perceptions of God and each other. And people started to ask serious questions, such as "What can I do as an individual to make a difference?"</p> <p>S43: We had lots of ideas, but decided that education is key, because education empowers people.</p> <p>S44: So we raised some money from Delta, ten thousand rand, and set up a winter school for mathematics and science. We had no background in education, but we hired the best teachers in maths, science and English.</p> <p>S45: That thing was so successful that the teachers themselves wanted to do it again, not even for the money.</p> <p>S46: And the black kids were so excited! I made promises to carry on with it. This must be the start of something.</p> <p>S47: We gave all the money to Deloitte and Touche, and asked them to account for everything and do a financial statement. We came out with change of about R3000. We over-budgeted. We went back to Delta with the R3000 and the financial statement,</p>	<p>These findings led him to initiate a new venture - a process by which blacks and whites could become acquainted with each other's living conditions, through open discussion</p> <p>He thinks the process influenced those involved in it to change their perceptions of God and each other, and they began to enquire what they, as individuals, might do to make a difference</p> <p>He decided to empower people through education</p> <p>He obtained a sponsor and established a winter-school. Even though he had no teaching experience. The best available teachers were hired</p> <p>The venture was successful (in educating black school children). As a result of the success, the teachers offered to repeat the project for free</p> <p>As the children were so enthusiastic, he promised that he would continue the project</p> <p>He had the finances audited by a reputable firm, and reported the results to the sponsor</p> <p>As a result of over-budgeting, there was a surplus</p>
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and said "Here' s your money, and thank you very much for what you have done".	He thanked the sponsor and offered to return the surplus
S48: Those guys couldn' t believe it. The whole thing was based on Christian values. Those guys said "It' s years that we have give money, but we have never, ever, had change.	It was the first time the sponsor had been offered a surplus He based the whole project on Christian values
S49: So they gave us the money back, and we shared it between the two of us. Not a profit. Because we never charged the kids. We over-budgeted. That' s all. We over budgeted by R3000. That' s why we brought it back.	The sponsor allowed him and his partner to share the money He does not think of it as a profit, but rather as an over-budget - that is why he offered to give it back
S50: After that we ran bigger schools (on the same principle), and people flocked. We had 400 people in a class, with one main teacher and others to help.	He expanded, and the demand continued to grow
S51: It' s very important how you approach issues in the township. First of all we consulted with the people before even starting, so that people would know our motives.	He has learnt that it is very important to approach issues in the township by engaging in consultation with the people so that they understand one' s motives
S52: Secondly we spoke to the teachers in the (normal) schools, because we didn' t want them to think that our school was a bad reflection on their abilities as teachers.	It was also important to not appear to be questioning the abilities of the teachers in the township schools
S53: Participation, consultation, and transparency. It' s a lack in business. It' s lack in business!	He believes that participation, consultation and transparency are essential, and that they are generally lacking in business
S54: Brian used to get frustrated with me. Totally frustrated. I don' t understand. He' s coming from another culture.	He does not understand why his partner used to become totally frustrated with his way of working (consultatively). Again he thinks it is only explained with reference to cultural differences
S55: He would have a plan, these are the goals, and milestones and so on. You know.	His partner' s way of working was to set goals, and then implement it

<p>S56: <i>And I would make an appointment to see the ANC, then at the last minute they would cancel, and I would still have to see the PAC, and you know.</i></p>	<p><i>He experienced many delays, but stayed with the consultative process.</i></p>
<p>S57: <i>It takes time to do what you have to do. But let me tell you something: When you do it, it is a foundation that is firm. Whatever Brian would have taken a route and just run with it, in the long run I think he is going to have obstacles, questions, and what-have-you. Why don' t you take time to build up a foundation, solid.</i></p>	<p><i>He believes that it i s worthwhile to set a firm, solid foundation, even though it takes longer</i></p>
<p>S58: <i>It is, we are very like that in the Euro-centric culture, you know - results, deadlines, (laughs)</i></p>	<p><i>He has noted that the Euro-centric culture is very results-oriented</i></p>
<p>S59: <i>that' s not bad. You cannot totally write that thing off. However, you need to find the balance. You see, because when you' ve done that (laid the foundation through consultation), you don' t have to sell the idea now. There is a sense of ownership. People love that. In fact, they are so convinced this is their own idea.</i></p>	<p><i>His view is that a balance should be found between results-orientation and consultation. The consultation is necessary to impart a sense of ownership, which he thinks people love, even to the point that they imagine the idea to be their own</i></p>
<p>S60: <i>It' s marketing. It' s selling. You allow people to speak life into it. It' s transparency. You say to them, "What would you think of this? What would you add to this? So they are making a contribution. Even if they don' t mke a contribution, they respect the fact that you feel they have a contribution to make. And there is a sense of respect. I haven' t come here to super-impose this on you. This is what I want to do, this is how I think it will benefit you in the long run. How do you feel? People say, "Yes, I would like to be part of that."</i></p>	<p><i>He sees it as a way of marketing or selling by being transparent (open to their suggestions). It shows that one respects their feelings, and that you have their long-term interests at heart</i></p>
<p>S61: <i>So the school was so successful that we made it into the newspapers. And a particular lady contacted us and told us about a school that was standing empty,</i></p>	<p><i>His success with the school attracted media publicity, which led to someone introducing him to a business opportunity</i></p>

<p><i>and would we be interested in owning a school? She took us to look at the old North End Grey. It was beautiful, but had been standing empty for two years.</i></p> <p><i>S62: So we decided to make a proposal. We went to see Eddie Trent (a councilor), and asked him to set up an appointment for us to see the Minister of Education, which he did. And he looked at our proposal, and he said it was so good that he had never seen anything like it in South Africa - because we had recommendations from ANC and PAC, and newspaper cuttings, you see back to that solid foundation, letters from the school principals saying that these guys are genuine, they do a good job and all of that. To cut a long story short, we went to see the minister, and he was so embarrassed that he didn't even know about the fact that the school was standing empty, and that if it depended on him, we could have it but that he would have to go through the red tape.</i></p> <p><i>S63: We left, and two months later - at the time it was far too long, but if I look back now it was nothing - we received a call from Malan (ex Defence Force General) and he told us that we have got the school, as a donation, and that we don't have to pay a cent on two conditions: 1) we register with the department of education, and 2) we cannot sell the building. I thought that was fair enough. I couldn't believe what I was hearing (laughs heartily) and handed the phone to Brian. We asked him to fax the letter to us, and when we got it in writing, only then did we believe it.</i></p> <p><i>S64: So we started with empty shelves, no book, no desk, nothing. We formed a trust with Deloitte and Touche and other trustees, mainly people we had previously had contact with, who had left a good</i></p>	<p><i>His proposal was outstanding because of the recommendations it contained. These emanated from the solid foundations he had earlier put in place (by using a consultative process), as well as previous successes</i></p> <p><i>He was surprised and ecstatic on hearing the news that they had been granted the go-ahead for their venture</i></p> <p><i>[An interesting irony is that it was the ex head of the (old) South African defence force that gave the O.K.]</i></p> <p><i>He was only able to believe the outcome when he received it in writing</i></p> <p><i>He started the venture from scratch, involving people with whom he had previously built rapport, who had left a good impression on him</i></p>
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<p><i>impression, again the foundations, and then we had to do something with the building, after a major clean up effort.</i></p> <p><i>S65: So we ordered furniture and desks, and one of the trustees said, "What have you done? Where are you going to get the money from?" Brian told him that we had ordered it in faith, and the trustee said, "Hey, maybe in the church it's called fith; in business it's called fraud!" (laughs heartily) But we bought everything, computers, curtains etc.</i></p> <p><i>S66: and we started to offer the full range of courses, one subject per day, and collect people from the townships in hired buses, with the help of a number of companies that supported us - Delta, Anglo-gold, S.A. Breweries, Algoa Bus (the company that he is currently managing).</i></p> <p><i>S67: I refer to it as part of a reconstruction and development philosophy, not program. A program has a beginning and an end. When you see it as a philosophy, it implies a paradigm shift - changing the way people think. That's one of the major weaknesses of the church. It tries to change people's behaviour; it doesn't change the way we think.</i></p> <p><i>S68: So the change is temporary, but changing of a mind-set is permanent. Unless you change your mind-set, you are just playing a role, like in church when everyone stands up you stand, and when they sit down, you sit. But you don't know why you are doing it. It is not 'metanoia' the true sense of the word. It is not easy. If you take the South African situation where we have whites and blacks sharing in the country, how many blacks have really changed from the slavery mentality? How many are self-confident, articulate, without being arrogant? And how many whites that</i></p>	<p><i>He went ahead and (zealously) purchased all the equipment needed for the venture, even though the money was not secured (a fact which the trustees believed was dangerous)</i></p> <p><i>During the start-up phase, they received assistance from a variety of companies (including the one he is currently contracted to)</i></p> <p><i>He views his mission to 'change the way people think' as a reconstruction and development philosophy, rather than a program that has a finite time frame</i></p> <p><i>He thinks that one of the major weaknesses of the church has been that while attempting to change people's behaviour, it has failed to change the way they think</i></p> <p><i>He believes one can only achieve a permanent change if you manage to change a person's mind-set - a metanoia - otherwise they will simply be playing a role</i></p> <p><i>One of the unique challenges in South Africa is to bring about a 'mind-set change' since he perceives that although both whites and blacks share in the country, most blacks retain a 'slavery mentality' (i.e. they are not confident or articulate without being arrogant) and most whites retain a master-mentality (i.e. they act like they are the boss)</i></p>
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<p><i>have changed from the ' baasskap mentality. There are very few. That is one of the unique challenges in South Africa.</i></p>	
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Trish - Natural Meaning Units. Appendix 2.3

<p><i>T1: Well, um, fortunately I don' t have to do really hard sell. People who come into the shop want something, um, framed and then I pin it up on the wall, select colours;</i></p>	<p><i>Trish is not required to do ' hardselling' She is glad that this is not necessary She helps the clients select the appropriate colours</i></p>
<p><i>T2: I sound them out about their décor, how much they want to spend - because everybody's always nervous of picture framers, and um,</i></p>	<p><i>She tries to find out about their preferences and home décor She believes that customers are naturally nervous of picture-framers</i></p>
<p><i>T3: I didn' t want to be a gallery, because I' ve always been terrified of their um, so I sound them out as to what they want to spend, approximately, just get the feel, and um, go from there, um, pin it up, show them what I think would be the best.</i></p>	<p><i>She chose not to be a gallery, as she has always been terrified by (the cold atmosphere inside) galleries She tries to establish how much each client wishes to spend She displays the frame she believes will best suit their needs</i></p>
<p><i>T4: Very often they come in with a pre-conceived idea, and I ask them if they would mind me putting up my suggestion, and then we go on to theirs.</i></p>	<p><i>Some clients have an idea of what they want before they enter the store She usually offers them an alternative suggestion</i></p>
<p><i>T5: And, um, I give them a quote. If they go pale, I suggest an alternative. I know I should, I' ve been trained to, show them the best, the most expensive; it doesn' t work in P.E. It' s just, you would just scare away your customers; it would work in Johannesburg. And so I just live with that.</i></p>	<p><i>She prepares a price-quotation If it is clearly too high, she offers them a less-expensive alternative She knows that it is regarded as good marketing practice to ' start high' , but doesn' t believe that technique works in Port Elizabeth. As she doesn' t wish to scare away the customers, she is content to settle on a lower-priced frame</i></p>
<p><i>T6: As far as people are concerned, um, you sort of, as they walk in a million things flash across your mind - the colour they' re wearing, what they' re wearing, um, their sort of background, um, English or Afrikaans sometimes makes a difference, um, just sort of basic, I suppose background would sway as to what to show them. Oh! Yes, yes,[the differences between people are] huge, I mean you' ve got to pick</i></p>	<p><i>She is able to quickly sum up a person' s taste in frames, by observing factors like the colour of their clothes, or their home language or their backgrounds Her choice of what to show them is sometimes influenced by their background She perceives huge differences between people, and thinks she is able to spot those</i></p>

<p>it up immediately, I think, I don' t know, I might be wrong.</p>	<p>differences immediately</p>
<p>T7: And certainly, you know, others come in and you feel this absolute energy that you get from some customers, and others after five minutes I can hardly walk round the desk, with the, I just feel drained and it' s a real effort, whereas others it' s just unbelievable.</p>	<p>She feels as if she receives energy from some clients</p> <p>On the other hand, some clients seem to drain her of energy</p>
<p>T8: I don' t know; I' ve got to read up about this, I' ve never been aware of it (before starting this business), because it' s you know, whether all people are drained by that same person or whether it' s just me, and her? I don' t know; I want to know.</p>	<p>She would like to know more about this apparent energy-transfer phenomenon</p> <p>She only became aware of it after starting the business</p> <p>She wonders whether particular people are prone to draining others of energy</p> <p>She would like to know whether or not she is alone in experiencing this phenomenon</p>
<p>T9: Oh, enormously [satisfying], having lost everything just seven years ago, and being a housewife, having to learn to work a calculator, and the fact that we' ve survived,</p>	<p>She feels a sense of satisfaction, having survived, adapted and mastered new skills</p>
<p>T10: I' ve stopped whining, and, I' ve developed, you know, in another way, and now, you know, Adrian and I are starting to paint, so this is going to be another way. I' ve just done a photographic course so that' s linked on to another side.</p>	<p>Since becoming an entrepreneur she has ceased ' whining'</p> <p>She has developed new (possibly latent) talents, for example painting and photography</p>
<p>T11: Oh! That [the start-up] was horrific! Ja. So we' ve come a long way.</p>	<p>She experienced the start-up phase of the business as horrific</p> <p>She realizes that her and her husband have developed a lot since then</p>
<p>T12: Um, but it i s definitely a bit depressing in P.E. Um, because I sat in the shop in Johannesburg, where we learnt a little bit (in the beginning) and it' s just like chalk and cheese, you know.</p>	<p>She finds Port Elizabeth a b it depressing compared to Johannesburg, where she was trained</p>
<p>T13: Well, expenditure. They' ll let you do what' s best for the picture, whereas here</p>	<p>Johannesburg clients would allow her to to select the most appropriate frame for the</p>

