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An Inductive Study on How Business as Mission Entrepreneurs Decide to Start Businesses

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An Inductive Study on
How Business as Mission Entrepreneurs Decide to Start Businesses

Submitted to the School of Business
George Fox University
In partial fulfillment of the requirements

for the degree of
Doctor of Management

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An Inductive Study on
How Business as Mission Entrepreneurs Decide to Start Businesses

by

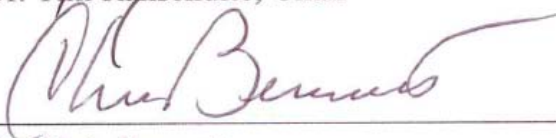
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Abstract

Anecdotal evidence suggests that Businesses as Mission (BAM) entrepreneurs seem to have characteristics of both for-profit and social entrepreneurs. For-profit entrepreneurship literature has transitioned from focusing on who the entrepreneur is, to what they do as a function of their cognitive processes. Social entrepreneurship research areas have trended toward the formation of personality and motives of the socially-minded entrepreneur. Regardless of type, each entrepreneur must recognize opportunity, evaluate it, and then decide to take action or not. There were few peer-reviewed articles in the literature with regard to the study of BAM organizations or the entrepreneurs that start them. Since the BAM entrepreneur is a new entrepreneurial construct with attributes of both for-profit and social entrepreneurs plus an objective for spiritual growth among stakeholders, one might conclude that study of the BAM entrepreneur decision process could yield valuable insight. This research aimed to identify theory on how BAM entrepreneurs decide to go into business. To accomplish this, grounded theory research protocols were used. Theory building proceeded from expert interviews and the literature through constant comparative analysis. The results are documented in this manuscript in the form of a BAM Entrepreneur Infrastructure Model and entrepreneurial decision making that positions practitioners, educators, and supporters to identify, train, and maximize the capabilities of BAM entrepreneurs.

Dedication

This is for those who seek to better the lives of their fellow human beings by exercising their gifts and talents in some of the most difficult circumstances around the world to bring hope through transformational economic, social and spiritual change.

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While a great number of people contributed to the completion of this work in some capacity along the way, there are a special few that directly impacted the content and finishing of this document. These people provided the impetus, motivation, coaching and encouragement to make this project a reality.

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Chapter 1

Introduction

Over the last three centuries society has seen transformational socio-cultural change from a primarily agrarian economy to one characterized by product manufacturing and service industry. This has been fueled by individuals and groups with a distinct characteristic of desiring to change a paradigm across or within an industry segment (Drayton, 2002). In business, these individuals are traditionally known as entrepreneurs, individuals with vision that convert resources to meet the needs of customers and in turn, generate positive cash flows. For the purposes of this study, a for-profit entrepreneur is one who brings innovation into the economy with new products, services, organizational techniques or markets that result in enough value to generate demand among customers (Schumpeter, 1934). Another group with similar traits but focused on social change and not-for-profit, creates additional value in terms of social benefits to disadvantaged groups of people. Although evident as far back as the 19th century, this grouping of individuals was labeled social entrepreneurs in the last quarter of the 20th century. Both for-profit and social entrepreneurialism are well researched areas of study. In the last ten to fifteen years a new breed of entrepreneur known as Business as Mission (BAM) has emerged that melds the for-profit perspective of the business entrepreneur with the societal improvement objective of the social entrepreneur. The BAM entrepreneur is also concerned about the Christian spiritual growth of his

stakeholders as well. For purposes of this study Tunehag's (2006) definition for BAM is employed, "*Business as Mission* [italics added] is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God" (p. 1). The operative words for the BAM entrepreneur are -- transformational change.

BAM as evidenced by the growth of BAM companies over the last 15 years is an increasingly popular method for meeting the needs of the people of less developed countries to provide a channel for sharing the Gospel (the message of eternal life through Jesus as described in the Bible). In China for example, BAM entrepreneurs cited church planting, evangelism through combined business and ministry operations, and Christ-centered servant leadership as reasons for starting businesses (Bates, 2008). While not a principal focus, BAM has been leveraged as a tool for entry into countries traditionally closed to ministry or evangelical work. Creating and starting a business in a favorable environment is difficult. As of 2007, the United States five year survival rates for start-up businesses was about 40% (Knaup & Piazza, 2007). Add to this the complexities of foreign law, cross-cultural issues, and language barriers; it is a wonder an expatriate United States entrepreneur has any opportunity for success at all. One might ask what type of person takes on the task of launching a new business in a less than optimum environment with the objectives of not only profit, but transformational change.

Some indicators for this type of person and how they might think are present in the for-profit entrepreneurship literature. The for-profit area of entrepreneurial study is trending toward an individual's ability to recognize opportunity and exploit it for

incremental economic value as a key characteristic of the successful entrepreneur (Ireland, Hitt, & Sirmon, 2003; Sarasvathy & Venkataraman, 2011). This is in line with the debated results of studies oriented to finding out what makes the entrepreneur different through the personality, attitudes, and motivations of the entrepreneur (who they are) instead of what they do (Gartner, 1989). What entrepreneurs do is connected to how they think, and in the past decade researchers have turned toward the cognitive processes the entrepreneur uses to recognize, evaluate, and decide to exploit an opportunity (e.g. Baron, 2004; Mitchell et al. 2007). Understanding how BAM entrepreneurs think through their decisions provides valuable insight into how they arrive at their decisions to engage in such a challenging activity as starting a business in a foreign country.

The literature related to social entrepreneurship on the other hand, seems to support the developmental aspects of personality and motivations (who they are) as bases for engaging in entrepreneurial endeavors. For instance, one reason social entrepreneurs are motivated to prioritize social value over economic value creation is due to a formative experience that instilled in the social entrepreneur an intense desire to make a difference (Barendsen & Gardner, 2004). Trivedi (2010a) summarized the state of the social entrepreneur research to date around the themes of characteristics, processes, and outcomes that lead to the social entrepreneur's desire to create social over economic value, an orientation to being more of a social activist, displaying entrepreneurial innovation, and when appropriate, using economic profit as a means to an end. Personality and motivation aside, to start a social enterprise the social entrepreneur must still recognize and evaluate opportunity just as the for-profit entrepreneur.

Although a number of books have been written about the BAM movement and companies (Eldred, 2005; Johnson, 2009; Rundle & Steffen, 2003), there has been no rigorous academic research found to date on the movement. Johnson and Rundle (2006) highlighted this with their call to create, “a forum in which thoughtful reflection, considered dialogue, probing research and genuine scholarship can take place” (pp. 35-36). BAM knowledge development has occurred from anecdotal evidence derived through media interviews, case study development, and informal research performed by BAM affiliated groups or individuals. Additionally, there was a notable absence of literature regarding the people behind the BAM movement, namely the BAM entrepreneur. It was speculated that BAM entrepreneurs engage in building for-profit businesses for reasons other than recognition, wealth, or power (Russell, 2010). Johnson (2009) supported this with his discussion of the BAM entrepreneur’s spiritual motivation as detailed in his Stages of BAM Development (pp. 231-249). Anecdotally, it appears that the BAM entrepreneur might have a higher sense of purpose than a traditional entrepreneur, since he is more concerned about creating sustainable economic opportunity for the indigenous population with an end objective of generating transformational social and spiritual change. Conceivably, the BAM entrepreneur is a hybrid of the for-profit and social entrepreneur, but there is no specific literature to support this claim.

The BAM entrepreneur is a unique individual that drives profit, engineers social change, and desires growth in the kingdom of God. Much like a social entrepreneur, Russell (2010) concluded BAM entrepreneur motivations center around the entrepreneur’s sense of Christian mission (the biblical call to take the message of Jesus to

the world) as worked out in their business. This can account for their zeal and passion for starting a kingdom-minded business, but does not address the important entrepreneurial aspects of opportunity recognition, venture creation, or growth. Regardless of personal motivation, the BAM entrepreneur must at some point, make the decision to engage in the practice. Considering the complexities of the task for both the standalone for-profit and single-purpose social entrepreneur along with the lack of rigorous research on the BAM movement, there is value in trying to better understand the BAM entrepreneur's thought processes. The purpose of this study was to develop grounded theory for *how a BAM entrepreneur decides to start a business*. Concurrently, these secondary questions were considered due to their supporting nature of the grand question:

- What thinking processes do BAM entrepreneurs use to assess, judge, and decide on a business as mission opportunity?
- What cognitive patterns or commonalities exist among BAM entrepreneurs in the process to become kingdom-minded entrepreneurs?
- What factors contribute to helping BAM entrepreneurs choose to enter the field?
- How do BAM entrepreneurs cognitively manage risk?

The intent of this project was to deeply investigate and generate new understandings via a grounded theory research methodology as pioneered by Glaser and Strauss (1967) and presented by Corbin and Strauss (2008) with regard to how BAM entrepreneurs perceive, interpret, or respond to their experience of becoming an entrepreneur with a mindset for Christian mission. The end results of this project were

arrived at inductively or in Creswell (2009) terms, the project was built on “. . . patterns, categories, and themes from the bottom up . . .” (p. 175). Gartner (2010) supported qualitative methods for entrepreneurship research since the interaction between an entrepreneur’s intentions, actions, circumstances and conditions is so complex. He endorsed narrative inquiry as an effective methodology for entrepreneurship research. Accordingly, this research purposed to answer the question, how do BAM entrepreneurs decide to start businesses with kingdom-minded purposes, through interviews with a select group of BAM entrepreneurs and related literature.

The general research approach was to use grounded theory methodology. This was accomplished through the semi-structured interviewing of personnel within an initial purposeful sample taken from a criterion-based group of experienced BAM entrepreneurs. Process emphasis was on constant comparative analysis as the data were received and as informed by the literature. This ensured greater precision and consistency in making associations and help limit researcher bias (Corbin & Strauss, 1990). Additionally, it should be emphasized that the grounded theory approach analyzes the data as they [were] gathered (Corbin & Strauss, 1990). As the data were accumulated, emerging thoughts and ideas [necessitated] theoretical sampling defined by Patton (2002) as, “finding manifestations of a theoretical construct of interest so as to elaborate and examine the construct and its variations” (p. 243). All data were coded in accordance with grounded theory protocols and interviewing proceeded until categorical and theoretical saturation as appropriate was reached. Generally, this occurred when categories, patterns, or associations began to repeat themselves with each additional interview (Corbin & Strauss, 2008; Creswell, 2009). A total of 13 expert informants

comprised the sample. The research process generated findings sufficient to determine how BAM entrepreneurs recognize, and then act on opportunity within the sample set.

Chapter 2

Literature Review

This literature review is exploring a new segment of entrepreneurialism that has yet to be addressed in serious academic fashion. To date, the body of knowledge that describes, assesses, and theorizes on BAM companies is found primarily in popular books, conference papers (non-peer reviewed), trade magazines, web sites, and blogs. For-profit entrepreneurs, such as Microsoft founder Bill Gates and Virgin Airlines founder Richard Branson, are shifting their entrepreneurial skills toward improving the well being of the human race through for-profit business. Branson stated,

Having spent the last 30 years launching businesses in everything from music to airlines, financial services to health clubs, telecommunications to commercial space travel, I'm a firm believer in the power of entrepreneurship to transform the global marketplace. As entrepreneurs, we are trained to spot possibilities where others see only obstacles and to never mind the bollocks driven by bureaucracy and red tape. (as cited in Perman, 2007, p. 1)

Gates called for for-profit companies to engage in *creative capitalism* to help poor countries become self-sustaining through economic market forces (Guth, 2008).

Dick Gygi, former President of CPS Corporation and PlusMark Corporation and

now involved in thrift stores that generate income for missionaries, sees for-profit activities based on asset capacity as the new revenue model for non-profits that traditionally relied on donors for revenue generation (Gygi, 2011). Gates, Branson and Gygi's comments link the benefits of the for-profit world with social. This review is assimilating theory and research from the related fields of for-profit entrepreneurship, social entrepreneurship, and BAM.

Even though successful for-profit entrepreneurs are attempting to link their craft with social enterprise and BAM, the literature shows that different motivational forces and expected outcomes distinguish one from the other. For instance, BAM entrepreneurs with the additional goal of Christian mission, exhibit traits and behaviors more in line with social than for-profit entrepreneurs (Bronkema & Brown, 2009; Johnson, 2009; Maxwell, 2007; Rundle & Steffen, 2003). Understanding these differences might help better position each entrepreneur type for success. According to Duening (2010) and Mentoor and Friedrich (2007), education can be an important component to entrepreneurial success. While their research shows this to be true for for-profit entrepreneurs, it might not be directly applicable to BAM entrepreneurs who appear to engage in entrepreneurship for reasons other than pure revenue and profit generation. Consequently, to begin to address the research question at hand, it is important to review the available bodies of knowledge for for-profit, social, and BAM entrepreneurship. This review discusses the relevant aspects of the literature to date for each area starting with the foundational area of for-profit entrepreneurship, transitioning to social entrepreneurship, and then deeply

exploring the biblical foundation, history, and entrepreneur of the BAM movement.

Entrepreneurship

The words entrepreneur or entrepreneurship can generate different meanings to a variety of people depending on individual experiences, circumstances, education, culture, or perspective. These words have roots in the French word *entreprendre*, which means to undertake. One English definition describes the entrepreneur as one who organizes, manages, and assumes the risk for an enterprise (*Merriam-Webster's Collegiate® Dictionary*, 2011). While convenient for common language use, this dictionary definition does not capture the impact and depth of operationalized definitions offered in the literature. While commerce has been discussed in economic writings dating back to the 18th century (Adam Smith's, *An Inquiry Into The Nature & Causes Of The Wealth of Nations* for example), the definition and role of the entrepreneur in an economy was first highlighted and popularized by Joseph Schumpeter in 1934. Schumpeter (1934) goes beyond the Merriam-Webster definition to define the entrepreneur as one who brings innovation into the economy with new products, services, organizational techniques or markets that result in enough value to generate demand among customers. Drucker (1985) refines Schumpeter's perspective by emphasizing that innovation is the specific tool of the entrepreneur that enables them to change resources in such a way that value is created, and that true entrepreneurs engage, ". . . in the purposeful and organized search for changes, and in the systematic analysis of the opportunities such changes might offer for

economic or social innovation” (p. 35). For Drucker, entrepreneurship extends beyond simply delivering economic value, but into other areas such as social, health, or educational value. This perspective broadens the definition of entrepreneur when applied to social entrepreneurship or BAM.