<p><i>you' re always cutting costs.</i></p> <p><i>T14: And funnily enough, it' s not the most simple people; very often it' s the most wealthy in P.E. who are wanting something for nothing. Unbelievable!</i></p> <p><i>T15: Well what I' ve decided, instead of scaring them to death and giving them, I say, "Look, there are different ways of doing it; this is what I would like, but on the other hand you can do it (another way) and it' ll still look good, and I' ll give you quote on both". And then they have their pick and they don' t feel threatened.</i></p> <p><i>T16: Well, firstly, Oh, trying to work a calculator [was daunting at first] (laughs spontaneously); and trying to do the calculations and things, you know, but now that' s easy, um, I hadn' t practiced enough.</i></p> <p><i>T17: And you have to get to know colours, and also what people' s taste is, you know, ja, um, but then you stop getting analytical, you know. And um, ' cos some people are so conservative; you know there' s no point in putting up black and silver with a woman who walks in wearing a trim suit and pearls - you know her colours would probably be softer.</i></p> <p><i>T18: That' s why I look at what car they drive, if I can, and how they dress; terrible isn' t it? It doesn' t always work, of course. Their taste! Ja. No, no that is instinct. But then I' ve been good at that.</i></p> <p><i>T19: Well, I' ve been lucky that I can mix with anybody, from the lowliest to the greatest - I suppose it' s a thing that one' given. I think it does come from your background - because my children say they learnt it from me. I don' t know just what it</i></p>	<p><i>picture, but Port Elizabeth clients are more interested in keeping the cost down</i></p> <p><i>She is surprised to find that wealthy clients are the ones wanting high value at low prices</i></p> <p><i>Her way of handling a client who cannot afford to frame the picture ' correctly' is to offer the client the choice</i></p> <p><i>She does not want the client to feel threatened</i></p> <p><i>She found it daunting at first to master the job requirements, but now, after practice, finds it easy</i></p> <p><i>She has learnt to accept people' s differing tastes and serve them accordingly</i></p> <p><i>She looks for clues to her clients' tastes, in the type of car they drive and how they dress</i></p> <p><i>She believes she is able to know a person' s taste instinctively</i></p> <p><i>She considers herself fortunate (possibly gifted) to have the ability to mix well at all levels</i></p> <p><i>She thinks that this ability may be a gift that is learnt from one' s parents</i></p>
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is.	
<p>T20: Oh. Well I think you don' t judge, you just become one of them. I mean you just adjust accordingly. I think (laughs spontaneously). I mean it' s no good being all snooty when someone comes in with a hideous jigsaw puzzle, you know, and wants to frame it, I mean that' s their taste, and anyway ' art is now definitely in the eye of the beholder' and everybody is so totally different.</p>	<p>She seems to be able to adjust to (resonate with) other people, naturally, without consciously judging</p>
<p>T21: But you do learn to judge.</p>	<p>She respects others' tastes She believes that ' art is in the eye of the beholder' , i.e. that every person' s taste art is different</p>
<p>T22: Ja, there is [a dilemma], sometimes you just can' t get the right thing, and you go on and on and on trying different things. And now, I would say, "Look, I don' t have what you want". ' Cos it' s all too tiring, and there' s huge assortment, whereas they might relate more to somebody else.</p>	<p>In cases where she is not succeeding in satisfying the customer' s requirements, she experiences a dilemma (whether to go on trying, or to withdraw from the possible sale) She usually chooses to withdraw She believes they might relate better to another person</p>
<p>T23: Umm, if there' s a mistake we always put it right, at no extra cost, we put it right absolutely at any cost. Sometimes it' s not our mistake, sometimes they' ve chosen incorrectly, and they' re not happy; we will still put it right to their taste.</p>	<p>Her policy is to correct mistakes free of charge, even if it is not really her mistake</p>
<p>T24: Fed up! (laughs) But at least I know I' ve got a happy customer, that' ll probably come back. I' ve learnt now to leave the decision to them. I can only suggest, ' cos it is their final decision.</p>	<p>It is important to her that the customer is happy, and will probably come again She has learnt to respect the customer' s decision</p>
<p>T25: I am not a hard sell. It' s still their choice.</p>	<p>She does not attempt ' hard sell' tactics. She leaves the choice to the customer</p>
<p>T26: Like the old Garlick' s building- I asked the architect how he could go and put those shiny white and silver tiles over those beautiful bricks, and he said, "Well, if</p>	<p>She has strong opinions, but has learnt that these cannot be imposed on others</p>

<p><i>the customer wants it, what do you do?" So you' ve got to go along with it. You can' impose your taste on others.</i></p>	
<p><i>T27: But as far as making a sale is concerned, I can' t do it. I meant to (push for a sale), I' d rather back off.</i></p>	<p><i>She would rather withdraw from a possible sale than push for it</i></p>
<p><i>T28: Of course, you know, in the early days, when you' re just desperate to make the sale, then... No, I still couldn' t do it. No. No. I know there' s a book called ' You' ve only got one minute' or something and you' ve got to convince them within that minute, but I' m not like that- my friends say I waste all the time in the world, I show them far too much.</i></p>	<p><i>She knows that she is not a pushy salesperson</i></p> <p><i>Her friends have told her that she gives her clients too many options</i></p>
<p><i>T29: And yet there are some people who you actually have to make their mind up for them. And that' s when you' ve got to come in and say, "I really think you should have this". But I' ve only learnt that over the years. Yes. Then they feel confident.</i></p>	<p><i>She has learnt that some people need assurance when deciding, and feel more confident when she offers it</i></p>
<p><i>T30: Ja. Fed up, but also sort of content, knowing that it' s, you know that you' ve closed a deal and that they' re happy with it. It' s no good having unhappy customers, because then they' ll never come back to you.</i></p>	<p><i>She would rather have happy customers than unhappy customers</i></p>
<p><i>T31: Oh yes. Absolutely [On the one hand she' s frustrated, but on the other hand she' s content that the customer is happy].</i></p>	<p><i>One the one hand she is frustrated, but on the other hand she' s content when the customer is (finally) happy</i></p>
<p><i>T32: Oh no, I' m good at hiding that [I' feel up' feeling] (laughs). I' m very good at hiding that. No, you' d think I was mad about you. (laughs) No, it' s not a life and death thing [so the pressure doesn' t come out somewhere else]. Okay, I might get a bit shaky and, but I get over it.</i></p>	<p><i>She knows that she is well able to hide her feelings (at least in small matters)</i></p>
<p><i>T33: But it' s stimulating, because in this</i></p>	<p><i>She experiences most of her clients as nice</i></p>

<i>job you' re dealing with nice people, mainly.</i>	<i>people</i>
<i>T34: No, no, that [the initial nervousness] was just because I didn' t really know, I was fumbling and learning.</i>	<i>She was nervous before mastering the job</i>
<i>T35: Well, it' s been difficult all along. It' s only after seven years that we' re even working it out, but we' re too tired.</i>	<i>She experiences entrepreneurship as difficult, and tiring</i>
<i>T36: I mean, we could advertise, we could promote, we could do all sorts of things, but I' m too scared to employ more staff.</i>	<i>Although the business has growth potential, she is not taking advantage of the opportunities, because she is scared to employ more people</i>
<i>T37: I mean I' ve got masses of ideas, but I haven' t got the energy, or the courage, um, because of Adrian (her husband) being sixty-five in two years. And we really should be retiring. Ja, no, I really don' t want any more pressure, I can just cope with my job, and that' s fine.</i>	<i>She has lots of ideas but not enough energy or courage to implement them</i>
<i>T38: But if I wanted to make money, I think that we would really need to advertise, in brochures, on walls, but I don' t think, I mean, I' m happy.</i>	<i>She doesn' t want more pressure</i> <i>She is content for the business to maintain its current level of activity</i>
<i>T39: My goal is to retire as soon as possible. And I don' t want to necessarily make more money at this stage. Because we' d have to employ more staff, you see, in order to do that.</i>	<i>Her goal is to retire as soon as possible, rather than to make more money</i> <i>She is reluctant to employ more staff</i>
<i>T40: No, um, whoever bought it I would have to work with - I would sell it to whoever paid, and wanted it. Um, but it would definitely depend on who bought it, as to the success.</i>	<i>She would sell the business to whoever wanted it</i> <i>She believes the owner of the business definitely affects whether it is successful or not</i>
<i>T41: If we were younger, there are lots of things we could do to further develop the business. It' s just jogging along. We,ve worked too hard for too long.</i>	<i>She attributes her unwillingness to further develop the business, to the ages of her and her husband, and the fact that they have worked too hard for too long</i>
<i>T42: As far as my situation is concerned, I have very few black customers. A couple of</i>	<i>She has very few black customers</i>

<p><i>them do bring things in to be done, but then they never come and fetch.</i></p>	<p><i>Some that she has had, have neglected to fetch their goods</i></p>
<p><i>T43: Well, fortunately it' s usually a small amount, so now we just ask them to pay in advance. We' ve had a couple of bad debts. One, in particular, when we really, really needed the money, and then she died too.</i></p>	<p><i>She deals with potential bad debts by asking them to pay in advance</i></p>
<p><i>T44: Well, we just wrote it off. The lawyer took too long to do anything about it, then she died. I' m chasing up one right now, but it' s not worth using a lawyer, or going to the small claims court - it takes too long.</i></p>	<p><i>She believes it is futile to rely on the legal system to recover bad debts</i></p>
<p><i>T45: We' ve had a few dealings with some government departments overseas and they are really switched on, but then again there are some departments here (in South Africa) that are quite good.</i></p>	<p><i>She is impressed by the efficiency of some foreign government departments, and has experienced some in South Africa too</i></p>
<p><i>T46: Paying the accounts every month (laughing). Err, not really. The worst is working Saturdays. If we could afford to have someone working on a Saturday morning, that would be great. But I must say Saturday is the killer. And it' s a specialized thing, and we would have to train someone especially to come in and run the store on Saturdays. What we do, is just because we can' t, it' s not worth o</i></p>	<p><i>She detests working Saturdays</i></p>
<p><i>while, customers want to see me, and if they want something done they' ll put it off until I' m there. We close on public holidays, and on S aturdays when we can' t be there ourselves, because the people who know me will hold on till I come back.</i></p>	<p><i>She works some Saturdays reluctantly</i></p>
<p><i>T47: I do get an enormous amount of self-satisfaction, ' cos you' re learning all th</i></p>	<p><i>Some customers will only deal with her</i></p>
<p><i>time, everything is different.</i></p>	<p><i>She derives an enormous amount of self-satisfaction, as a result of the learning and the variety she experiences</i></p>
<p><i>T48: Um, ja, no, fantastic actually, and we' re sort of getting into the art scene at the same time.</i></p>	<p><i>She is pleased to be ' getting into the art scene' at the same time</i></p>

<p><i>T49: I don' t stock prints - it would make me feel like a criminal. You can only really sell well what you like. I could sell much more if I stocked prints. It' s print' s I fall down badly on, and mirrors.</i></p>	<p><i>She doesn' t feel right selling something she doesn' t like, even to the detriment of the business</i></p>
<p><i>T50: But the workshop is a bit slow. Yes, I have the catalogues so if they want a print they can get one. But people buy them you see, it' s where I fall down. I could, but the workshop is busy.</i></p>	<p><i>She experiences poor service from her supplier, and this also prevents her from selling more</i></p>
<p><i>T51: And my displays are appalling - too dreadful for words - I don' t know why anybody comes to my shop. I mean, really, my displays are terrible, almost non-existent.</i></p>	<p><i>She is aware of certain obvious shortcomings in her displays</i></p>
<p><i>T52: Yes, but it' s beyond my control, because that would be over to (my partner), who takes it very personally.</i></p>	<p><i>Her partner takes it very personally (if she requests new displays)</i></p>
<p><i>T53: Well I do (divide the duties), I' m at Walmer all the time, and he has his little shop here. And he has his customers, that like him, and I have mine, but we stand in for each other sometimes (laughs). (But I' m dependent on him) Yes, for the manufacture. Yes I can (tell him what I want). And I do. And I don' t get. Because they' re busy you see.</i></p>	<p><i>She and her partner divide their duties</i></p> <p><i>She depends upon him for some services to her store</i></p>
<p><i>T54: They should really stop production and do it for me. Or just do one display a day.</i></p>	<p><i>She believes a solution could be found</i></p>

Natural Meaning Units – Gillian. Appendix 2.4

<p><i>G1: Well I started studying in 1979. From then I was self-employed – from the time I became a student.</i></p>	<p><i>Gillian has been self-employed ever since she first began studying</i></p>
<p><i>G2: As I was an illegal immigrant in Australia and a student, it was not possible to be employed, so I had to make my own living.</i></p>	<p><i>She was obligated to make her own living, as it was not possible for her to be (legally) employed</i></p>
<p><i>G3: So then I started selling insurance and all sorts of other things to support myself through college.</i></p>	<p><i>She tried various ways of supporting herself through college</i></p>
<p><i>G4: So from the time I left Stellenbosch University here, where I had done research, I was never ever employed again;</i></p>	<p><i>Her only fore-runner to becoming an entrepreneur was doing research work at university</i></p>
<p><i>G5: and initially it was frightening. It was, hmm, you know you are so used to working from eight to five, I could never allow myself to go and have coffee in the morning. Well because you know you're not going to get a pay check at the end of the month.</i></p>	<p><i>She found entrepreneurship frightening initially, as there was no guaranteed income each month</i></p> <p><i>She did not allow herself to take time off for morning coffee</i></p>
<p><i>G6: And so suddenly you have to be completely self-motivated.</i></p>	<p><i>She needed to be completely self-motivated</i></p>
<p><i>G7: And so initially I was selling little dine-outs for about \$8 each. I think the commission was \$8 each and you had to pay your school fees, buy a car, and all the rest of it.</i></p>	<p><i>She started by selling dine-outs on commission</i></p> <p><i>The commission she earned only just covered her essential expenses</i></p>
<p><i>G8: But then I actually started to realise that one had, err, a source of power that you could tune into. And I could set my mind on something, and actually have it happen. Like one week I decided that I needed \$500 to pay my school fees. I mean, you try and make \$500 selling little</i></p>	<p><i>She realized that she could draw on an inner power (strength)</i></p> <p><i>She could set her mind on a goal, and then have it happen</i></p>

<p>booklets that you make \$8 each from. I worked really hard, and I made \$300. Somebody I met along the way invited me to the races. He paid all the bets and I came out \$220 up! That was great - I even had an extra \$20 for myself, y'know! And that was in the one week that I decided I was gonna make the 500 bucks.</p>	<p><i>Sometimes a serendipitous event made it possible to achieve the goal</i></p>
<p>G9: Ja. And the more I've used that and I've decided that this is what I want and what I want to do, I've realised that I actually have this connection with the universe and I can set a thing that I want to have, and have it happen.</p>	<p><i>She feels an ever-growing 'connection with-the-universe', which she believes makes it possible for her to bring her desires to reality</i></p>
<p>G10: Like the acquisition of something. Ja. I needed a motor car. I'm a student, and I'd only been in the country for eight months. In Australia you can't get a loan until you've been in the country for two years, so I just decided. And I visualised this motor car and I kind of, every time I walked out of a building I would look for my car, and things like that, and then eventually I just rang this friend of mine and I said 'Ken I want a car' and he said, 'What sort of car?' and I said 'a Datsun. He said "How much do you want to pay for it?" and I said 'I don't know how much a car costs in this country' and umm, he said "Three grand; two or three grand", and I said 'Oh Ja.' Anyway the guy that I was working for was prepared to lie for me. Ken told the guy in the finance company the truth. I went to my bank, they just laughed at me. And finally Ken rang me and said that the guy from the NRMA, which is like the AA (automobile association) wanted me to go and see him. I said 'Okay, fine.' I went along to this guy, and he said 'Okay, sit down'. So I sat down in his office and he said "Okay, I want you to tell me the truth: How long have you been in the country?"</p>	<p><i>She cites an example, where the thing she wanted/needed was a motor car</i></p> <p><i>She held the image (of the thing she wanted) clearly in her mind</i></p> <p><i>She enlisted the help of a friend</i></p> <p><i>She was able to obtain the finance when someone in authority 'bent the rules' in her favour</i></p> <p><i>She answered the questions truthfully</i></p>