Still others have offered more simplistic definitions for entrepreneurship. Kawasaki (2004) dismisses the title of entrepreneur as a job title, “It is a state of mind of people who want to alter the future” (p. xii). Dr. George Kim (2010), serial entrepreneur turned academician, discusses entrepreneurship as the ability to create something from nothing and uses the entrepreneurial history of South Korea as his case study. Both of these views have value in broadening the definition of entrepreneur, but for the purposes of this review an entrepreneur, unless designated otherwise, is one who brings innovation to meet a market need with the primary intent to create economic value (or profit).

The definitions offered above run the gamut from purely economic terms to behavioral. For-profit entrepreneurial research in the 20th and 21st centuries has reflected this ambiguity with research trends cycling through personality, attitudinal, and motivational reasons for what makes entrepreneurs different from other types of business people. Anecdotally, many entrepreneurs believe that differences in attitudes are what separate an entrepreneur from the general population. Gartner (1989) sums up the research that shows the links between entrepreneurial success and attitudes (i.e. risk taking, locus of control, passion, and tolerance for ambiguity) are weak as compared to any other business person. While Gartner’s research might seem to dismiss any direct linkages, it appears

from a six-year longitudinal study completed in the late 1990's, there are some direct and indirect relationships such as situational motivations and environmental factors that contribute to long-term new venture success (Baum & Locke, 2004). For example, business executives might assume passion and tenacity are what differentiate entrepreneurs from other business persons but the Baum and Locke study confirmed that goals, self-efficacy, and communicated vision had more of a direct effect. This study might be relevant to BAM entrepreneurs since one might hypothesize their Christian "passion" to be a more motivating force than the motivations of the general entrepreneur population. Overall, venture success, no matter how defined, is a multi-dimensional activity with individual entrepreneurial traits and attributes working in concert with organization specific characteristics. Specifically, "The individual's attitudes have twice the effect upon the economic success of the venture as do the firm's characteristics. Conversely, the firm's characteristics have twice the influence upon the satisfaction of the entrepreneur as do the individual's attitudes" (Solymossy & Hisrich, 2000, p. 80). The mentioned works of Gartner, Baum and Lock, and Solymossy and Hisrich, appear to indicate there are no conclusive motivational or attitudinal characteristics that determine entrepreneurial tendency and more important, entrepreneurial success. Stevenson (2006) supports this claim concluding there is no identifiable set of qualities, motivations, or attributes that can distinguish an entrepreneur from the population at large, but entrepreneurship is simply a form of management that engages in the, ". . . pursuit of opportunity without regard to resources currently controlled" (p. 4). This quest for opportunity though, appears to relate to how entrepreneurs think.

Over the last decade much entrepreneurship research has moved in the direction of applying the theories of cognitive research to entrepreneurial decision making (Baron, 2004; Krueger, 2007; Mitchell et al., 2002; Stevenson, 2006). The cognitive field of research deals with the mental processes of humans when acquiring, processing, and using information. While not a new perspective within the entrepreneurial field (e.g. Olson, 1986), cognitive research is providing another way to assess the many facets of the entrepreneur. Baron (2004) summarized entrepreneurial differences in decision making to questions in three main areas: why do some people become entrepreneurs, why are some better at recognizing opportunity than others, and why are some entrepreneurs more successful than others. Stated another way, “. . . entrepreneurial cognitions are the knowledge structures that people use to make assessments, judgments, or decisions involving opportunity evaluation, venture creation, and growth” (Mitchell et al. 2002, p. 97). Understanding the thought processes associated with each of these is important to identifying would-be entrepreneurs, providing meaningful training, and to determine weaknesses at any point in the process. Additionally, cognitive theory provides a platform with new possibilities to explore the potential differences between for-profit, social, and BAM entrepreneurs.

Of particular interest is how entrepreneurial cognitive thinking plays a role in opportunity recognition and subsequent decisions to engage in entrepreneurial activity. Kirzner (1979) introduced the term *entrepreneurial alertness* as a way to explain why entrepreneurs seem to have an ability to identify or recognize opportunities. Kaisch and Gilad (1991) (as cited in Busenitz, 1996) explored

Kirzner's conclusions with entrepreneurs and managers and determined that entrepreneurs appeared to have a heightened sense of awareness for business opportunity derived from their ability to process bits of information. Recognizing the opportunity is one part of the cognitive process, but evaluating and then deciding to move on the opportunity is another aspect of the entrepreneur's thinking that results in their starting a business (Baron, 2004; Shane & Ventakaraman, 2000). This is part of the entrepreneurial mindset that enables entrepreneurs to make sense of their environment to bring value-added change. Alvarez and Barney (2002) synthesized that the entrepreneurial mindset contains the ability to cognitively process a variety of inputs that in turn allow the entrepreneur to make seemingly ambiguous circumstances become targets of opportunity. This raises the question however, on how cognitive theory with regard to the entrepreneurial mindset applies to the multi-faceted social or BAM entrepreneur.

Social Entrepreneurship

The creation of value can be measured in a variety of ways. Economic value is objective in that the level of the value added is measured in profit. Cunningham and Lisheron (1991), Schumpeter (1934), and others support that this is the key metric for assessing the success or impact of the for-profit entrepreneur. Other types of value such as health, social, spiritual, and even humor, while in certain situations are potentially more important than economic value, are not so easily measured. Drucker (1985; 2001) gave credence to the notion that entrepreneurs can bring innovation in ways that deliver value other

than economic value. The most common of these *alternative* entrepreneurs is the person that is primarily focused on the social benefits of a solution over the economic benefits. In most circles this person is referred to as a social entrepreneur.

The for-profit and social entrepreneur both bring value-add change to their respective stakeholders. Their environments and measures for success however, are sufficiently different such that the social entrepreneur must be defined differently than the for-profit entrepreneur. For instance, the for-profit entrepreneur must respond to a market where customers clearly assign value to the entrepreneur's innovation with their economic resources. The social entrepreneur on the other hand, normally addresses the social needs of those without the resources to compensate or reward the social entrepreneur's innovations and/or efforts in such a way that one can determine whether or not the social entrepreneur is adding sufficient value. Specifically, Dees (2001) says,

. . . the discipline of these markets is frequently not closely aligned with the social entrepreneur's mission. It depends on who is paying the fees or providing the resources, what their motivations are, and how well they can assess the social value created by the venture. It is inherently difficult to measure social value creation. How much social value is created by reducing pollution in a given stream, by saving the spotted owl, or by providing companionship to the elderly? (p. 3)

The subjective nature of the social entrepreneur's activities contributes to the ambiguity of defining the social entrepreneur.

History is replete with socially-minded endeavors and people. Examples include Florence Nightingale's founding of the modern nurse corps, William Booth and the Salvation Army, many of the higher education and healthcare facilities in the United States, and even environmental groups. Only in the last 20 years, have academicians and practitioners started to look at social entrepreneurship as a serious field of study. Case in point is Trivedi's (2010a) recent bibliography of social entrepreneurship subjects in peer-reviewed journals and books where he concluded, "Since academic interest in social entrepreneurship is a relatively new phenomenon, very little research in this area was conducted before 1989" (p. 81). Among Trivedi's 81 references, only two references from the 1970's were included since they first used terms like social entrepreneur and social enterprise. Of particular interest is the attempt by authors to come to a well accepted view that people such as Nightingale and Booth are in fact, *entrepreneurs*.

So, what is a social entrepreneur? First, while they are intent on meeting change with innovation, their primary objective is to solve a social problem. Dees (2001) relates this to creating and sustaining social, not necessarily private value. Others support this with synonym-like terms such as social value, social purpose, social problems, social impact, make a societal difference, and social goals (Alvord, Brown, & Letts, 2004; Chell, 2007; Dawans & Alter, 2009; Dees, 1994; Drayton, 2006; Thompson, 2002). Ultimately, "It is not the profit which is

important for them but the human values which remain as the most invaluable thing. It is an undeniable fact that distinguishes social entrepreneurs from traditional entrepreneurs” (Vasakarla, 2008, p. 38).

Second, much like for-profit entrepreneurs, social entrepreneurs search for, or at least recognize opportunities for value-creating change. Dees (2001) concluded that a key trait of a social entrepreneur is a purposeful and relentless search for solutions to accomplish the social mission at hand. In some cases, it becomes the identity of the social entrepreneur and Trivedi (2010b) includes this as one of the four main themes he synthesized from research to date, “the social activist role played by the social entrepreneur” (p. 68). A number of others have created models to describe the social entrepreneur that include opportunity recognition or pursuit as an important aspect of the social entrepreneur (Alvord et al., 2004; Austin, Stevenson, & Wei-Skillern, 2006; Drayton, 2006; Harrison, 2006).

Third, the social entrepreneur displays the capacity to innovate, or bring value-added change to the systems being addressed. This is closely related to opportunity recognition, but seeing the problem is not the same as solving it. It takes a special person to create the solution and then align stakeholders and/or constituencies in such a way the solution becomes change that adds value to the lives of people. Dees, Emerson, and Economy (2001) highlight this point through an interview with social entrepreneur Bill Strickland, founder of Manchester Craftsman Guild and Training Center, that has the social mission of working with at-risk youth and displaced adults. Strickland describes the opportunities

developed through partnerships with customer companies that directly led to changes he made in training programs to specifically meet the needs of his customers and an internal ethos to quality that moved his organizational mindset from just-a-nonprofit to a value-add enterprise. These changes turned out to be revolutionary for both his constituency and customer. Strickland forecasted taking this local model to other major cities in the United States. Social entrepreneurs are considered by some to be *change makers* that impact societies (Dees, 2001; Drayton, 2006; Mort, Weerawardena, & Carnegie, 2003).

With the exception of the social mission, the social entrepreneur exhibits many of the same characteristics as the for-profit entrepreneur. Both have a propensity to see opportunity within their spheres of influence, it appears they each act upon these opportunities to bring innovation, and they display the ability to rally people and resources to accomplish the task at hand. In essence, both entrepreneurial types could be considered change makers as described above. The difference between the two appears to center on mission and metrics to evaluate success. As defined earlier, the for-profit entrepreneur is intent on innovation with an economic benefit, while the social entrepreneur is oriented to bringing innovation with a benefit to society. These differences carry much weight when distinguishing one from the other and will prove important when considering the BAM entrepreneur.

For now though, it is important to agree on an operational definition for the social entrepreneur. Since the field of social entrepreneurship is relatively young there are a host of definitions offered as a result of empirical, anecdotal, and case

work. A summary that captures the current content and direction of defining (as well as much of what was discussed earlier) social entrepreneurship is offered by Light (2008), “. . . social entrepreneurship must change the status quo by creating social value (Dees), systemic social change (Drayton), a new social equilibrium (Martin & Osberg), or pattern-breaking change (Light)” (p. 5). At first read, this definition appears comprehensive, but in essence it is focused on the change and its impact that the social entrepreneur brings to society. It is somewhat repetitive in that it describes social change in four different ways: change the status quo, systemic social change, new social equilibrium, and pattern-breaking change. Effectively, they describe exactly the same result any relevant innovation will generate – a change from the current state. With this summary, Light appears to be supporting Drayton’s (2006) perspective that a true social entrepreneur must dramatically impact the entire social structure the innovation is addressing. This seems to minimize the benefit a social entrepreneur might have within a small, single community. Dees (2001) provides a perspective that encompasses a broader range of entrepreneurs:

Social entrepreneurs play the role of change agents in the social sector, by:

- Adopting a mission to create and sustain social value (not just private value),
- Recognizing and relentlessly pursuing new opportunities to serve that mission,

- Engaging in a process of continuous innovation, adaptation, and learning,
- Acting boldly without being limited by resources currently in hand, and
- Exhibiting heightened accountability to the constituencies served and for the outcomes created. (p. 4)

This definition is much more descriptive of the role the social entrepreneur plays in bringing change to society. Also, it does not limit the act of social entrepreneurship to large, systemic changes. A definition more reflective of the research to date and more applicable to a wider audience is social entrepreneurship is defined, “. . . as innovative, social value creating activity that can occur within or across the nonprofit, business, or government sectors” (Austin, et al., 2006, p. 1). Light (2008) echoes this with his synthesized definition that says social entrepreneurship, “. . . are efforts to solve intractable social problems through pattern-breaking change” (p. 12). These perspectives encapsulate well the current understandings of social entrepreneurship; provide a comparative standard with for-profit entrepreneurship, and serve as a tool going forward.

Another field related to social entrepreneurship is the emerging interest in Corporate Social Responsibility (CSR). CSR is fast becoming the mantra of the 21st century company. CSR is a corporate attitude that reflects in essence some of the passion behind the development of the new breed of social entrepreneur. Berger, Cunningham, and Drumwright (2007) describe CSR as, “CSR is understood to be the way firms integrate social, environmental, and economic

concerns into their values, culture, decision making, strategy, and operations in a transparent and accountable manner and thereby establish better practices within the firm, create wealth, and improve society” (p. 133). Social entrepreneurs are exercising one or more of the CSR activities mentioned in their quest to bring change to the world. As social entrepreneurs engage the world’s problems with innovation, the question arises asking if they are any different than the for-profit entrepreneur. Hemingway (2005) concludes there are differences between corporate social entrepreneurs (employees that innovate within their company for social causes) and social entrepreneurs in how personal values motivate actions. One might hypothesize there are similar relationships between the BAM and for-profit entrepreneurs. The social entrepreneur of the 21st century is by necessity oriented to solving problems on the global level (Drayton, 2002). Johnson (2009) though is quick to distinguish BAM from CSR in that the BAM company is overtly driven by promoting God’s glory and furthering His kingdom through evangelization and conducting business in accordance with biblical principles. This is an important distinction, but does not detract from observing the similarities between social and BAM entrepreneurs. Social entrepreneurs appear to have experienced some trauma or shaping transformational event early in their lives that provides the energy (motivation) for them to drive change within in their sector (Barendsen & Gardner, 2004). This transformation may be similar for the BAM entrepreneur who started as a for-profit entrepreneur but due to a life changing event (e.g. salvation experience, international trip, or career change) realized a deep-seated motivation that came to life and inspired the business as

mission concept. Although the research does not adequately speak to it, there appears to be a number of intersection points between the social entrepreneur and the BAM entrepreneur that may be worthy of more specific research. A distinct difference in this area however, is the BAM entrepreneur's additional foci on generating profit and spiritual growth. This is an apparent conundrum when viewing the mission and metrics differences between the for-profit and social entrepreneur. How can a BAM entrepreneur possibly manage two distinct missions with very different sets of metrics to determine success?