<p><i>I said 'Eight months.' So he wrote down two and a half years. "How long have you been working for Dinner-for-Two?" I said 'six months,' so he wrote down two years. He said 'How much money have you got in the bank?' I said 'Well after I've paid back my loan I've got a thousand dollars.' He wrote down a thousand dollars. He said 'How much have you got in your handbag?' I said about a hundred dollars," so he wrote down one thousand one hundred dollars. He said 'What else do you have, like, contents of your home.' I said 'Oh, well a suitcase full of clothes that I came over with,' so he wrote down: contents of home, eight thousand dollars! So I got my loan and I got my car.</i></p>	<p><i>The loan was granted, and she obtained the car she wanted</i></p>
<p><i>G11: I don't know, [why he lied for her] (spontaneous laughter) – the universe works in very strange ways!</i></p>	<p><i>She believes that 'the universe' (an unseen power) worked in her favour, and that justifies the person's lies</i></p>
<p><i>G12: And then, of course, I came back here. And I had some, like I'd work every time I came back here, and I seemed to get a lot of support from the little newspapers – they would always write an article about me, and people would just start pouring in even though I was doing something that nobody knew what an osteopath was, nobody knew what shiatsu was, nobody knew what macrobiotics was; and I still have a business like that. Nobody knows what an osteopath is. Nobody's heard of shiatsu. Well they have now. Yea, well I mean after I'd come back here, nobody had heard of the word osteopath, or shiatsu,</i></p>	<p><i>She received good publicity in the local newspapers</i></p> <p><i>Customers became plentiful, even though few people understood the services she offered</i></p> <p><i>The business services she offers are not widely understood, but she has noticed some increase in awareness</i></p>
<p><i>G13: and what it made me do is actually get out and promote, and learn to be a speaker, and learn to talk.</i></p>	<p><i>She was motivated, by the lack of awareness, to learn how to promote her services, which also led to her improving her public speaking abilities</i></p>
<p><i>G14: Somebody, something [helped her initially] (laughs spontaneously).</i></p>	<p><i>She acknowledges the role of that someone or something (the</i></p>

<p><i>G15: I didn't ever really think about what it would be like to be an osteopath. I wanted to be a chiropractor, and I couldn't get into the States to study, because of the South African government, and then, I had an invitation to go to Australia, and then I went to see a chiropractor. And as it turned out he was an osteopath running a college. So I studied osteopathy.</i></p> <p><i>G16: And I then of course I just focussed on getting through osteopathy,</i></p> <p><i>G17: so you just do what it takes, and I just sold dine-outs, insurance and all the rest to get myself through college.</i></p> <p><i>G18: And then suddenly you become an osteopath, and then that has like a new challenge, and then you go like 'Okay, now I've got to get the patients to come in and pay my bills and find out what it means to be an osteopath,' which was easier in Australia because at least we had registration and people had heard of the word osteopath. And, I don't know, people come along. It happens. I don't know. Ja.</i></p> <p><i>G19: I get a lot of very positive feedback. Occasionally, and that's probably because it works by word of mouth and a lot of people have heard me speak. And so, but most people don't have any idea what I do (laughs spontaneously). They turn up but they don't know what I do! Just an 'Oh my gosh, okay!'" Umm, it just makes me laugh, I think. Because, I think because everybody's experience of what I do is kind of different. And they don't actually understand what I do, you know they come in and I press on their</i></p>	<p><i>universe/serendipity) in getting it all started</i> <i>This line of work was not her original choice</i></p> <p><i>The opportunity and decision to study osteopathy came by default</i></p> <p><i>Once she decided to study osteopathy, she focused on completing the course</i></p> <p><i>She did whatever was necessary to complete the course</i></p> <p><i>Putting her qualification into practice was a new challenge</i></p> <p><i>She experienced the start-up phase of her practice as ' everything just falling into place' (my words)</i></p> <p><i>She receives a lot of positive feedback</i></p> <p><i>Some patients arrive at their appointment without actually knowing what services she provides</i></p> <p><i>She thinks that everybody experiences her service in a different (unique) way</i></p>
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<p>bodies or I talk to them and we have a laugh or a giggle about something, or they cry or, whatever. And somehow their lives change. And so they kinda say, 'Go see Gillian!'"</p> <p>G20: And every single person I say 'Well, did they tell you what I do?' and they say, 'No, well, they just said I must come and see you', you know, and so it's, well I guess I can only laugh. Like it makes me (spontaneous laughter) get the giggles now, that's all it gets.</p> <p>G21: Yes, no it's great fun. Like sometimes I go in there and we tend to just have the hugest laugh.</p> <p>G22: Other times it's hard work. You know it gets like really heavy emotional stuff, when people have been raped, or ja, it's sort of heavy going. Or when they're dealing with something like parents. I mean, the number of women that have actually been abused by their mothers is horrendous. And so, and then you're dealing with all that, and very often they're very loath to talk about that sort of stuff.</p> <p>G23: How do I get around the emotion or how do I get it out of them? No, I just try to get them to realise, to take responsibility.</p> <p>G24: You know because I like to see things on a more spiritual level,</p> <p>G25: and I sort of look at the whole reincarnation thing. I say 'O kay like you're incarnated into that certain situation to like teach you a certain thing. Now, as long as you're playing victim, you have no power over the situation, You say okay now I've created this</p>	<p>She does not apply the same set of ' treatments' to every patient Some of her treatments result in patients undergoing life-changing experiences These clients tell others about her services All her referred clients come without actually knowing what services she offers, which she finds funny (in a joyous and happy way)</p> <p>She has great fun with some clients</p> <p>Sometimes the work is hard - emotionally draining</p> <p>Some patients are dealing with very personal issues, which they are loath to talk about</p> <p>She tries to get her patients to realize that they must take responsibility for their situation</p> <p>She likes to see things on a more spiritual level</p> <p>She believes experiences are sent to teach people what they need to learn She believes that when people cast themselves in the role of a ' victim' (circumstance), they lose the power to transcend the situation She believes people should accept the</p>
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<p>horrible load, m a y b e ; what do I need to learn out of it? Maybe I need to 'cos I see kids as souls in small bodies. Ja.</p>	<p>possibility that they might have created the situation in which they find themselves, because there is something specific they need to learn She sees children as souls (just like adults but in smaller bodies)</p>
<p>G26: One gets tired (laughs spontaneously). Well just – pah – every now and again I just get to a point where I go, "Aaw, I just can't be bothered treating anybody".</p>	<p>Sometimes she becomes so tired that she is unable to treat any patients</p>
<p>G27: and then for weeks it'll just be really quiet And so I say now, 'Okay, lets organise a seminar, or do this, or do something other than umm seeing patients.' And then when I feel better, then slowly it builds up again and then we start getting hectic.</p>	<p>When this happens she rests, sometimes for a number of weeks, and uses the time to do other things, which might include promotional work When she feels ready to continue, business usually becomes ' hectic' again quite quickly</p>
<p>G28: And then I sort go, "Aagh, go away everybody!" and then people go away. Mm. I normally find that when I'm not (up to it), then for some reason they cancel.</p>	<p>She finds that there are times when she doesn' t want customers She has noticed that patients usually cancel appointments at times when she isn' t really ' up-it'</p>
<p>G29: As I say, my whole business seems to work on another level out there. Umm, ja. I attract and I allow it to happen. Mm.</p>	<p>She believes that her business operates at a different ' level' , which has something to do with her belief that she is able to attract events, or allow (in her case, favourable) events to happen naturally</p>
<p>G30: But I think all of us do that, but most of us don't actually realise that's the stuff that we're doing and I think a lot of people when things are quiet they panic, instead of just going like okay when a fisherman can't go out to sea then it's repair the nets.</p>	<p>She thinks that everyone attracts events, or allows them to happen, but that most people are not consciously aware that they are doing it She thinks that it is more usual for people to panic when things don' t go the way they expect</p>
<p>G31: Because we can't just keep going and going and going and going, which we try to do in the West.</p>	<p>Her view is that it is not possible to work relentlessly She sees the tendency to try and work</p>

<p>G32: <i>Mm. I had to learn. I've learnt it, but then I think the jobs that I had before, like when you're in research or when you're working in a laboratory, you don't have that same pressure, that same emotional draining thing. Yeah. You don't suddenly just get up and go to work and play with the laboratory test tubes and go home again. You have a little crisis here and there and it's, you know, something urgent, but there's you know, no major personal demand. There's no demand on your personal energy, and ... ja.</i></p> <p>G33: <i>Yet working for myself is very much more rewarding; great fun at times; and definitely has its energetic challenges. Ja.</i></p> <p>G34: <i>As far as I'm concerned, ja (energy is the main challenge of entrepreneurship). 'Cos if my energies are not okay, then I actually can't work. (long pause)</i></p> <p>G35: <i>One always thinks it would be nice to have some little other way of earning a living, but then one has to say well, you know, one has to have faith that one will be looked after, you see, and the universe is actually, generally very kind to me. I can't complain. (laughs).</i></p> <p>G36: <i>I think there's a power out there that one can use. But you need to be honest. You need to get your own integrity in line.</i></p> <p>G37: <i>You need to look at your motivations for doing anything. If your motivation is purely material gain, then you're actually wasting your time. You can make a lot of money, but what's the point?</i></p>	<p><i>relentlessly as peculiar to western culture</i></p> <p><i>She has had to learn that breaks are necessary</i></p> <p><i>She didn't experience the same pressure emotional draining - when she wasn't in private practice</i></p> <p><i>She experiences a greater demand on her personal energy in private practice</i></p> <p><i>Working for herself is more rewarding, great fun at times, and energetically challenging</i></p> <p><i>She experiences the main challenge of entrepreneurship as 'energy'</i> <i>She is not able to work (effectively) if her energy level is low</i></p> <p><i>She has considered other ways of earning a living</i></p> <p><i>She believes she is being well looked after by the universe</i></p> <p><i>She believes that there is a power out there that one is able to make use of, but in order to do so, one must be honest</i> <i>She places importance on integrity</i></p> <p><i>To Gillian, material gain alone is a waste of time, and she does not regard that as sufficient motivation for doing something</i></p>
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<p>G38: <i>And it's like if you just let things flow,</i></p>	<p><i>She believes things take on a natural 'flow'</i></p>
<p>G39: <i>like if you keep living in poverty-consciousness, like you know, people who are like multi-millionaires and they'll never take you to breakfast or they'll always look for the specials or they'll try to cut their electricity bills or something else</i></p>	<p><i>She perceives that some very wealthy people are living in 'poverty consciousness'</i></p>
<p>G40: <i>you know I think wealth actually comes from within. And so success, or being wealthy, is being able to create what you need when you need it. It's pointless having a few Rolls Royce's in the garage, and you're always somewhere in Timbuktu without anyway of getting out of it.</i></p>	<p><i>She thinks real wealth comes from within a person</i> <i>She defines success as 'being able to create what you need when you need it'</i></p>
<p>G41: <i>I've never not had bread on the table, so I don't know. No. I mean I've been walking across a, we hitchhiked through Greece and into Turkey, walking across the border early one morning, and a man walked out of the field and handed us a water melon, and disappeared back again (laughs spontaneously), so breakfast just appeared! And things like that.</i></p>	<p><i>She has never been desperate for food (her basic needs have always been met)</i></p>
<p>G42: <i>(My)Belief system, yeah. Faith that things will happen sort of, y'know (laughs). And one is tested. The sooner you can let go of the resistances in your own person, the better things work. We're brought up with a lot of negative belief systems. Ja.</i></p>	<p><i>Her belief system is based on believing that things will happen. This implies letting go of one's innate resistances, that she believes result from negative belief systems that people acquire whilst growing up</i></p>
<p>G43: <i>I went out into the world to unlearn everything I learnt as a kid! You know, we're taught that money doesn't grow on trees; and I can't have everything that I want; and you're not allowed to do this; and you've got to be nice to people, and they say you've got to be honest – you've</i></p>	<p><i>Being out on her own allowed her to unlearn the negative belief system she had acquired from the way she was taught to think as a child</i> <i>She believes if people are entirely honest (with themselves and each other),</i></p>

<p><i>got to be nice. Don't hurt other people's feelings. It doesn't matter if you're hurting, as long as you don't hurt anybody else's feelings.</i></p>	<p><i>everybody wins</i></p>
<p><i>G44: Rather than being honest, and ultimately everybody wins in the end [when we are honest]. That's what I've noticed working with people. How people take what you say is actually up to them, their interpretation. But ultimately if you're not honest then everybody gets hurt, 'cos then you're just playing games. Then you're manipulating to keep people in a relationship with you. Meantime if you were honest about who you are, they might not want to play with you after-all! (Long pause, and some laughter).</i></p>	<p><i>She believes if people are not honest - manipulative - then everybody gets hurt</i></p> <p><i>She thinks that some people are in (poor) relationships as a result of not being honest about who they really are</i></p>
<p><i>G45: Okay, just to give you a little example of this: A lady came in three weeks ago. The reason she came to see me is because she was having trouble falling pregnant. And she'd had, something like, four artificial inseminations already, so that's quite a costly exercise. And she came in and I looked at her and I thought, 'I don't know if she's really happy in her marriage even'. But I didn't say anything about that. But what I did say was, 'You know, it could be that you're too scared to fall pregnant'. And I just kind of chatted, and sometimes things just come out, and I said to her, 'It could have been that while you were still in the womb, you learnt the fear of falling pregnant because maybe your mother was scared of your father and she was too scared to tell him that she was pregnant, or something like that. And she turned around and looked at me and she said, "That's exactly what happened!" She said 'My mother was five months pregnant before she told my father, because he didn't actually want me.'</i></p>	<p><i>With one patient, for example, Gillian felt inspired to speculate on a possible cause of the problem, and she was right</i></p> <p><i>She encourages her patients to tell her the truth</i></p>