Business as Mission

BAM, much like social entrepreneurship is an emerging field of study. The term business as mission, or BAM, is purported to first appear in 1999 at a meeting in Oxford for Christian mission leaders (Johnson & Rundle, 2006). Since it is new and encompasses traits most closely related to the CSR-minded (combination of for-profit and social entrepreneurship) with the addition of a spiritual component, reaching a common understanding of what one means by BAM is important. For example, Bronkema and Brown (2009) distill the myriad of BAM working definitions in the literature to “. . . monetary profitability, social responsibility or social transformation, and Kingdom purposes, or the spread of the Kingdom of God” (p. 83). They capture essential points of the BAM area, but keep them as discrete elements and are quick to criticize the lack of a specifically mentioned social development focus. The literature however, supports the holistic nature of BAM work and the importance of taking care of many needs including social, physical, and spiritual. For instance, Johnson and Rundle (2006) simplified

the complexity of the BAM model to “. . . the utilization of for-profit businesses as instruments for global mission” (p. 25). Later on the same page, they call out the importance of social development in concert with profit and mission. Baer (2006) includes relationships as one of the four key traits of a kingdom (BAM) business and these relationships are cultivated through the kingdom business’ emphasis on caring for all stakeholders. Case (2003) concluded that kingdom business actually provides a platform where man can serve God by loving others as himself. BAM as described above, appears to be unique to Christianity as evidenced by a lack of reference for other religions in the literature. Even if a particular definition of BAM does not explicitly call out social or spiritual transformation, they are implicit in the Christian basis of BAM. This will become clearer as the biblical foundations and history of BAM are reviewed. Then, working with this as a base, the literature with regard to the BAM entrepreneur will be examined to determine the level of current understanding and identify the gaps in the research.

Biblical foundation.

Business as mission or kingdom business finds its foundation in biblical principles and examples. The literature reviewed overwhelmingly supports the concept that since work is good and ordained by God, it follows that a group of people organized around the work or business, is also good (Baer, 2006; Befus, 2006; Bronkema & Brown, 2009; Eldred, 2005; Ewert, 2006; Johnson, 2009; Rundle & Steffen, 2003; Russell, 2010; Seebeck & Stoner, 2009; Sudyk, 2006; Tunehag, 2006; Yamamori & Eldred, 2003). Bronkema and Brown (2009)

summarized the BAM literature view that there should be no difference between the sacred and the secular vocation since God created them both. Consequently, people can be “called” to minister through business and more specifically, BAM (Baer, 2006; Befus, 2006; Eldred, 2005; Grudem, 2003; Johnson, 2009; Russell, 2010; Seebeck & Stoner, 2009; Vijayam, 2007; Yamamori & Eldred, 2003). The literature also calls out other important components to the biblical basis for BAM such as servant leadership, an organizational culture oriented to others first and societal change.

A major theme in the literature that supports initiation and the ultimate success of the BAM operation is the biblical concept of servant leadership. A servant leader has a desire to serve first over being a leader first (Greenleaf, 1970). Baer (2006) illustrates this with the story of King Rehoboam from the Bible that decided to lord his leadership over the people instead of seeking to serve their needs. He then contrasts Rehoboam with the impact the servant-oriented lives of some of the disciples and Jesus himself had on those around them. The BAM literature clearly counts servant leadership as key to BAM credibility and effectiveness (Eldred, 2005; Johnson, 2009; Maxwell, 2007; Rundle & Steffen, 2003; Russell, 2010; Tunehag, 2006).

Developing a culture that supports the needs of another over oneself is also an important biblical consideration. Eldred (2005) called this the growth of spiritual capital and it will transform the culture generating “. . . the following societal benefits: prosperity, loving one’s neighbor, trusting others, providing for others, and feeling compelled to help those who are less fortunate” (p. 111). This

in turn creates the environment for social transformation along with legitimate business growth. Tunehag (2006) credits the modernization and democratization of Norway to the efforts of 1700's businessman Hans Nielsen Hauge who started over 30 businesses around the country of Norway. This BAM-like work helped change the culture of Norway that increased spiritual capital with results such as increasing the equality between men and women.

There is plenty of support in the literature that BAM businesses do change society. Since work and by association economic activity is good from a biblical perspective, good work should yield positive results for society. When BAM organizations are holistically based, the economically oriented mission can bring new understandings to cultures for interacting with one another, provide access to previously disenfranchised people, and break through the constrained resource logjams (Befus, 2006). The new economic opportunity not only brings incremental wealth, but societal improvement as well. Individual wealth creation takes people from survival mode to a life with new optimism. Their community can be “. . . launched out of the cycle of poverty and despair and into the cycle of success and hope” (Eldred, 2005, p. 160). It is this mindset that drives the social improvement perspective that the availability of legitimate jobs, can end social ills such as human trafficking and the drug trade (Tunehag, 2006). In the end, BAM has great potential to change people, communities, and nations to be more in line with the biblical mandate of caring for one another.

BAM history.

BAM literature over the last ten years uses historical support to establish the movement's legitimacy in bringing social change and evangelism through for-profit business. Bronkema and Brown (2009), Russell (2010), and Suter (2003) summarize the BAM literature that establishes the objectives and successes in the area of spreading the Christian faith through business of the Nestorians along the Silk Trade route, the Moravians in the 18th century, William Carey, the Basel Mission, and the impact of Hans Nielsen Hauge in Norway. A historical review of missions conducted in the form of for-profit business demonstrates the unique intersection of BAM to produce profit, social change, and spiritual renewal.

The literature shows that not only did the pioneers of integrated business and missions conduct business and share their faith as Christians, but they did so in such a way that there was social impact as well. There is evidence that the Nestorians in Asia and the Puritans in America seamlessly blended the sacred and the secular through their business, public, and personal lives (Cox, 1997; Owens, 2006; Suter, 2003). For example, the Nestorians established tuition free schools that trained their children in literacy and the scriptures along with internships in businesses. This helped build Eldred's (2005) spiritual capital in the areas where they trained and worked thereby impacting the culture which in turn changed the social and political structures of their communities. Specifically, Suter (2003) shares, "History furnishes hard evidence that God used business, trade, and solid Christian professionalism to transmit the gospel along the silk routes . . ." (p. 185). Christian professionalism can be interpreted as the biblical principles the

Nestorians brought to increase spiritual capital and transform society. The Puritans brought spiritual capital into colonial business by spiritualizing every aspect of their lives with Christian professionalism that emphasized, “. . . hard work, frugality, humbleness, integrity, honesty . . .” (Suter, 2003, p. 187). These traits helped form a society that supported free enterprise and upward mobility based on individual effort.

The 18th century Moravian Brethren in Europe brought their business and mission enterprises to the American colonies with an eye toward social justice. Their standards for behavior and business conduct influenced non-Christian business people to act more fairly and with higher levels of integrity. Additionally, the Moravians were focused on benefiting society as well. Befus (2006) quotes John Wesley’s positive comments toward the Moravians as, “. . .’you are not slothful in Business, but labour to eat your own Bread; and wisely manage the Mammon of Unrighteousness, that ye may have to give to others also, to feed the Hungry, and cover the Naked with a Garment.’” (p. 104). In Suriname, the Moravians gave the former slaves “. . . employment, business training, and the Gospel” (Eldred, 2005, p. 140). These BAM-like companies improved the social welfare of the people as well as promulgated the Gospel.

The work of the Basel Mission in the 19th century is frequently highlighted as an early example of BAM. Eldred (2005) concluded that the Basel Mission successfully brought economic development to underdeveloped areas and served both their communities and the ongoing mission work. Additionally, at home in Switzerland and abroad in atmospheres of corruption, the Basel Mission was able

to illustrate a better model for stakeholder interaction by leading the way with, “. . . social health insurance, pensions, and worker savings plans long before social concerns became law in Switzerland” (Suter, 2003, p. 193). There was something intrinsic about the Basel Mission that enabled them to not only conduct for-profit business and proselytize, but lift up society as well.

While the BAM literature of the 21st century indicates the BAM movement is an emerging evangelization strategy, history shows there is solid precedent. The Nestorians, Moravians, and the Basel Mission all leveraged for-profit activities to bring transformations social and spiritual change to communities. Some of these social changes occurred as the culture changed under the influence of a growing spiritual capital (Eldred, 2005). Admittedly, this is somewhat indirect, but it is improvement just the same. Suter (2003) sums up historical BAM impact well,

Expanding business ventures have been vehicles of Christian skill and professionalism, God-inspired farsightedness and faith, and ethical and social concern for centuries. They have been instrumental in impacting and transforming whole regions, societies, and countries to the glory of God and the advancement of his kingdom. (p. 194)

One shortcoming of viewing BAM from a historical perspective is that the written history is oriented to describing the organizations or people groups, but not the individuals that started, grew, and led the endeavors. In the literature review sections dealing with the for-profit and social entrepreneur, the motivations, behaviors, attitudes, and thinking processes of the entrepreneur are possible areas

of inquiry. The next section explores the BAM literature with regard to the entrepreneurs that engage in such activity.

BAM entrepreneur.

Since BAM is an emerging field and in the process of being defined, the literature appears to be oriented to describing what BAM is and how it is done at the macro level. That is, the literature for the most part reviews and studies the success or failure of BAM organizations through case studies and personal experiences (e.g. Seebeck & Stoner, 2009; Steffen & Barnett, 2006; Yamamori & Eldred, 2003). Or, based upon this case experience, is developing best practices and methodologies to implement BAM programs (Baer, 2006; Johnson, 2009; Sudyk, 2006). Empirical study of the people behind the BAM effort is missing. At best, there are brief allusions to the backgrounds and possibly motivations of the BAM entrepreneurs or anecdotal best practice BAM entrepreneur characteristics (e.g. Johnson, 2009). One notable exception is the work of Russell (2010) where he provides a framework of history, culture, relationships and personal experiences for understanding some of the motivations that drive the BAM, or what he calls the *missional* entrepreneur. With this exception however, there is very little rigorous study into how the BAM entrepreneur thinks or behaves (Bronkema, 2009; Johnson & Rundle, 2006). This lack of empirical study might be due to nascent status of the field, crossover with for-profit and/or social entrepreneurs, or the prioritization of the spiritual mission. Whatever the reason, there appears to be a need to understand the people behind the organizations.

According to Drucker (2001), business is about delivering results that make a difference to external customers. BAM is oriented to creating for-profit businesses that meet individual needs in such a way the employee and community stakeholder can tie the results to the person and teachings of Jesus Christ (Yamamori & Eldred, 2003). That is, the BAM entrepreneur is intentional not only about generating profits, but establishing a corporate environment and culture that explicitly and/or implicitly credits the economic or social improvement the business generates to submission and adherence to the principles outlined in the Bible. In doing this, a platform based on mutual trust is created such that the stakeholder (stockholder, employee, community, family, vendors, and/or creditors) is open to receiving the message of salvation and eternal life as described in the Bible. According to members of the Lausanne group (Tunehag, McGee, & Plummer, 2004), the following are a few of the objectives that help distinguish a BAM entrepreneur from a for-profit entrepreneur,

- Has a kingdom motivation, purpose and plan that is shared and embraced by the senior management and owners
- Aims at holistic transformation of individuals and communities
- Seeks the holistic welfare of employees
- Models Christ-like, servant leadership, and develops it in others

Rundle and Steffen (2003) take the evangelical perspective a step further with the idea that Christians should intentionally be establishing BAM businesses throughout the globe. Even though there is little to no direct research to back up the claims of those working in BAM circles, they clearly indicate that from their

field experiences there is a difference in motivation for the Christian entrepreneur within the BAM fold (e.g. Baer, 2006; Befus, 2006; Eldred, 2005; Johnson, 2009; Rundle & Steffen, 2003; Russell, 2010).

People using new venture creation and growth as a tool for transformational change and ultimately evangelism is a recent development that is gaining momentum in many different parts of the world. In particular, countries with limited or closed access due to sensitivity to Christians that proselytize (such as Muslim countries or China), are often very willing to allow entrepreneurs in that commit to generating economic and social development. While building the venture the BAM entrepreneur is also evangelizing the local populace with the message of Jesus. This often creates competing organizational priorities between maximizing profits and spiritual goals. Sudyk (2006) captures this challenge well when he describes the need to change attitudes within the context of the 21st century business-oriented missions model. Specifically,

To accomplish this, the “starting point” of the research has changed from “how can we help the poorest of the poor” or “how can we start a business so we can stay in the country”, to “how can I create a profitable business and then use it to reach people for Christ.” (p. 10)

This creates tension for the BAM entrepreneur in trying to accomplish two or more potentially competing goals, simultaneously.

So, is the BAM entrepreneur a for-profit entrepreneur, social entrepreneur, or missionary? The review of literature indicates the answer to this question is still

open with many approaches to take to start developing theories as they relate to BAM practitioners. This literature review indicates that no direct and meaningful research regarding BAM entrepreneurs has been accomplished to date.

Consequently, there is ample opportunity for meaningful exploration and analysis of the BAM entrepreneur. Specifics are discussed in the next section.

Research Question

The BAM entrepreneur is a unique personality that drives profit, engineers social change, and desires growth in the kingdom of God. Russell (2010) concludes BAM entrepreneur motivations center around the entrepreneur's sense of Christian mission (the biblical call to take the message of Jesus to the uttermost parts of the world) as worked out in their business. This can account for their zeal and passion for starting a kingdom-minded business, but does not address the important entrepreneurial aspects of opportunity recognition, venture creation, or growth. This is seen in missionaries that open businesses as covers for evangelization in closed access areas (Russell, 2008). According to Cox (1997), for the more traditional missionary, even those that self-support through employment, "Christianity was the outward expression of the love of Christ in individuals, as ambassadors for Christ, who knew such joy that they wanted others to have it also" (p. 113). This is important for motivation, but the traditional missionary might be ill-equipped to start a business. Conversely, the entrepreneur might have a great entrepreneurial mind that sees and exploits opportunity to generate a profitable business, but does not have the kingdom-mindedness to accomplish the spiritual goal. There are examples though of successful BAM

organizations around the world (Goheen, 2004; Maxwell, 2007; Seebeck & Stoner, 2009). One challenge is to understand why some BAM entrepreneurs succeed in the accomplishment of multiple “missions” and others do not.