<p>Anyway, so she's here and she came in last week, and she said um, 'You know, I'm scared of this because I'm scared of the truth.' I said that she could tell me the truth, you know, "Let's get it out and over with."</p> <p>'I think what you said is true' she said, 'I don't really want to fall pregnant to the man that I'm married to.' And I said, "Well, I didn't ever think that you did!" (laughs)</p> <p>I said, 'So what's going on?' She told me this whole story of how incredibly horrible he'd been. And so she had this huge resentment story going on. Now she's in here yesterday she's now in love with somebody else and talking of leaving her husband. And like – three weeks later!</p> <p>G46: (My role in that) was just getting her to tell the truth. Quite a turnabout from when she came in wanting to fall pregnant (laughing).</p> <p>G47: [Referring to the fact that someone once told a lie for her]: Ja (laughs spontaneously). I suppose (still laughing), it depends on the source of lie doesn't it. Emotional lies. Yeah (still laughing) Not me! I told the truth. I suppose he just filled in a form. I mean I paid the money back, I didn't cheat anybody. The bureaucracy was...[restrictive]</p> <p>G48: Ja. (still laughing) I wasn't dishonest about paying the money back.</p> <p>G49: If you owe somebody something, then you pay it back. If you say I'm going to pay you this or I'm gonna do this, then you do it.</p> <p>G50: People have a fear of lack, which makes them lie and not want to play fair. If everybody tuned into this whole thing</p>	<p>The patient's life goals changed rapidly, once she realized the truth about herself</p> <p>Gillian sees her role as encouraging the patient to be honest with herself</p> <p>She draws a distinction between different types of lies, believing that emotional lies are harmful, whereas a lie that circumvents (unnecessary) bureaucracy is acceptable to her</p> <p>She was not dishonest and fulfilled her responsibilities</p> <p>She believes it is important to fulfil your obligations, and to do what you promise She believes that dishonest play is fuelled by people's fear of lack</p> <p>People's fear of lack causes them to hold on to things</p>
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<p><i>of – there is no lack – then they'd be happy to let things go through and not try hold on to them. When you hold on to them, you stop the flow. No, there isn't (any lack). (long pause) We've been taught that there is, for example: money doesn't grow on trees, so you grow up as a kid sort of believing that there is not enough.</i></p>	<p><i>She believes there is no lack</i></p>
<p><i>G51: And at times one still gets pulled back by it, you know.</i></p>	<p><i>She thinks people acquire the belief that there is lack during childhood</i></p>
<p><i>G52: I klap myself on the head and say, 'Hey let go, you know', because I've actually seen that whatever I need to know somebody will tell me; whatever I need comes to the door. And it's amazing what comes to the door.</i></p>	<p><i>Negative beliefs still have an influence on her thinking</i></p> <p><i>She has to sometimes remind herself that her needs will be taken care of</i></p>
<p><i>G53: Ja. (laughing), (The open door) let's the sunshine in. Ja, somebody could come in and steal a cell phone. (That happened once) and I had a dream about it the night before, which is quite neat. But you're right I don't leave money and stuff lying around. If they want to come in and steal it, it's the risk I take. Well umm. So be it, I suppose. I'm not scared of dying. I mean, I probably shouldn't leave the door open. It just seems like a pity to close it all the time, except when I'm not here.</i></p>	<p><i>Her open door allows the sun to shine in (an interesting metaphor)</i></p> <p><i>She is not afraid of dying (a negative consequence of a choice she makes)</i></p>
<p><i>G54: I'm not really scared of being attacked. I mean I've been a lot of places in the world, and I'm still all in one piece.</i></p>	<p><i>Her experience has influenced her to believe that she is unlikely to be attacked</i></p>
<p><i>G55: And I mean if I've been looked after that long, how am I going to attract it. 'Cos I think we attract things, everything, all the time really and I suppose if I attract it I could be walking down Main Street and be attacked.</i></p>	<p><i>She does not believe she will attract bad events into her life</i></p>

<p>G56: Yes, [I would look for the reason then, something I could gain by the experience] like Alison (a Port Elizabeth woman who was raped and left for dead some seven years ago). It's always very...she would be nobody if she hadn't been attacked. She would just be a bank teller or whatever she was before. (Alison is now helping many cope with rape, tragedy, and personal challenges.) Yes, but she's not [dead]. (Laughs and mentions the word, Karma)</p>	<p>Her belief is that bad things happen for a (good) reason</p> <p>She retains an optimistic view of life, even in the face of apparently tragic events</p>
<p>G57: Everybody faces a challenge in South Africa (laughs). Well I suppose we all think, you know, 'Is this gonna go the same way as Zimbabwe?' Then maybe the challenge is to turn it around and make sure that it doesn't – to try to change people's mind-sets and to see that we all have a role to play in getting people to work together, instead of putting everybody else down.</p>	<p>She sometimes wonders if South Africa's economy will suffer as Zimbabwe's has</p> <p>She sees preventing that happening as a challenge</p> <p>Her philosophy is that people should work together, rather than criticizing each other</p>
<p>G58: It's like everybody's very happy to put each other down and to find the wrong things, but we actually have to change that mind-set and see what we need to learn from the people we meet, especially the people we don't like.</p>	<p>She believes people have to change their mind-sets, and look for what they might learn from others, especially those they dislike</p>
<p>G59: I think that everybody's a mirror: Like, what you suppress comes up around you – so if you see somebody out there that you don't like, it's just reflecting a side of yourself that you don't like. (Laughing) Every time I get a patient (this applies to me), don't I!</p>	<p>Gillian believes people should regard everyone as a mirror of themselves</p> <p>She relies on the maxim "What you suppress comes up around you"</p> <p>She applies this to herself each time she receives a patient</p>
<p>G60: Ja. It's like if I get two or more people in with the same complaint, I think 'Aha, where have I been?' Sort of like, where have I got that thing from? (My patients are also) teaching me.</p>	<p>She believes her patients are also teaching her what she needs to learn</p>

<p>G61: Yes, because you see we are so stuck in judgement. Like if you look at the teachings of any of the great masters like Jesus, or Buddha, or any of those people, what they are actually teaching is unconditional love and not judgement.</p>	<p>She identifies with the religious principles of unconditional love and non-judgement</p>
<p>G62: And when you judge something you can't love it.</p>	<p>She believes that judgement and love are incompatible</p>
<p>G63: There are two parts of ourselves: there is a friendly and an unfriendly in each of us. Somebody very nicely put it that there is a murderer and a boy scout in each of us (laughs), and we like to think of ourselves as the boy scout, and we don't like to own up to the fact that we could possibly be the murderer in certain circumstances. So we blame and condemn anybody playing out the heavy-duty roles.</p>	<p>According to her, everyone has a good and bad self, and our reason for blaming or condemning others who we perceive to be cast in ' bad roles' is that by so doing we neglect to face up to our own bad sides</p>
<p>G64: Sometimes we need to learn maybe a bit more compassion. I don't know that I'm a very compassionate person, David. (laughing) Non-judgemental, is probably a better way of putting it.</p>	<p>She thinks people need to become less judgemental</p>
<p>G65: No. I will work with a person at the level that they allow me to. So if somebody comes in and I think they're bullshitting I'll actually say, 'Don't give me that bullshit, y'know, that's not the truth'. So sometimes I've got to be like straight down the line. Other times I'm a bit more....'cos I mean I get the drug addicts, the alcoholics etc. I don't judge them – it's their path to their growth. When they're in here they need some sort of assistance or some sort of growth, some sort of inspiration.</p>	<p>She relates to people on their (perceived) level, but not to the detriment of her principles</p> <p>She tries not to judge others, but rather to assist or inspire them in some way</p>
<p>G66: Yes (people have to pay for my services) I don't get terribly fussed about money. Probably what happens more</p>	<p>She doesn't allow herself to worry about money-matters</p>

<p><i>often than not is that if somebody doesn't pay me I tend to forget about it and the money sort of, once it got put under the door. Once somebody rang me months later and I'd actually forgotten who she was and she said, 'Do you remember I said I'd pay you' and I said 'I don't' (laughs). She turned up with the money. I'd long since forgotten about the fact that she even came to see me, let alone the fact that she hadn't paid.</i></p> <p><i>G67: People that I do sort of get annoyed with are people that have made an appointment and then don't turn up, or cancel at the last minute and then don't want to pay for it. Then I get annoyed. But I haven't really had the experience of people that have had a treatment and then not paid. Let it go. Forget about it. Mm. Well very often I'll say something, I mean I don't shut up too easily. I don't get too fussed about the money. No.</i></p> <p><i>G68: Sometimes it's a bit lonely. I'm never gonna make multi-millions out of it because it's hard work. Sometimes I miss the camaraderie of other people, and I think it would have been nice to be the managing director of something, you know that always looks like more fun (laughs), but ja.Ja. It is nice to work in a multi-faceted practice. It has its advantages and disadvantages, of course. (It was) uncomfortable (at my previous venue, with other doctors). Freezing cold room. The waiting room was in the doctors' surgery. The loo was in the house, and it was not a very nice bathroom, etc. But I do miss the camaraderie.</i></p> <p><i>G69: Ring somebody and go for coffee, or go for a walk (is how I deal with it).</i></p>	<p><i>She becomes annoyed with people who don' t arrive for their appointments</i></p> <p><i>She sometimes feels lonely She doesn' t see herself making a lot of money in this business</i></p> <p><i>She thinks it might have been more fun (more camaraderie) if she had become the head of a corporation</i></p> <p><i>She has the freedom to meet other people socially when she feels the need to</i></p>
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Penny – Natural Meaning Units. Appendix 2.5

<p>P1: Dave, first of all I think it's very difficult to be an entrepreneur. I don't think everybody should try it. I think, to be an entrepreneur, you need enormous energy. You've got to be prepared to sacrifice your life for, well I sacrificed my life for the first three years. I ate drank and slept Funerals Inc.,</p> <p>P2: not to the total exclusion of my family, obviously. They were also involved. And they were keen for me to succeed. But you cannot expect to succeed with a business unless you give it your total, total attention. And I gave it my total, total attention.</p> <p>P3: And umm, the funeral business particularly is a difficult business. It's a difficult business to get into. If you do it properly it's very capital intensive. You need vehicles. The way I do it is I've got a very nice appointed place, I've got my own chapel,</p> <p>P4: umm everything is up to healthy and municipal standards. We were inspected regularly by the municipality when we started. Umm, nobody can put a finger on our, um health and hygiene standards. I mean I can take you through now and you'll see exactly what I'm talking about and in the funeral business that's very important. So I had to concentrate on that when we started as well.</p> <p>P5: But I think as you know, umm, 90% of businesses fail, and why do 90% of entrepreneurial businesses fail? Because people don't realize how difficult it is to get into business.</p>	<p>Penny thinks it is difficult to be an entrepreneur - it's not for everyone</p> <p>It requires an enormous amount of energy</p> <p>One must be prepared to make huge sacrifices in life in order to build a business</p> <p>Her family was not excluded, but also involved and keen for her to succeed</p> <p>In order to succeed, one must give your total attention to the business, which she did</p> <p>The funeral business is a particularly difficult business to break into, because it is capital intensive, for example vehicles and premises are needed</p> <p>Penny's business is compliant with all necessary health and municipal regulations</p> <p>She appears to take pride in that</p> <p>She believes most entrepreneurial ventures fail in the start-up phase, because people don't realize how difficult the start-up phase is</p>
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<p>P6: Well, that' s (total commitment) one of the prime difficulties. It' s not a money related thing. It' s just, just positive thinking. If you start thinking negatively, you are going to go down. You' ve got to positive think yourself through all the negatives.</p>	<p>One of her prime difficulties is to remain totally committed and to think positively at all times, which she believes is essential for continued success</p>
<p>P7: You know the funny thing is when you ever want to start something, you can never get sponsorship, you can never get assistance, ' cos you' re new on the block but once you' re going, and you' re looking for something else, people are happy to assist you, ' cos they can see what you can do.</p>	<p>It is difficult to obtain sponsorships (loans and credit facilities) when one first starts a business, but once your business is ' up and running' people are willing to assist</p>
<p>P8: Well, umm, you cannot start a business like this without resources. You' ll just go one way; because you'v e got to have back up, you' ve got to have back up capital. And I think that that' s another state that a lot of people get themselves into, is that they haven' t got the capacity, they borrow the capacity, and get themselves into trouble financially, and they can' t swim they can' t swim the channel. They've got to either go back, or sink.</p>	<p>A source of back-up capital is essential</p> <p>Insufficient back-up capital is, she believes, the cause of many entrepreneurial failures</p>
<p>P9: And you know, I reckon unless you' re very very sure of what you' re doing you' ve got to have a partner in finance, or you' ve got to be able to finance it yourself. Because when you' re relying on the banks, unless you know that your business is going to succeed immediately, which most businesses don' t do, you can' t go on because of the nerve-racking, you know the nerve-racking experience of umm, of umm, not having that money, and yet you have to find it every month. ' Cos the bank isn' gonna wait. For you to say, "Perhaps next month I' ll succeed".</p>	<p>The financial management aspect is important</p> <p>A financier (investing partner) is desirable if the entrepreneur cannot finance the necessary start-up capital herself</p> <p>Financing the start-up by borrowing from a bank adds to the pressure, making it a nerve-racking experience</p>
<p>P10: Dave when I started this business, the first month I had one funeral. You know if I</p>	<p>In her first month of business, she had only one customer</p>

<p>had had big bank loans and no personal capacity, and I was looking to pay back money, I would have had to close my doors. The second month we had four funerals. And so on.</p>	<p>If she had no personal finance, and a large bank loan to repay, the business could not have survived</p> <p>In the second month, the amount of business grew to four customers</p>
<p>P11: It took three years to get established here; in fact it took me eight years to get properly established. And even now, people don't know about Funerals Inc. I'm just talking from a funeral perspective, but the same would apply to other businesses as well.</p>	<p>It took three years for the venture to become established (start-up phase), and eight years to become firmly established (maturity)</p> <p>Not everyone knows about Funerals Inc. (there is further growth potential)</p>
<p>P12: But as I say, you know, why do 80% of entrepreneurs fail? Because they either just think they've got to have a good product - you do have to have a good product as well, obviously - but you've gotta have energy, energy, like you won't believe! And you've gotta have capital.</p>	<p>Many entrepreneurial ventures fail in spite of having a good product or service - energy and capital are also essential. A lot of energy is needed</p>
<p>P13: Your mind, your mind has got to be continually thinking of new marketing aspects. 'Cos you can have a tool, like Paul's (Penny's husband) got this project that he's trying to introduce now, and he's got a good product, wonderful product, but they can't sell it. Because marketing is expensive (a), and (b) they're not marketers.</p>	<p>One must apply mind-energy to marketing</p> <p>It is futile to have a good product that you are unable to sell</p> <p>Marketing skills are necessary, and expensive to outsource</p>
<p>P14: Now, I think I'm lucky in that I'm self-born marketer. And, you know I think all the time about what I can do next; how can I expose my business more, even today (Saturday) I think all the time.</p>	<p>She thinks herself fortunate to be a natural marketer</p> <p>She is constantly alert to opportunities to expose (promote) her business</p>
<p>P15: And, of course, the other thing, the other thing you've got to do if you start a business is, you've got to have the right business - something that people want,</p>	<p>A new venture must be based on something that people want</p>
<p>P16: and then you've got to be better than your opposition, and you've got to be not more expensive than your opposition.</p>	<p>It is important to offer a better service than your opposition, while not being more expensive</p>

<p>P17: Well it' s easy. I mean in my business it doesn' t cost anything to be better. You just have to be more ' onthe-ball' , more marketing conscious, whatever I don' t know.</p>	<p>She is able to accomplish this by being more ' onthe-ball' , more marketing conscious</p>
<p>P18: But we have managed to break that, people, we are known as the best. And, umm, we give the best service, and particularly I think doctors and people who have been here, who are, have had access to our mortuary, which most people don' t have access to, and who see our fridges and our conditions and how everybody is umm treated with dignity even in death. I think that that, they, they have also spread the word.</p>	<p>People perceive her business as offering the best service</p> <p>The business doesn' t only look good from the outside - people who have inside knowledge agree</p> <p>Everyone is treated with dignity, even the dead</p> <p>An image of good quality spreads by word of mouth</p>
<p>P19: All the doctors have come to us with their deaths. (gives a specific example of a doctor who died and he came to us). I mean all the doctors who have had deaths in their family have come to Funerals Inc, and I think that in itself is, is says it all. ' Cos they work heren the back, y' know we have doctors working in, in our back area. It' s reputation</p>	<p>The fact that all the doctors (who have inside knowledge of the services offered) choose Funerals Inc. when they have deaths in their families, verifies the importance of reputation in business</p>
<p>P20: Ja, because I' m in a very sensitive business, because whoever has died is somebody' s loved one, and they have got to be treated with the dignity that they were treated with at home or in hospital. Whether they' re dead or alive, they' ve got to be treated with that dignity, and I think the doctors have seen that here.</p>	<p>There are sensitive aspects to this type of business, for example: treating the dead with dignity (because the dead person is somebody' s loved one)</p> <p>She thinks the doctors (that work there) have noticed that her business does treat the dead with dignity</p>
<p>P21: So that, that, that I think, is another reason we succeeded, you see you' ve got to give all that service.</p>	<p>She believes that all aspects of her service have worked together to help the business succeed</p>
<p>P22: Well, Dave, there' s a double edged sword here [to be compassionate and businesslike at the same time]: We don' t want to put on concern if it' s obviously not</p>	<p>It is necessary for her to show compassion and be businesslike at the same time</p>

<p>real. If your Mum had to die, and you' ve been to us, if your Mum had to die or your Dad had to die and you came to us, I would say to you, "Look Dave, I' m so sorry that your Mum or Dad have died, but I wouldn' t go more than that. I never knew your Mum or Dad, and I' m sorry for you, but if I had to start crying or putting on a big act, you would think, "What is this woman doing?" I mean that' s not how I' m feeling. So, in fact what we do here, is we behave normally.</p>	<p>She doesn' t practice contrived compassion</p>
<p>P23: And with, for instance Lee' s son (Lee works there and her son is presently in intensive care) who is on death' s door, we were all hysterical and crying here, because it was, that was how we were. I mean, we were up at the hospital, all of us, all the ladies. It was two days ago, and I couldn' t stop crying, because of Lee losing her son, just about losing her son.</p>	<p>Her approach is to express condolences (in a normal way, without putting on an act), and then move on to business</p> <p>In one particular instance, she and her staff were genuinely upset, and their actions were in accord with their emotions</p>
<p>P24: And so, yes we do have to have a very real concern, but it mustn' t be a put on concern. You know it must be a genuine "Look I' m sorry your guy has died," and often people are relieved, if the person was like very ill.</p>	<p>She believes their concern (for the sorrow of their clients) is real, and must be seen to be genuine</p>
<p>P25: I mean, obviously, we get very upset. Oh very much more so if you know the person. Yes, very much more so.</p>	<p>Sometimes she and her staff do become emotionally upset</p>
<p>P26: Umm, well you know the whole thing [the whole business] is challenging.</p>	<p>She finds all aspects of the business challenging</p>
<p>P27: You know, I' d never been in business before; I' d only ever been a housewife.</p>	<p>Before starting this business, she had only ever been a housewife</p>
<p>P28: And now, I' ve got all this staff. And, shall I tell you something it' s a joke that I don' t even feel like I' m the boss here. I mean I never see myself as the boss. I' m one of them. If somebody asks me about where I work, I say "I work at Funerals Inc." I don' t say "I own Funerals Inc. or</p>	<p>She does not feel like a ' boss' , but rather like a member of the team</p>

<p><i>I' m the boss of Funerals Inc." I say "I work at Funerals Inc." I don' t say that I actually own the place, because I don' t feel that way. And that' s, that' s a challenge,</i></p>	<p><i>She sees it as a challenge to be the owner but to be part of the team at the same time</i></p>
<p><i>P29: I think that that' s, that' s a trust because I never, I just feel I mean, well they' re all my friends who work here anyway. They were my friends before I even started here, they' re all from the (gives name of) club. (Names the staff members) - they all asked to come and work here.</i></p>	<p><i>Her staff are her long-time friends who asked to work there, so she trusts them all</i></p>
<p><i>P30: No. I think you can see that (I don' t act like I' m the boss).</i></p>	<p><i>She doesn' t act like their ' boss'</i></p>
<p><i>P31: Yes [they are happy to be working there]. And they can in fact run the business totally without me. If I were to drop dead tomorrow, this business would carry on perfectly well. They, they, a lot of them can do things that I can' t even do. So, umm, yes</i></p>	<p><i>The staff are happy to be working there They are capable of running the business without Penny</i> <i>Some staff members are more capable than her in certain business functions</i></p>
<p><i>P32: but on the other hand when there is any kind of a little crisis, they do run to me, straight away. Umm, if Manfred, for instance, has slipped up and hasn' t umm, umm got a body quickly enough from the place where they are having a post-mortem, for instance. He' s forgotten it there. It' s a human thing, but the family now phone for the ashes and the body is still there, for instance, then he' ll phone me and he' ll say, "Penny, please phone the family."</i></p>	<p><i>Whenever there is a crisis, she is immediately informed</i> <i>She fulfils the role of ' damage controller'</i></p>
<p><i>P33: We never tell fibs; we only ever tell the truth. I' ll say "We' re terribly sorry we' ve made a slip."</i></p>	<p><i>She never tells lies; she always tells the truth</i></p>
<p><i>P34: But I will do that; they will come to me, and if there' s any problem within the staff, which is very seldom, umm, I will sort that out.</i></p>	<p><i>She is responsible for sorting out any problems between staff members at work</i></p>

<p>P35: But, err, I' ve aver had an insurmountable problem, where I' ve had anybody leaving, or, we' re all a happy family here and we try and help each other.</p>	<p>Nobody has resigned due to interpersonal problems between staff at work They work together like a happy family and try to help each other</p>
<p>P36: You must tell the truth. You must tell the truth. For instance, if you' ve mislaid some ashes, you mustn' t make any xcuses. You just say "I' m sorry, we' re going to have to find out whether they have been delivered to a church, or if someone else has collected them",</p>	<p>She believes firmly that "You must tell the truth" This includes being honest when communicating with customers, even if a mistake has been made</p>
<p>P37: and of course for a long time now, we' re having checks and balances, where we take signatures for everything. When we deliver ashes to a church we take a signature, because they could mislay it and then we get the blame. So I' ve got checks and balances in place.</p>	<p>She has implemented checks and balances in the business, so that if a problem occurs they are able to trace the source of it</p>
<p>P38: And the other important thing in any business is have a good accountant. Now I am useless with money. I' ve got absolutely no idea about debits and credits at all. As long as I' ve got money to, to go and buy food, and my, my rent, and my car, or whatever, that' s all I care about. I wouldn' t know about money! So I' ve always had a good accountant. No (meaning yes) [It is a dilemma having to rely on someone else to control her money], it is a problem. It is a problem. Because I' ve never, ever been good with money. Not at all. I' m doing the marketing side with all my talents, and, and, to be honest I would like to be able to control the money side, but unfortunately I can' t because I just don' t know what' s what. And so I have to leave that to my accountant and hope that if there are any discrepancies, my auditors will pick it up.</p>	<p>She believes it is important to have a good accountant She does not feel confident dealing with money matters herself Having to rely on someone else to control her money is problematic to her But she understands her limitations She concentrates on the marketing, where she knows she is competent, and delegate the accounting</p>
<p>P39: Ja (I allocate responsibilities), I try and get good people.</p>	<p>She tries to hire competent staff</p>

<p>P40: <i>Actually there's nothing that frustrates me. We do have our problems. They crop up from time to time, but we've probably had that one before, and we just handle it.</i></p>	<p><i>She does not experience any aspect of the business as frustrating</i></p> <p><i>Most problems are resolved effectively</i></p>
<p>P41: <i>Like, flowers not arriving on time, and we have to try and find out where they are, but we seldom have that problem. But when you're dealing with outside people, you're always reliant on them. It's out of your control. You know what I mean, you just have to hope that they will pitch up. It's a small example. It's relevant, ja.</i></p>	<p><i>Having to rely on other service providers means that not everything is under her control</i></p>
<p>P42: <i>A funeral has got to run like clockwork. No-one's interested in the fact that the florist didn't pitch. You know, they ordered the flowers, and the flowers must be there; that's just an example. Then of course, you know, there's many many, many other er, examples.</i></p>	<p><i>She feels a sense of responsibility to her customer to provide the best possible service, and she is conscious of the fact that if she receives poor service from a supplier, it reflects upon her level of service to the customer</i></p>
<p>P43: <i>Well my worst nightmare has only happened once, when we showed the wrong body to the wrong family. One of the men at the back took the wrong person, and they went in and they said "But that's not my father!" And it's shocking enough to have to view a person, but then when you go in there and you expect to see your father, and you see somebody else - 'cos we don't know what people look like. We have um tags on the people that come in; we tag them immediately they get here. And that's happened once in all the nine years that we've been here. That's one of the worst nightmares.</i></p>	<p><i>On one occasion, a serious (in the eyes of the customer) mistake occurred (which was outside of her control but reflected on her business)</i></p>
<p>P44: <i>The other one of my worst nightmares has never happened, and that is that the bottom of a coffin would fall out and the person would fall through when you're walking down the aisle. I mean if the, if the coffin makers don't do their job properly, that's my other worst nightmare. It's never</i></p>	<p><i>She dreads the thought of a serious mistake that is not caused by her, yet reflects upon her</i></p>

<p><i>happened, but that' s my worst nightmare.</i></p> <p><i>P45: Fortunately the minister had come with them [the family that were shown the wrong body], so he calmed them down while we found out where the, who was the proper father. So it was fine in the end, but it was very bad. I obviously had to speak to the men at the back and say "Never let it happen again!" It only happened once. I mean that can happen, you can imagine - we' re showing people everyday, three or four times a day - and sometimes one family will come in and they' ll view, and then they' ll go. And then another family and we swop the person round, and then somebody else from the other family comes back again. We do try. To see the other person. You know it can happen, but as I say it' s only happened once.</i></p> <p><i>P46: Umm, well, when you say moral issues I can only imagine that you are looking at the dignity of the deceased. And that is beyond question here. The deceased is covered at all times. Umm, and treated with respect. For instance, we have carry-cots for babies, rather than a b ig, long stretcher, and you know we treat the little baby, we have it wrapped up in a blanket, as if it' s still alive, ' cos often it' s mother standing there. You know, and you' re taking this little baby away. And you' ve also got to be very, very gentle with it. Sometimes, they want to bring the baby in themselves and then they sit here with us for a couple of hours, holding the baby, till they' re ready to release that child. As I say, you' ve got to be very very compassionate.</i></p> <p><i>P47: I pay enormous tax here, in fact I' ve never got any money because I' m always paying tax. I' ve never got any money. In fact I' ve just paid a huge tax bill.</i></p>	<p><i>She expects no serious mistakes to occur, even if they are outside of her control (she is a perfectionist)</i></p> <p><i>The only moral issue immediately apparent to her is the dignity of the deceased She holds the dignity of the deceased to be beyond question</i></p> <p><i>She is able to give examples to verify that the deceased is treated with respect at all times</i></p> <p><i>She sees this as a way of demonstrating compassion</i></p> <p><i>She (her business) pays an enormous amount of tax, which seriously impacts on cash flow</i></p>
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<p>P48: In fact I' ve asked an outsider, I' ve ju asked an outsider to come in and do the monthly accounts, so I know what' s happening from month to month. Because I cannot understand why my tax is so high.</p>	<p>She cannot understand why her tax bill is so high</p> <p>She has asked an outsider to come in and do the monthly accounts</p>
<p>P49: But, I mean, we, we don' t deal with cash here at Funerals Inc. 90% of the clients that come here send their accounts to their First National Trust, Standard Trust, the attorney,</p>	<p>Most of the business transacted is on account</p>
<p>P50: so I' ve got money on the books, which also is a pain in the neck, because I have bad debts - can you believe it? - yes, yes, yes I have bad debts; people don' t pay for their funerals, and then we have to follow it up, and it' s actually a pain in the neck. That is it, you know the fact that most of our business is on account. Because people don' t have that six thousand rand to put down. Umm, what I do do,</p>	<p>The business has bad debts owing to it</p> <p>She finds it surprising that people don' t pay for their (family-members') funerals</p> <p>She is irritated by the necessity to follow up on overdue accounts</p>
<p>P51: the only little bit of cash that could come in here and it' s very little because I only do about two black funerals a month. When I do funerals for Walmer location, I do it on a very very cheap basis, like I do a whole funeral for a thousand rand, which as you know doesn' t even tie my shoe laces.</p>	<p>She does about two black funerals per month</p> <p>She charges a minimal amount, barely covering costs if at all</p>
<p>P52: And, umm, that' s just my thing for humanity.</p>	<p>She sees this as a humanitarian gesture</p>
<p>P53: And that, umm, I insist upon cash. Because they do not pay after the funeral - that you can be sure of. They' ll pay one or two instalments and then that' s the last you' ll here of them. And so when I do a black funeral, unless it' s going to a trust, I' ve never done, I' ve always just done for the very poor, and then it is cash upfront, but as I say it' s few and far between.</p>	<p>But then it is done on a cash basis otherwise, as experience has taught her, they don' t pay</p>

<p>P54: 90% of people don' t pay cash, they send it to the estate.</p> <p>P55: Umm, well I get disappointed when I see our black friends who can' t always afford an expensive coffin being persuaded to buy an expensive coffin.</p> <p>P56: Umm, I feel that I would like to see more education in the funeral world for the blacks. Because they do not, as you can see Dave, we always use the cheapest coffin, and they prefer a more expensive coffin, which they can' t afford. That hurts me, ' c I know it' s not necessary. I mean, even for people that can afford it, I still suggest the cheapest coffin. And nine times out of ten they take it.</p> <p>P57: I' m not doing myself a favour, because I lose money. If I had to sell them a fancy coffin, I' d make more money. So I think in the end people appreciate it.</p> <p>P58: It' s not really our market. I don' t see a lot of AIDS, but I believe some of the other undertakers do see an enormous amount of AIDS.</p> <p>P59: Just to re-iterate, Dave, from my perspective: You might have a good business in mind, that you know is a good business, but if you don' t have the marketing skills, or somebody who does have the marketing skills, and the drive to put that across, don' t even bother. You' ve got to have that, otherwise your business will not succeed, because marketing is more important than the business itself.</p>	<p>Most clients pay for the funeral out of the estate</p> <p>She becomes disappointed when she sees that black people (who cannot afford an expensive coffin) have been persuaded to buy one</p> <p>She would like to see more education for black people about funerals, as they tend to want a coffin that they are unable to afford</p> <p>It bothers her that they are parting with money unnecessarily (to her mind)</p> <p>She always suggests the cheapest coffin, even to people who can afford a more expensive one, and most accept this advice</p> <p>She gives people this advice even though she could make more money if they don' t choose to follow it</p> <p>She thinks people appreciate it in the long run</p> <p>Her business does not focus on the ' AIDS related deaths' market and therefore she doesn' t come into contact with it as much as some of the other undertakers</p> <p>She advises that for a business to succeed, it needs someone with the marketing skills and drive</p> <p>She believes marketing is the most important aspect of a business</p>
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Rene - Natural Meaning Units. Appendix 2.6