The review of the literature in for-profit entrepreneurship, social entrepreneurship, and business as mission provides indicators that to better understand the BAM entrepreneur, knowledge from all three disciplines must be applied. First, BAM and social entrepreneurs generally have an intense passion for their causes that might have origins in a life changing event. While the origins and circumstances are different the results are the same, a deep seated belief in their desire to change society (Barendsen & Gardner, 2004; Miller, 2003). The social entrepreneur is about solving a problem with society and the BAM entrepreneur desires to bring a spiritual solution. Second, for-profit and BAM entrepreneurs desire to disrupt the current economic equilibrium state with product or service innovation to add value to their stakeholders (Drucker, 1985; Schumpeter, 1934). From the BAM perspective, Johnson (2009) equates this to, “...creative risk-taking, engaging a complex web of factors and attempting to create something productive and profitable where it did not previously exist” (pp. 58-59). For both types of entrepreneurs, it is about creating economic value. Third, there is a growing concern or a need for attention to the responsibilities that for-profit, social, and BAM entrepreneurs have to all of their stakeholders. Some, such as Drucker (2001) have discounted this as a detraction from business’s primary role of increasing shareholder wealth. Others conclude social responsibility is every bit a part of business success as profitability (Berger et al.,

2007). Regardless of perspective, another level of complexity is added to the role of the entrepreneur. Cohen, Smith, and Mitchell (2008) capture the interdependencies, similarities, and complexities of the various entrepreneur types through their attempt to define dependent variables to be used in entrepreneurial research.

Thus, we conceptualize the domain of the dependent variables of entrepreneurship research as being concerned with economic performance (achievement of economic objectives), promise (achievement of social objectives) and perpetuity (achievement of environmental objectives), as well as socio-efficiency (achievement of socio-economic objectives), stewardship (achievement of socio-environmental objectives), eco-efficiency (achievement of environmental objectives) and sustainability (achievement of socio-environmental objectives). (p. 111)

This set of dependent variables does not include a BAM entrepreneur objective of spiritual difference or growth. Their metrics for success while providing a useful tool for assessing entrepreneurial endeavors, also illustrate well how characteristics, traits, and attributes flow across all entrepreneurial types. Additionally, they provide possible areas in which to investigate the role of decision making, or the cognitive processes of the entrepreneur.

Examining the available literature across three areas demonstrates the challenges and complexities facing the BAM entrepreneur. With only a 7.6% of the United States population even displaying entrepreneurial tendencies (Kelley,

Bosma, & Amorós, 2010), it begs the question as to why someone would want to attempt such a multi-faceted activity with a high probability for failure. With entrepreneurship research pointing away from personality and motivation toward cognition, Duening (2010) advocates changing entrepreneurship education to address the various perspectives of cognitive theory in terms of his five minds adapted from Gardner (2007):

- The Opportunity Recognizing Mind
- The Designing Mind
- The Risk Managing Mind
- The Resilient Mind
- The Effectuating Mind

This is useful because it reflects well the current trend in cognitive theory research for entrepreneurs. The model also addresses the challenge points for the BAM entrepreneur, particularly in the areas of opportunity recognition and risk assessment/evaluation. Effectively, orienting to a cognitive perspective will enable a channel to determine how BAM entrepreneurs think, reason, and behave such that they create transformational economic change in concert with evangelism by identifying and acting upon market opportunities.

There are significant opportunities to not only add to the theoretical aspects of the BAM body of knowledge, but to help BAM supporters and practitioners more effectively conduct their craft. This is due primarily to the lack of peer-reviewed research available for the emerging BAM field as a whole, and even less about one of the most critical components of the effort, the BAM entrepreneur. To

date, no one has been able to offer any supportable theories for why BAM entrepreneurs go into BAM. This generates the following research questions:

- How do BAM entrepreneurs decide to start businesses with kingdom-minded purposes?
 - What thinking processes do BAM entrepreneurs use to assess, judge, and decide on a business as mission opportunity?
 - What cognitive patterns or commonalities exist among BAM entrepreneurs in the process to become kingdom-minded entrepreneurs?
 - What factors contribute to helping BAM entrepreneurs choose to enter the field?
 - How do BAM entrepreneurs cognitively manage risk?

Exploration into the world of the BAM entrepreneur in conjunction with a perspective toward how BAM entrepreneurs think, especially when it comes to how they recognize opportunity and decide to act, is valuable for a number of reasons. One, BAM entrepreneur research will initiate assessment of the BAM field at some point below the macro-level. Two, since BAM is such a challenging entrepreneurial environment, new insights can be gained about how entrepreneurs process decision making information in such a way that they see rewards that outweigh the risks. Three, the contribution of the knowledge gained may assist Christian worldview educators to identify more easily, educate more effectively, and grow more fully the BAM entrepreneurs of the future.

Chapter 3

Method

Considering the complexities of the task for both the standalone for-profit and single-purpose social entrepreneur along with the lack of rigorous research on the BAM movement, there is value in trying to better understand the BAM entrepreneur's thought processes. The purpose of this study was to develop grounded theory for *how a BAM entrepreneur decides to start a business*. Concurrently, these secondary questions were considered due to their supporting nature of the grand question:

- What thinking processes do BAM entrepreneurs use to assess, judge, and decide on a business as mission opportunity?
- What cognitive patterns or commonalities exist among BAM entrepreneurs in the process to become kingdom-minded entrepreneurs?
- What factors contribute to helping BAM entrepreneurs choose to enter the field?
- How do BAM entrepreneurs cognitively manage risk?

The intent of this project was to deeply investigate and generate new understandings via a grounded theory research methodology as pioneered by Glaser and Strauss (1967) and presented by Corbin and Strauss (2008) with regard to how BAM entrepreneurs perceive, interpret, or respond to their experience of

becoming an entrepreneur with a mindset for Christian mission. The end results of this project were arrived at inductively or in Creswell's (2009) terms, the project will build ". . . patterns, categories, and themes from the bottom up . . ." (p. 175). Gartner (2010) supported qualitative methods for entrepreneurship research since the interaction between an entrepreneur's intentions, actions, circumstances and conditions is so complex. Accordingly, this research purposed to answer the question, how do BAM entrepreneurs decide to start businesses with kingdom-minded objectives, through interviews with a select group of BAM entrepreneurs.

The general research approach was to use grounded theory methodology. This was accomplished through the semi-structured interviewing of personnel within an initial purposeful sample taken from a criterion-based group of experienced BAM entrepreneurs. Process emphasis was on constant comparative analysis as the data was received. This ensured greater precision and consistency in making associations and helped limit researcher bias (Corbin & Strauss, 1990). Additionally, it should be emphasized that the grounded theory approach analyzes the data as they are gathered (Corbin & Strauss, 1990). As the data were accumulated, emerging thoughts and ideas might necessitate theoretical sampling defined by Patton (2002) as, "finding manifestations of a theoretical construct of interest so as to elaborate and examine the construct and its variations" (p. 243). All data was coded in accordance with grounded theory protocols and interviewing proceeded until categorical and theoretical saturation as appropriate was reached. Generally, this occurs when categories, patterns, or associations begin to repeat themselves with each additional interview (Corbin & Strauss, 2008; Creswell,

2009). It was expected this process will generate findings sufficient to determine how BAM entrepreneurs recognize, and then act on opportunity within the sample set.