<p><i>R1: (Entrepreneurship is) Terrifying! Umm, it' s quite difficult to really make the switch (mentally) before you' ve made the switch (physically). It' s not something you can imagine or prepare yourself for. There' s just no way you can know how it' s going to be.</i></p>	<p><i>She set out as an entrepreneur with some fear, being inadequately mentally prepared for it</i></p> <p><i>She does not think it is possible to prepare as one does not know how it will be until you take the step</i></p>
<p><i>R2: It' s quite convenient (in the corporate world) to know that you' re going to get a salary cheque at the end of the month. Um, working for a big corporation, it doesn' t matter whether you really work hard or not, you are going to get your salary; and if you sort of do what is expected, and even if you do more, you' re still going to get the same salary, so there' s no real incentive to do anything more. But then on your own it' s a little bit of a different ball game. If you don' t work, you don' t get paid.</i></p>	<p><i>Being an entrepreneur differs from being an employee, in that an employee receives her salary no matter how hard she works, whereas the entrepreneur' s earnings depend on the effort she puts in</i></p>
<p><i>R3: Yes, it' s very much, especially if you, there' s a lot of people who, well I don' t know how many people work ' cos they want to work - I don' t know many of them but most people work because they need to work;</i></p>	<p><i>She believes most people only work because they need to</i></p>
<p><i>R4: I would work regardless of whether I needed to or not,</i></p>	<p><i>She sees herself differently to others in this respect - she would work regardless of whether or not she needed to</i></p>
<p><i>R5: but I do need to work - I' ve got family to provide for, and if the cheques are not coming in the bills don' t get paid. So, ja, sometimes it' s a bit of sleepless nights. Um, it' s suddenly far more important whether you' re actually going to get the client or not, whereas if you' re in corporate hands, it just doesn' t matter so much. Definitely [there is a sense of urgency to ' get the-client']. Far more than if you' re still working for a corporate.(Laughs)</i></p>	<p><i>She has a family to provide for, and therefore needs an income</i></p> <p><i>She sometimes has sleepless nights</i></p> <p><i>As an entrepreneur, she feels a sense of urgency to ' get the-client' , far more than when she was a corporate employee</i></p>

<p>R6: You can' t force them, um, I think it' more a state of mind than really something that you do. You know, you actually return the calls, and I' m not trying to say that you don' t do that when you' re working for corporate, you are supposed to, and I did, but it matters (more) - If the client wants to see you at nine o' clock at night, he wants to see you; if he wants to meet you at the Cape Town airport, you meet at the Cape Town airport. So, you basically go out of your way to accommodate anybody or, sort of, any requests - that' s how it is. It' simply a case of priorities. And they' re not negotiable.</p>	<p>As an entrepreneur, it matters more to her that the client' s whims are satisfied</p>
<p>R7: Ja, I think I' ve been very fortunate in that sense [work commitments vs family commitments]. Um, it depends on how much philosophy you want in this? And opinions? Ja, I think um, it' s the whole, the whole male - female thing really. But, I don' t think, number one, that 90% of them (females) actually really do want the career they profess to want. Umm, they'v e got something to fall back on.</p>	<p>She ' goes out of her way' to accommodate clients' requests</p> <p>She believes the client takes priority over other things - a fact she regards as non-negotiable</p>
<p>R8: But, inevitably I wouldn' t trust something that could run out,</p>	<p>She feels that she is able to deal with both work commitments and family commitments</p> <p>She thinks most females that profess to want a career, do not really. This is because she perceives that they usually have another form of security to fall back on</p>
<p>R9: so it' s very dangerous to bargain on something like that,</p>	<p>She would not trust something that could run out</p> <p>She believes it is dangerous to bargain on something that could run out</p>
<p>R10: and they do. 90% of them just expect somebody to be there to provide for them.</p>	<p>Her perception is that most women expect somebody to provide for them</p>
<p>R11: And I didn' t grow up that way, so I never sort of believed it,</p>	<p>She has never believed that to be true for her</p>
<p>R12: but then again it makes me incredibly angry if women want the same perks, but at five o'clock they want to go home because somebody' s got to look after the kid.</p>	<p>She is angered by women who want the same perks as men, but are unable to offer the same commitment to their work, due to family commitments</p>

<p>R13: So, in my quest to become not only self sufficient but to own equity, and just become incredibly wealthy in the process, which is the bottom line of it all,</p>	<p>It is her quest to become self-sufficient by owning equity and becoming exceptionally wealthy</p>
<p>R14: and there are all the other soft issues, like you know, it' s self satisfaction, and it' nice to do it,</p>	<p>This, for her, is the bottom line (the raison d' être</p> <p>She also derives a feeling of self-satisfaction and enjoyment</p>
<p>R15: but at the end it' s nicer to drive a Z3 than to drive a whatever.</p>	<p>She enjoys driving a luxury sports car</p>
<p>R16: If you' ve got to pick up your child at five o' clock in the afternoon, and you can' go for drinks with boys' club, you' re n gonna be there (successful) - it' s (success) not going to happen. I don' t care how many women say, "Ja, but they' ll earn it" (success). You don' t earn it if you' re n there; you' re not earning it! So, okay, now you' ve got the philosophy (laughs).</p>	<p>Her philosophy is that a businesswoman must be able to socialize with the businessmen in order to be successful</p>
<p>R17: I would hope that I have attained that, [the ability to pursue her goal, without ignoring other things that are important] yes.</p>	<p>She thinks she has the ability to pursue her business goal without ignoring other things that are important to her</p>
<p>R18: Um, emotion um, Well I' m jumping up and down every day to be able to come to work.</p>	<p>She is very eager to get to work each day</p>
<p>R19: I don' t know really if it' s challenge because I' m an entrepreneur, or whether it' s just challenges. No, I don' t really know how to answer that.</p>	<p>She is unable to distinguish if the challenges she experiences are in respect of her person, or her being an entrepreneur</p>
<p>R20: Um, yes, incompetence. Incompetence around me frustrates the hell out of me. If you work with a person, who is sitting in safe hands (a corporate environment), but who doesn' t give a shit about me or my client - when you actually want an answer today - because their head office 1) it' s not possible; or 2) they can' t tell me within a week; or um, it irritates me.</p>	<p>She is frustrated by incompetence around her</p> <p>It irritates her when she has to work with people who do not respect her sense of urgency to meet her clients' needs</p>

<p>R21: And I think that' s the biggest restraint on the small business. ' Cos it' s easy you' re working for (mentions name of large competitor),</p>	<p>She thinks that the biggest restraint is having to rely on corporates that do not have the same sense of urgency</p>
<p>R22: our market is very fragmented, ja, well it' s fragmentised in the sense that larger competitors probably hold 60 to 70% of the market share in our industry, so if they want something from (mentions two other corporates), then they jump. If I insist on something - our market share must be, um, at the moment not significant enough -</p>	<p>Her firm' s market share is not large enough that she is able to exert a significant influence on the corporates, with which she deals, to give the same priority to her requests as they appear to do with her larger competitors</p>
<p>R23: but we get very good interpersonal support from consultants, but the moment we go to their head office, I mean it' s like you just wait! ' Cos that admin person who sits there for R2000 a month doesn' t give a damn whether the work gets done today, tomorrow or next week.</p>	<p>On a on e-to-one basis, she experiences good support from the consultants attached to large corporations, but not from the administrative staff at head offices, who do not seem to care whether or not her work is completed timeously</p>
<p>R24: There' s not enough incentive in the corporate workplace to support the entrepreneur, in this industry.</p>	<p>She feels that the industry in which she operates is not geared toward servicing the entrepreneur appropriately</p>
<p>R25: (If) I need someone else, Always (corporate) It' s not there!</p>	<p>Whenever she is in need of support, it is not available</p>
<p>R26: You get the exception, like everything else, but overall it' s a bit of a ' fætæt' situation.</p>	<p>The large corporations seem to exhibit a ' fætæt' mentality</p>
<p>R27: I think one of the other challenges at the moment would be the whole equity [employment equity bill] thing, which makes it very difficult to enter some markets.</p>	<p>The recent introduction of the Employment Equity Act has adversely affected her firm' s ability to enter some markets</p>
<p>R28: Our industry is specialized - you either know it or you don' t I cannot afford to teach you while you are a director in my company earning twenty thousand rand a month. Er, where do you find them, and ja, it is a challenge - if you do a proposal or</p>	<p>She cannot afford to appoint someone at director level (which is a requirement of the Act, or to obtain certain business with large potential clients)</p>

<p><i>you tender to a company like (mentions one of the large potential clients) you need to say what is your affirmative...(searches for the word)..compliment. Ja. And even if you find the right person - there are many competent people who I would like to appoint - but I can' t appoint them as directors, and that is what the (large clients) expect. They want them on your board. Ja, that' s the major challenges. Impractical.</i></p>	
<p><i>R29: Is it not the investors that should be empowered, rather than the few ' fatcats' that take advantage of that market?</i></p>	<p><i>She questions the necessity for service-providers to conform to the requirements of the Act, believing rather that those who might invest are the people who need empowering. At present, only a few corporate players are able to do business in certain markets.</i></p>
<p><i>R30: It' s the working classes that need to be empowered, if we (the government) are then so worried about empowerment, but that is not happening in practice.</i></p>	<p><i>She questions the real motive of the government, since it appears that the working classes are not becoming empowered</i></p>
<p><i>R31: Maybe a selected few benefit from it, and at the end of the day the employer, which is the enemy or the perceived enemy sometimes, they retire wealthy. Um, why?</i></p>	<p><i>It is clear to her that employers (perceived to be the enemy, by the state) are benefiting more than employees, and she questions the reason for that</i></p>
<p><i>R32: And then, once again, that is the fault of the history of the country. It' s not the fault of the history of the country, it' s empowerment that' s abused in the wrong direction (I don' t think you need to know that). It' s disempowering the masses, while empowering the privileged few!</i></p>	<p><i>She believes that a few people (blacks in management) are becoming empowered at the expense of the masses (black employees), and that this is an abuse of the concept of empowerment</i></p>
<p><i>R33: Yes (it bothers me). No (not from a human point of view). If I could pick up the business, they (the investors) would become more wealthy.</i></p>	<p><i>This bothers her, not from a humanitarian point of view, but because she believes her business would be able to provide a more equitable solution to the problem</i></p>
<p><i>R34: Yes (I would correct the imbalance), but that won' t be my ultimate goal. My ultimate goal is to make money. It would be</i></p>	<p><i>If she could obtain those clients, she would be able to correct the imbalance, but that would not be her primary goal, which is to</i></p>

<i>a side effect, yes.</i>	<i>make money</i>
<i>R35: Yes, There' s an affirmative policy [preventing her from obtaining the business]. Yes, but it' s not really my dilemma, and I am sure most companies are also in the game of making money, except that they say they' re not.</i>	<i>Her company is unable to obtain some business because it is not black-owned</i> <i>She believes some companies pretend that they are not in business to make money, when in fact they are</i>
<i>R36: In some instances the monetary value of favours should be questioned, for example lunch versus an overseas trip for stakeholders. But our company doesn' t do it. To the detriment of the business sometimes (we don' t do it). But we do the lunch thing, yes.</i>	<i>Some competitors offer ' favours' stakeholders (in the potential client company), for example overseas travel. Her company does not, and this sometimes disadvantages them in obtaining business</i>
<i>R37: Because, just because it' s an industry norm doesn' t mean it' s right.</i>	<i>She does not believe the practice (of ' favours') is justified even though it has become an industry norm</i>
<i>R38: I decided for myself. If I need to make the call, I make the call. I think it' s more of a human thing (to decide between right and wrong) than an entrepreneur thing. Unfortunately sometimes it' s impossible to get the business if you don' t do it, and then you' re going to starve.</i>	<i>She made the decision not to offer ' favours'</i> <i>She believes the choice (between right and wrong) applies to all humans, not only entrepreneurs</i> <i>Sometimes it is impossible to obtain business if ' favours' are not offered. This can threaten the survival of a business</i>
<i>R39: But, you don' t pay people, to do the best deal for them - they should pay you.</i>	<i>Her argument is that it should not be necessary to pay (a ' favour' to) the decision maker if you are able to offer their company the best solution</i>
<i>R40: If you don' t stop it at some point, where does it end? Who do you pay and who don' t you pay? How many guys are you going to pay in the end not to add value to your business? I don' t have the answer - trust me - but I don' t think it' s right.</i>	<i>She does not believe it is right to pay ' favours' , as the practice may escalate and adds no real value to one' s business</i>
<i>R41: If it adds value to your business; if there' s a person that will add value to my business, be it monetary or skills or anything else, I will pay him his dues. But I cannot understand why I must pay someone</i>	<i>She is quite willing to pay anyone who adds value to her business, but quite unwilling to pay someone who does not</i>

<p>who is not adding any value to my business, just because that person may be in some power position, abusing that power position. It's not right; it's extortion. Um, ja, it's sad when that becomes an industry norm.</p> <p>R42: [I would not regard somebody that, by virtue of their position, is able to push business my way, as adding value to my business] if I have to pay them for it. If I put the best deal on the table - I know I'm totally naive about this - but if I put the best deal on the table (she gives an example illustrating two competing deals, where both offer the same benefits, but one is more expensive than the other) by choosing the more expensive deal, that is stealing from either the company or the workers to pay off somebody to make a decision in his favour. How can that be right?</p> <p>R43: It [the way clients solicit 'favours' differs from industry to industry, um, and from grouping. On our (the clients') management side, there's more, people take more care, but I've got to say that in some of the bigger firms the integrity of the people that's making these decisions actually is above board; there's just no way. I think if somebody would approach them with something, or with a suggestion like that, they will definitely not give the business to that person specifically for that reason. So, there is a lot of integrity going around.</p> <p>R44: On some sides, um, you need to put it on the table upfront. You need to tell the decision maker what's in it for him or her.</p>	<p>The practice of managers abusing power to enrich themselves has become an industry norm. This saddens her, as she believes it amounts to extortion</p> <p>She does not regard somebody that, by virtue of their position, is able to push business her way, as adding value to her business if she has to pay them for it.</p> <p>She holds the notion that her point of view may be totally naive</p> <p>She believes the supplier offering the best deal (solution to the client's needs) should be awarded the contract. Where this does not happen, it is clear that a decision maker has been 'bought' - which she sees as tantamount to stealing from either the company or the employees</p> <p>She cannot accept that such a decision could be regarded as 'right'</p> <p>There are various ways in which clients might solicit 'favours'</p> <p>In some of the larger companies, the integrity of the decision-makers is 'above board' and they definitely do not expect a 'favour'.</p> <p>She believes they would definitely not award contracts to suppliers who offered 'favours'.</p> <p>She perceives that there are a lot of companies that conduct business with integrity.</p> <p>The decision-makers of some client companies do expect to be told at the outset 'what's in it for them'</p>
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<p>R45: [Referring to her willingness to build her future around an industry that has inherent corruption] - My life.</p>	<p>She realizes that she is building her life around an industry that has inherent corruption</p>
<p>R46: What I' ve mentioned might constitute about 60% of the available business, we just do the other part.</p>	<p>Her company' s strategy is to concentrate on conducting business with those members of the industry that are not corrupt, which accounts for about 40% of the market potential.</p>
<p>R47: It' s an extremely lucrative business, so you don' t need to deal with those clients.</p>	<p>Since it is an extremely lucrative business (industry) she believes her business can perform sufficiently well without dealing with corrupt clients</p>
<p>R48: You work around it.</p>	<p>She deals with the problem by working around it</p>
<p>R49: You work with people who think like you.</p>	<p>She is content to work with people who think like she does</p>

Bruce - Natural Meaning Units. Appendix 2.7

<p><i>B1: It' s (entrepreneurship) always a great challenge,</i></p>	<p><i>Bruce experiences entrepreneurship as a great challenge</i></p>
<p><i>B2: and if you don' t have a dream, you don' t have a goal, life can become very, very boring;</i></p>	<p><i>He believes having a dream and a goal are necessary to prevent life from becoming boring</i></p>
<p><i>B3: and I think that folks who have a spirit of entrepreneurship are folks that are very, very busy - they can keep about 29 balls in the air at the same time - er, they' re good jugglers,</i></p>	<p><i>He thinks entrepreneurs are busy people, good ' jugglers' (managing to keep a lot of different activities/pursuits happening all at once)</i></p>
<p><i>B4: I think. Um, what I have found, and that is that one particular occupation, career, or interest does not stimulate me. I am more stimulated, more motivated when I have a variety of things to do.</i></p>	<p><i>He is unable to remain stimulated by a single occupation or career</i></p> <p><i>He is more stimulated, more motivated when he has a variety of things to do</i></p>
<p><i>B5: And, er, I know that many entrepreneurs feel that you need to be focused on one singular thing.</i></p>	<p><i>He is aware that many entrepreneurs believe in focusing on one particular pursuit</i></p>
<p><i>B6: Er, what I have found very successful is the more I diversified, the more people I got to meet from different backgrounds, and therefore there' s been a bigger market for me to in actual fact challenge, work with, from a business point of view, commercial point of view, and also from a personal point of view. Um, so my, my interest has been variety.</i></p>	<p><i>His interest has been maintained by a variety of pursuits</i></p> <p><i>With each one, he has met people from different backgrounds, which also represents a bigger market</i></p> <p><i>He sees the challenges each presents as impacting on h im from a business, commercial and personal point of view</i></p>
<p><i>B7: The diversity has stretched from being involved in sport, to being involved in community work: social upliftment programs etc. etc.</i></p>	<p><i>His diverse interests have stretched from sport to social upliftment</i></p>
<p><i>B8: And I must say that I have never, ever done anything with the motivation of making money. I can honestly say that, and</i></p>	<p><i>He has never, ever done anything with the motivation of making money</i></p>

<p><i>we all need money to survive, but that's never been my singular motivation.</i></p>	<p><i>He views money as something which is necessary for survival, but not as his only motivator</i></p>
<p><i>B9: My motivation is to find personal satisfaction in what I'm doing,</i></p>	<p><i>His reason for doing anything is to find a sense of personal satisfaction</i></p>
<p><i>B10: and by virtue of that I started my own professional soccer team, um I'm pleased to say that I sold it at a profit,</i></p>	<p><i>He once started and managed a professional soccer team</i> <i>He later sold it at a profit</i></p>
<p><i>B11: and er, I started a house to help people, from a social upliftment point of view, and I'm pleased to say that we raised more than a hundred thousand rand in one year, just to look after the folks that were impoverished - those who were retrenched, er, folks who were homeless.</i></p>	<p><i>He once started a home for the needy</i> <i>He is proud of the fact that the home was able to raise a hundred thousand rand in one year</i></p>
<p><i>B12: Um, and there wasn't a sort of financial edge there for me personally, but the self-satisfaction and fulfillment of working with people like that was actually very gratifying.</i></p>	<p><i>He was gratified by the sense of self-satisfaction and fulfillment, rather than the prospect of financial gain</i></p>
<p><i>B13: Err, in addition to that, it also gave me the opportunity to deal with a lot of other business people who were empathetic towards what we were doing,</i></p>	<p><i>A spin-off from that venture was the contacts he made with other business people</i></p>
<p><i>B14: and therefore helped me to build bridges with the business sector, which I would not have been able to build with them unless I was exposed to community and social upliftment.</i></p>	<p><i>His involvement in community work (social upliftment) helped him to build bridges with the business sector</i></p>
<p><i>B15: So whilst I did not make any money, from a social upliftment point of view, because that wasn't the motivation, the result was that as a result of being involved in that, it gave me exposure to the business sector,</i></p>	<p><i>His involvement with social upliftment gave him exposure to the business sector</i></p>
<p><i>B16: so that eventually when I was in a position to deal with people, in construction, for instance, who had made</i></p>	

<p><i>contributions to our social program, um, when the time actually came for me to think in terms of establishing the school, establishing the church, and er, getting involved in building the community, because that on its own was a mammoth task, and we' re looking over sixteen years.</i></p>	<p><i>He was later able to make use of those contacts to assist him in other (long term) projects</i></p>
<p><i>B17: I could have sold koeksusters every single Saturday morning, for the next 15 / 16 years, and I don' t think I would have been able to raise the capital that I managed to raise through being involved in property.</i></p>	<p><i>Rather than raise small amounts of money, in the traditional way that churches support themselves financially, Bruce became involved in property, and was thereby able to raise the capital he required</i></p>
<p><i>B18: I started to notice there was a lot of open land, and this open land was either municipal or government land that was earmarked for some future development, and what I noticed and that is that er, there were so many developments going up, so many construction companies who were without work, and then there were developers who said there wasn' t enough land.</i></p>	<p><i>He noticed that was a lot of unused municipal land</i></p>
<p><i>B19: And from my point of view, there was a lot of land, there still is a lot of land, and I needed to find out who the land actually belonged to.</i></p>	<p><i>He also noticed that a lot of construction companies were without work, claiming that there was no land available for development</i></p>
<p><i>B20: What I did was, I went and explained and presented my bona fides to everybody, and said, "Look here, I' m a minister and I want to build a school, I want to build a church, and this is the piece of land that I' ve earmarked."</i></p>	<p><i>He spotted an opportunity (that could arise out of these two observations)</i></p>
<p><i>B21: And, the person would say, "Well, we don' t know who the land belongs to, we' t just neighbours here, er, but um, I think you need to go do wn to the local town council," which I did. And they told me, of course, exactly who it did belong to, and in this particular case, what happened in Cape Road, is that I found it belonged to</i></p>	<p><i>He decided what he wanted to do (ie build a church and a school), and then set about doing it (by approaching people to buy the land from)</i></p>

<p><i>the Public Works Department. And it was zoned just as open public space. But it was virgin ground here in Cape Road, on the corner of Boshoff Street, you know where the church is with the seven white pillars [we are at the church as we speak].</i></p>	<p><i>He discovered that one particular piece of land he wanted to buy was owned by the Public Works Department</i></p>
<p><i>B22: Anyway, what I actually did was, I managed to secure the land for R345 000, of which I didn' t have a cent. Honestly. But what I saw as an opportunity, was to approach these building construction companies that were out of work, and say, "Look here, we can create work! Um, I' ve got this piece of land. I don' t need all the land, I just need possibly 1,5 hectare, and it' s a 4,5 hectare site. Why don'you use the balance that I don' t require, to think in terms of putting up a , a village, not a retirement center, but a village, sold sectional title, and through that it will make it a lot easier for me to secure the land?"</i></p>	<p><i>He managed to secure the land at a good price, but didn' t have the money to pay for it</i></p> <p><i>He saw an opportunity to create work for out-of-work construction companies (to build on a po rtion of the available land), and at the same time obtain the portion that he required</i></p>
<p><i>B23: That' s what I actually did - they paid for the full, er, y' know cost, of the land, they laid out the capital. I didn' t have to raise any money. They put up the village, and therefore the land was made available with all the service er, er, required such as your electricity, your sewerage, and what have you. All the services were actually laid on. Whereas if I had to buy the piece of land and still develop that, and, and it would have cost me another R200 000.</i></p>	<p><i>This arrangement made it possible for him to acquire the land, with services, for free</i></p>
<p><i>B24: So I think that, that, I saved R200 000 plus, I actually made R200 000 by saving it, and it didn' t cost me a cent for the land transaction.</i></p>	<p><i>He was able to save R400 000 of capital cost</i></p>
<p><i>B25: Ja [about ethical dilemmas], during this, I' ll present it to you in two sections.</i></p>	<p><i>He has experienced some ethical dilemmas, two in particular</i></p>
<p><i>B26: Dealing with the sport opportunity of establishing our own professional soccer</i></p>	

<p>team, called Highland Spurs, playing in the national second division of the national soccer league, um, there were things that concerned me, ' cos we were dealing with a number of high profile politicians, and also um, football administrators. I mention one who I think most people think, he' s notoriously known, infamously known, that is Mr.Abdul Bamjee. Abdul Bamjee, I would honestly say that I appreciate his approach to promoting football throughout the country, but because of what one discovered afterwards, that he was involved in, um, in that he took R7,5 million, that he wasn' t apparently entitled to take, and he had to spend time in max prison for it, the result is that one, I asked myself the question y'k now, um, "How could I be involved in something that is corrupt?"</p> <p>B27: And, I really believe that although the system may be corrupt, I' m not there to change the system - as much as it' s the ideal to see the system changed - I' m there to make a contribution, to show folks and to those that are in that system, that there are, that, that one can do it in a clean way and in an honest way.</p> <p>B28: Rather than withdraw from the system, I felt that the little contribution that I could make was my influence, my attitude, my rapport, and the way of doing things, so that they would say, "Look here, there' s one person who we can do business with who' s gonna be honest." And I think on the basis of that it builds more confidence.</p> <p>B29: Um, it also then begins to give you the credibility that may be necessary as you move to your next project.</p> <p>B30: Whereas if you lose that credibility, um, in interacting with folks, and you</p>	<p>He had dealings with a certain high-profile sport administrator who was later charged with fraud, and questioned his own wisdom in being involved in something that was corrupt</p> <p>He now believes that he is here to make a (positive) contribution, even if it is within a corrupt system</p> <p>He does not view his role as being primarily to change the system (eradicate corruption), although he sees that as the ideal (outcome), but rather to demonstrate to people that business can be conducted in a clean and honest way</p> <p>He saw his role as being able to exert influence and build confidence by becoming an example of an honest business person</p> <p>That approach, he believed, gave him the necessary credibility to move to the next project</p>
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<p><i>become just as dishonest, or they think you can be bought, you will never be recommended, by those same people, to other future business contacts.</i></p> <p><i>B31: And I have found that that has been a big advantage, because guys know my integrity, they that I come, this is the modus operandi, this is the way I do things, and I, on the basis of that, the other projects became easier.</i></p> <p><i>B32: I know, today as I sit here, if I pick up this phone, although it's a Friday afternoon, and I phone, er, about ten guys with whom I've been involved in business, and I say, "I need R10 000 for my school, by the end of, er, end of this month, that's in a week's time, er, would you be able to come up with that money, and I can assure you that we'll get it back to you; we can't approach the bank because we are already in overdraft, whatever the case may be." I know that I can count on more than ten people, but I know of ten people that I can, and they would be able to come up with the goods.</i></p> <p><i>B33: But the reason why I don't do it, is simply because if I did that, often, eventually they would not have the ten thousand to give me, but I know if I need it, they would have the ten thousand.</i></p> <p><i>B34: That's [reputation] my collateral. Correct. Correct. I think the, the, the integrity, the credibility, the fact that the guys know;</i></p> <p><i>B35: if they could see that through what I'm involved in, I am benefiting materially, where I am driving a big car, living in a flashy, or driving a flashy car and living in a big home, er, the result is that maybe they would be a bit reluctant, and they'd say "Well why don't you sell your motor car?"</i></p>	<p><i>He thinks that if people do not view one as honest, they will not recommend you to other future business contacts</i></p> <p><i>His other projects have come about more easily, and he thinks this is because people know that he does business with integrity</i></p> <p><i>His reputation (for honesty) would make it possible for him to obtain a loan, for example, from any of a number of people with whom he has previously been associated</i></p> <p><i>He would only make use of that if it were necessary</i></p> <p><i>His reputation is like his collateral</i></p> <p><i>It is based on integrity and credibility</i></p> <p><i>His credibility would be less if he lived a flashy lifestyle</i></p>
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<p>but if they can see that I' m just a plain Joe, I don' t drive the best of motor cars, and I don' t live in the best of homes, er, the result is they realize that my motive for doing these things is, is really not just to make money.</p>	<p>He believes those who know him realize that his motive is not just to make money</p>
<p>B36: And I think that the true character of an entrepreneur is to know that he' s making a valuable contribution to the society in which he lives.</p>	<p>Bruce thinks that the true character of an entrepreneur is to know that he' s making a valuable contribution to the society in which he lives.</p>
<p>B37: And if he does that he will always be successful. That' s my personal viewpoint.</p>	<p>His viewpoint is that as long as the entrepreneur is making a valuable contribution to the society in which he lives, he will be successful</p>
<p>B38: Ja, I mean I wouldn' t say it' s a anecdote, but with regard to, with regard to the school, and the church, and the sports center, the land that we' re presently on er, had already been, had already been earmarked by another group that had been negotiating with the Public Works Dept. and so, whilst I went down to secure this land - I managed to secure it eventually - at that stage I was only second in the queue. But I didn' t give up because I knew there was someone in front of me that had an option. I went to negotiate with that person</p>	<p>When he originally tried to negotiate to buy the land, he was only second in the queue</p> <p>He did not give up, but went to negotiate with the person who was first in the queue</p>
<p>B39: and the person didn' t want to negotiate with me, they said, "No, we want it to establish a very big, enterprising, retirement center, with a frail care section". I won' t mention the name, it was a lawyer, and another businessman involved in it. And so, they were in the queue before me dealing with the Public Works Dept. I was second.</p>	<p>The other person was not willing to negotiate</p>
<p>B40: The agent that I' d spoken to, er, then took me to a plan B, or an alternative site, where I could actually put up my development. And he took me to van der</p>	<p>He considered an alternative, less suitable site</p> <p>He wanted a site that would be highly visible to passing traffic, because that is</p>

<p><i>Stel Road, here in Kabega, off the main track, and I wanted something highly profile, because I think that that' s another thing - I think that if you' re going to be involved in any enterprise make sure that you' re not afraid of negative marketing, because y' know all all exposure is at least exposure, be it positive or negative - but I felt that having a building and premises on the main road of Cape Road, where there are 29 000 cars that pass here every hour of the day, that' s the official traffic count, the result was that I needed that exposure for the community work that I was actually doing.</i></p>	<p><i>what would be needed for the community work he was doing</i></p> <p><i>He believes people involved in enterprise should not be afraid of exposure, whether positive or negative</i></p>
<p><i>B41: But the land that was actually offered to me, in van der Stel, was unfortunately um, parallel to Cape Road but off the beaten track. However the site itself was a mammoth site, massive site, it was about twelve hectares, and when the agent came back to me and said, "You are first in the queue for that one but second in the queue for this one", I really wanted the one where I was second in the queue. This one, that I' m on now.</i></p>	<p><i>The alternative site offered to him was not ideally suited to his needs, and h e preferred the one where he was second in the queue</i></p>
<p><i>B42: And er, so I was very very disappointed.</i></p>	<p><i>He felt disappointment at not being able to obtain the exact site that he had chosen</i></p>
<p><i>B43: Nevertheless I said, "I' ll tell you what I will do, and that is, I don' t know why, but I will definitely take this other land. It would have cost me more than a ha lf a million, then, looking at more than ten years ago. And once again, really and honestly, I say this not to sound like I was crazy, but I really and honestly mean we had no money to buy it.</i></p>	<p><i>He decided to buy the second-choice land anyway. At the time he didn' t understand his own logic, especially since it was expensive and the church did not have enough money to afford it.</i></p>
<p><i>B44: And I took it to my colleagues and church board and they were very reluctant, but nevertheless I kept it on the boil and I said, "Yes, we will go for it!"</i></p>	<p><i>He kept his options open, even though the church board did not support the idea</i></p>

<p>B45: We actually took it, and before we took transfer, I got a call from the agent to say, "By the way, the guy that was first in the queue (for this land) has now withdrawn - they couldn't come up with the capital". So now I've got two properties for one project! Well I know which one I wanted, 'twas the one in Cape Road.</p>	<p>Before he needed to pay for it, his first-choice land became available</p>
<p>B46: So what I did was I sold the other one. And, that money came into the church, and made it possible for us not only to secure the land now, with regard to a developer coming in (Wonder Wonings came in and put up the development)</p>	<p>He was able to sell the second-choice land (at a profit which accrued to the church) and secure the first-choice land along with the developer (previously mentioned)</p>
<p>B47: and then, we, er, we managed to secure the land for the church, plus the money for the building.</p>	<p>He then had enough money to start building the church</p>
<p>B48: So there was a dilemma, but the dilemma wasn't so much a moral issue, as it was just perseverance, knowing what I believed, my gut feeling told me this is what we should do; disappointment when it didn't work out but I didn't give up, I kept the pot on the boil, and that I landed up with having two birds in the hand instead of one, you know, which is quite amazing.</p>	<p>His dilemma had been 'whether or not to persevere'</p> <p>He regards the outcome as 'quite amazing'</p>
<p>B49: I can honestly say "There is, there is a viewpoint that, er, if I can use a better word, concept, that an individual needs to know, that when you act independently or autonomously, on your own, no man is an island, and when you know that there's someone there, and greater than what you are, it does make it a lot easier to launch out.</p>	<p>He has a viewpoint that he would like everyone to know: 'It makes it a lot easier to achieve your goal when you know that there's someone there, and greater than you are' (a reference to God)</p>
<p>B50: And there is, there is an aspect of faith, but faith must be coupled with courage. People can't talk about faith without it being active - it has to be active, and for it to be active takes courage. And</p>	<p>He believes faith must be coupled to courage - the courage allows faith to be active, and the faith makes it possible for one to accept the outcome, whether favourable or unfavourable</p>

<p><i>you have to put your head on a block and say, "Well fine, if this is not meant to be, it's not gonna work; if it's meant to be, it's gonna work",</i></p>	
<p><i>B51: and you find that, that success breeds success, and more success, and more success.</i></p>	<p><i>He has found that success breeds success, and more success</i></p>
<p><i>B52: And I believe that's how we launched out - started small, umm, and said, "If it takes me five years, fifteen years, twenty years, that's the goal, and we will get there!"</i></p>	<p><i>He started out small, but maintained his goal in sight, no matter how long it might take to achieve</i></p>
<p><i>B53: Never lost sight of the goal. No, never lost sight of the goal. The goal was primary.</i></p>	<p><i>He never lost sight of the goal - the goal was primary</i></p>
<p><i>B54: But, there are times you actually wake up in the morning and you feel, hey, I'm far from this goal! And you feel like giving up.</i></p>	<p><i>There have been times when he has felt like giving up</i></p>
<p><i>B55: But what actually keeps you going is to sit down and think rationally about the goal. It's meant to be; it has to happen, because this is something I've dreamt about; this is something I've planned, and I just have this inner sense that this is the direction I must go. That, that gives you courage.</i></p>	<p><i>His persistence comes from his rational belief that he is pursuing the right goal.</i></p> <p><i>He knows it is right because he has dreamt and planned it, and has an inner sense that it is the right 'direction' to go, that it 'meant-to-be, that it has to happen. That conviction gives him courage</i></p>
<p><i>B56: Sure, my constituency (also have goals), [the key thing they should bear in mind if they want to reach their goals is:] Without a conviction, you will not conquer! Conquering actually comes from conviction. If you are convinced that this is the direction that you go, and the strongest emotion is conviction, then I believe it's meant to be, you're gonna get there.</i></p>	<p><i>The members of his congregation also have goals. The key thing they should bear in mind if they want to reach their goals is: 'Without a conviction, you will not conquer!'</i></p> <p><i>If your strongest emotion is (an inner) conviction, he believes one will be able to achieve the goal you've set</i></p>
<p><i>B57: Not that your conviction's not gonna be tested; not that you're not gonna go</i></p>	<p><i>His experience is that one's conviction is usually tested (by circumstances)</i></p>

<p>through a stage where it's gonna weaken, but if you sit down and say, "Where am I going?" and your strongest conviction is to move in a particular direction, then I would in actual fact follow that conviction, rather than look at the circumstances.</p>	<p>His advice is to follow the conviction, if it strong enough, rather than look at the circumstances (obstacles)</p>
<p>B58: And, and too often you find that people may say, "Well, look here, I can't do it!" There's no such thing as 'you can't do it', I mean, that, that, that is really a silly conclusion.</p>	<p>His view is that there is no such thing as 'I can't do it!'</p>
<p>B59: But I would say that it's that inner conviction. If I was counseling someone who said, "Look, I'm at a crossroads in my life, I really don't know in which direction to go", I would take them through a basic test and ask them how long they've worked at what they are working at? What success can they say they've reached? Have they got any self-satisfaction out of receiving what they've actually put in? And then, fourthly, what is your inner conviction of the way that you should go, or could go?</p>	<p>His advice to anyone facing a major decision would subsist in four questions: How long they've worked at it? What success have they reached? Have they got any self-satisfaction from what they've actually put in? What is their inner conviction of the way that they should go, or could go?</p>
<p>B60: And if the guy doesn't know then I would actually tell him to pray about it, and he will know.</p>	<p>If someone is unable to answer the fourth question, Bruce would recommend that he prays. He believes the inner conviction will then become apparent</p>
<p>B61: And once he knows, I believe he can, y' know, the Lord will move heaven and earth to get you there.</p>	<p>Bruce believes that once one knows what you want, God will help you accomplish it</p>
<p>B62: Yes, I would say that firstly, we who live in South Africa possibly face greater challenges than anywhere else in the world. Er, not that other countries don't have similar problems, but I believe we have problems that other countries don't have, and that is we have a legacy to overcome, a lot of barriers to break down, and a lot of wrongs to correct.</p>	<p>In his view, people living in South Africa face some unique challenges, namely: to overcome the legacy (of apartheid); to break down (ethnic) barriers; and to correct things that are wrong in our society</p>
<p>B63: But, in saying that, you don't change a society unless you change an individual.</p>	<p>He believes society does not change of itself, only individual people change</p>

<p><i>B64: And changes only really take place when you start changing individual people' s hearts,</i></p>	<p><i>People only change if their hearts are changed</i></p>
<p><i>B65: and my greatest challenge is to show people that if you stop dreaming you stop living - the individual has to have a personal dream, a community dream, and a national dream. If you haven' t got those three in place, you are in serious trouble, because a) it' s going to affect your identity, b) it' s going to affect the entire ethos that governs your life, and c) it' s going to impact upon your own personal and social life, which can erode your, your marriage, erode your self confidence, your self esteem,</i></p>	<p><i>His greatest challenge is to encourage each person to create a clear vision for himself, his community, and his country</i></p> <p><i>He believes the absence of such a vision adversely affects the way we see ourselves (including our self-confidence and self-esteem), the ethos which governs how we live, and our relationships</i></p>
<p><i>B66: and I think it all starts with identity. We need to restore people' s pride in who they are, as South Africans; and then secondly do something about being proud of your country by getting involved in community work, and then the third one, which I think is primary, is your, your personal life, you know, get yourself on track there and start dreaming, start determining, "I am going to dream, and I am going to dream about the most impossible things, and I am going to eat and sleep and live it until it happens!"</i></p>	<p><i>He thinks that positive changes will start taking place when people' s pride in themselves is restored</i></p> <p><i>He believes people should dream about the most impossible things, and work at bringing them to fruition</i></p>
<p><i>B67: And don' t make that personal dream only something that is going to benefit you, because then it is egotistical. It will fail.</i></p>	<p><i>He claims that egotistical dreams are doomed to failure</i></p>
<p><i>B68: But it has to be a dream that you personally have, er, with the intention of causing a ripple effect, that will affect the community and then the bigger picture, the country.</i></p>	<p><i>One' s personal dream should create a ' ripple effect' , spreading via the community to the whole country</i></p>
<p><i>B69: That to me is the greatest challenge, and that is why I want to be in, in, in the ministry, where I' m interacting with people</i></p>	<p><i>That challenge - of interacting with individuals and changing their hearts - is his reason for wanting to be a minister of</i></p>

<p><i>and changing their individual hearts.</i></p> <p><i>B70: I believe you can (be a Christian and an entrepreneur).</i></p> <p><i>B71: Um, by virtue of the fact that I have chosen to be involved in the ministry, um, because I' m interested in people' s spiritual welfare, but in being interested in their spiritual welfare, I know that I also need to impact upon their personal lives, and also impact upon the community life. Anyone who is an entrepreneur, that is manufacturing a product, selling a product, doing whatever he' s doing, must remember that he is making a contribution to the quality of life for others.</i></p> <p><i>B72: It' s not just trying to improve his own quality of life - then he' s gonna become bitter, twisted, he' s gonna be caught up in the rat race and it' s going to crush him.</i></p> <p><i>B73: An entrepreneur must believe with all his heart, what I am offering, I am offering the community (something) that can benefit them,</i></p> <p><i>B74: and if I' m offering a dud product, then I better look at either improving the product, to make it less dud, or else move and make another product, you know,</i></p> <p><i>B75: but I think it' s going to affect your self-esteem if you know you' re selling a lie. If you know you' re selling the truth that can enhance and can improve a person' s quality of life, you are making a contribution which you yourself will benefit from, but there' ll be a benefit that more than just yourself will benefit from - the community will benefit.</i></p> <p><i>B76: For instance, I' ll just mention to you, when we first started the church, they couldn' really, I mean I was involved in so</i></p>	<p><i>religion</i></p> <p><i>He believes it is possible to be a Christian and an entrepreneur</i></p> <p><i>He sees a parallel between what he is striving to accomplish, as a minister of religion, and what a businessman strives to do, namely: to make a contribution to the quality of life for others.</i></p> <p><i>He believes that someone who is only interested in improving his own quality of life becomes caught up in the rat race, bitter and twisted, and ultimately crushed</i></p> <p><i>It is important to him that he offers the community something that is of benefit to them</i></p> <p><i>A ' dud' product (something that does not benefit the end-user) should be improved upon</i></p> <p><i>A person' s self-esteem is affected by the way they interact with their customers and the community around them</i></p>
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<p><i>many different things, social work, I mean I wasn' t getting any financial return, and I needed to put bread on the table,</i></p>	<p><i>When he first started the church, he was barely surviving financially</i></p>
<p><i>B77: and I had the opportunity of actually moving into an air-conditioning field, and what I did was, just like a by-line you know about five years, I thought well, it' ll take about three years to establish myself, and in those five years I was selling air-conditioning.</i></p>	<p><i>He sold air-conditioning for five years</i></p>
<p><i>B78: Now, I could see that the product that I was in actual fact selling, um, wasn' t a good product, um, and therefore I couldn' t honestly go and sell this product. I had to speak to the manufacturers and say, "Look here, this product has to be changed. We either have to move into another market, or possibly get products from somewhere else, but this product we cannot sell, it' s actually a poor product. And along the coast here in Port Elizabeth it' s gonna erode very quickly because of the salt, the high salt content and what have you, so we need to galvanise the outside, the metal casing,</i></p>	<p><i>He brought about improvements to the product so that he could sell it honestly</i></p>
<p><i>B79: and I felt that I could make a contribution in that way, where a) I was keeping the guy cool, (laughs) in summer and I was also making a lot of other positive contributions and I' m sure, in the boardroom, um, when things really got hot, at least by my contribution of air-conditioning they were able to make cool decisions (laughs).</i></p>	<p><i>He also believed the product itself could benefit the user</i></p>
<p><i>B80: Don' t be afraid of doing something that is totally outrageous in the sense that they might consider you to be eccentric. Don' t be afraid of doing something unconventional.</i></p>	<p><i>He is not afraid of doing outrageous or unconventional things, even if others might consider him eccentric</i></p>
<p><i>B81: And I think that too often people um, think too much like the majority, and we need to think like the minority, we need to</i></p>	<p><i>As an entrepreneur, he must think as an individual, not as the majority</i></p>

<p><i>think as individuals.</i></p>	
<p><i>B82: And our society unfortunately is working against people being individuals, and we need those individuals, we need colour, and , and character and, and people who are gonna say, "Hey, hang on, everybody' s doing it this way. What is the best way to do it that nobody else has ever thought of?</i></p>	<p><i>As an entrepreneur he needs to be an innovative, colourful character</i></p>
<p><i>B83: This is the reason why I think bringing in a sports arena in to the church atmosphere, err bringing in a community hospital, which I am seriously dealing with primary health care, establishing a community hospital. Um, all of those components will actually help. I' m starting a Christian kibbutz, where I can in actual fact help people put themselves back on track. Those who want to get out of the rat race for six months, come work on my kibbutz. Um, and the result is that the vegetables that we grow on the kibbutz will go towards the feeding of the poor, and also give the poor a job to come and actually work there. And so I really think that those components are vital as well.</i></p>	<p><i>He is considering other new projects, all of which are community-oriented</i></p>
<p><i>B84: One last thing: What we actually did on one occasion is that, when we were at the crossroads some fourteen years ago, we had a very small group of people, and I invited the folks for breakfast, it was a free breakfast, and we were going to plan for the Saturday morning session, the next five years of the community church, the direction that we' re gonna go in. So I gave them a free breakfast, and then we had someone in the church present a brief history of the two years that we were functioning, or the year that we were functioning. What is the next five years:</i></p>	<p><i>He involved people in strategic planning for the church</i></p>
<p><i>B85: we' re in this small building, it belongs to us, um, but we can' t grow, we can' t g</i></p>	<p><i>He felt the need to change, to expand the church</i></p>

<p>anywhere, we' re actually in the back woods of Westering, er, what should be our five year plan?</p>	<p><i>He wanted a five-year plan</i></p>
<p>B86: So we got one of our members, we had a dry white board up, and one gave a brief history, and he took down and wrote on the board all the issues, the folks who were there thought were some of our strengths. And we did a typical SWOT analysis, strengths, weaknesses, opportunities and threats, and we wrote that down.</p>	<p><i>He and the members conducted a SWOT analysis</i></p>
<p>B87: Then we said, "Well, this is where we are at, umm, let' s lookat our strengths: Our strength is that we are community orientated; our weaknesses are that we' re in the back woods, nobody knows we are here; umm, the opportunities, that is to reach and make a difference in people' s lives; the threat is that we are threatened by the fact that we are considered to be a non-entity in that we are an unconventional church in the sense that we' re a community church, we don' t belong to any one of the mainline churches, the more sort of fanatical groups, like the charismatics, for example".</p>	<p><i>He consider the church' s community orientation a strength</i></p> <p><i>He consider not being well-known a threat</i></p>
<p>B88: So the result was we saw those threats, and b ecause we were not well known - a community church, what is a community church? - the result is we turned the threat into a plus, into an opportunity, (by locating the church on a site with a large amount of passing traffic) as well. So we were left with strengths and opportunities, no more weaknesses and no more threats. We neutralized it!</p>	<p><i>By locating the church on a site with a large amount of passing traffic, he neutralized the threat</i></p>