Sampling Strategy

To begin the process of investigating the reasons behind a BAM entrepreneur's decision to engage in entrepreneurship with multiple purposes it was important to identify a group with the requisite experience. The intent was to expose as much data as possible through the interview and analysis process and a purposeful and theoretical sampling strategy helped ensure the researcher brought to light as many perspectives of the common experience as possible (Lincoln & Guba, 1985). Although grounded theory is emergent in nature, it is essential to start with a purposeful sample that Patton (2002) directs to have “. . . information rich cases strategically and purposefully [selected]” (p. 243). BAM companies often work in sensitive cross-cultural environments that necessitate a level of security that keep founder/operators off of commonly available lists and out of public associations. This challenge was overcome by the fact the researcher has developed over 30 individual contacts with BAM entrepreneurs of United States citizenship. This pool provided an initial homogenous sample of five participants as characterized by their common experience (Glaser & Strauss, 1967). The pool also provided the ability to increase the sample as theoretical sampling dictated. The initial sample was criterion-based composed of BAM entrepreneurs as described by the operationalized BAM definition offered previously with at least six years of practice in BAM start-ups. A criterion of six years was set since for-

profit entrepreneurs have shown greater understanding and perspectives about their entrepreneurial efforts than nascent entrepreneurs (Baron & Ensley, 2006). There was no requirement for the business to be in operation, or a determination whether or not it was a success. The objective of the study was to gain insight on how these BAM entrepreneurs decided to go into business. This ensured the interviews were conducted with knowledgeable participants that discussed and reflected on their journey to starting BAM companies throughout the process of starting and managing their start-up. Another criterion was these experienced BAM entrepreneurs were United States citizens. A common understanding of American English and culture between interviewer and participant maximized the accuracy of the communication process and provided a platform for more accurate data analysis. This also contributed to the homogenous nature of the sample. Some informants were located within the United States, but all conducted their business within the operationalized definition of BAM.

Once the interviews began there was a high likelihood that new ideas, concepts, or areas for further consideration were generated through comparative analysis. Since this was an iterative process dependent upon the data and theories that emerged, there was a need to engage in discriminate sampling that required expanding the sample to investigate new concepts. Informants were selected based on their ability to add data that is valuable in the comparative analysis process (Corbin & Strauss, 2008). Sampling ended when the data appeared to be saturated. There are significant concerns among some scholars when this occurs and how researchers apply saturation (Bowen, 2008; Denzin & Lincoln, 2008;

Hesse-Biber & Leavy, 2008). One study specifically oriented to determining how many interviews are enough concluded that 12 interviews appeared to be where data saturation occurred, but evidence of theme saturation began as early as the sixth interview (Guest, Bunce, & Johnson, 2006). This was the basis for the initial sample of six entrepreneurs, but the data led to a total sample of 13 informants.

Method of Analysis

Plan of inquiry.

Data for this study were gathered through semi-structured interviews with the individuals in the sample. Due to the diverse global locations of the BAM entrepreneurs, the interviews were conducted via Skype using audio tools to capture data for later analysis. Skype was selected due to its ubiquitous availability, widespread use and effective security protocols. Outside evaluations of Skype supported the quality and effectiveness of the security protocols in protecting user privacy and limiting vulnerability to hackers (Berson, 2005; Hays, 2008). All interviews had the audio recorded and transcribed for later analysis. The semi-structured interview was appropriate for this study since time with participants was limited and it was important to have the latitude for the interview to follow where the data led (Corbin & Strauss, 2008; Patton, 2002). Specifically, the interview began with a general open-ended question designed to provide the informant with the maximum latitude to describe the experience of becoming a BAM entrepreneur. Since the objective was to derive theory from the data, care was exercised not to introduce topics, themes, or categories that might lead the informant to respond such that theory does not follow the data, but the data follows

the theory (Rennie, 1998). The initial question was designed to help the informant to become comfortable and think clearly about their experience and perceptions with regard to the factors, influences, and thought processes that led them to become a BAM entrepreneur. The opening question started the interview and informant responses generated new areas of interest for the researcher to follow (Fontana & Frey, 2005). Additional probing questions were planned that helped the informant to delve deeper into the experience. The opening question and possible probing questions are listed below:

- Opening Question – Please consider this a time of reflection. There is no right or wrong answer so relax and talk conversationally as thoughts and ideas come to mind. Your responses only reflect your perspectives on what you went through. Please describe your journey to become a BAM entrepreneur. Tell me how you first thought of the concept and the feelings, thoughts, reactions, and interactions you had as you progressed toward a decision to become a BAM entrepreneur.
- Possible probing questions
 - Describe the defining moment that led you into starting a business.
 - How did you validate your idea to become a BAM entrepreneur?
 - Describe some of the influencers in your decision process.
 - How was your life changed by this experience?

- What would you say to others considering BAM entrepreneurship?
- What feelings or thoughts did you have before you made the decision?
- What feelings or thoughts did you have after the first year or so after starting your business?
- How did you manage the risk associated with the endeavor?
- What were key criteria in your decision process?

The finite questions were oriented to demographics or as possible control variables such as gender, age, highest education level, time as an entrepreneur, and location.

A researcher and a student assistant were present during the interview with only one leading the semi-structured interview and the other observing and taking notes. Additionally, the interview was recorded for referral and additional analysis at a later time. The recording was considered the primary data source so one, the interviewer can focus on the informant and two, the recording provided a much higher fidelity data source than handwritten notes or memos (Rudestam & Newton, 2007). Although data were collected personally and via recording, it is important to note that analysis was occurring at the same time as data collection. According to Corbin and Strauss (1990), “. . . the investigator must analyze the first bits of data for cues” (p. 6). This was the start of the iterative process to identify the concepts and ground them in the reality of the data (Glaser & Strauss, 1967).

Method of analysis.

Organization and process were essential to finding the concepts present in the individual and collective experiences of the BAM entrepreneurs. The analytical process for coding encompasses three phases as described by Corbin and Strauss (1990): open, axial, and selective. The data gathered through the interviews were open coded to determine the categories that exist within the data. This constant comparison process required additional questioning and/or sampling. Once open coding was complete, the data was axially coded in relation to the categories to identify patterns. Then, “Through the ‘coding paradigm’ of conditions, context, strategies (action/interaction), and consequences, subcategories [were] related to a category” (p. 13). Selective coding to unify the categories around the main core category identified in the previous coding activities took place toward the end of the data analysis process. The objective for this step was to ensure each of the categories were sufficiently dense to support the theory being developed (Corbin & Strauss, 1990).

To ensure the study met the standards of critical investigation, a number of safeguards were inherent in the methodology. First, the coding scheme described above provided sufficient structure, rigor, and redundancy to maintain an acceptable level of reliability, or as Lincoln and Guba (1985) define for the naturalistic investigator, “dependability” (p. 299). It is very likely that other researchers could replicate this study with a different criterion set of BAM entrepreneurs. Second, trustworthiness or “credibility” (p. 296) of the study was embedded in the use of two interviewers to ascertain informant credibility,

multiple data sources (interview notes and recordings), and field notes. Both researchers were required to reflect on their work regularly through theoretical memos written after each interview and coding session. The intent was to use the memo process as a tool for developing and refining the theory that was generated through the project (Strauss, 1987). Finally, to ensure the primary researcher was maintaining best practices and not manipulating the results, a peer review process was implemented consisting of regular meetings with a doctorally-qualified peer that had some knowledge of the BAM field (Rudestam & Newton, 2007). Specifics of his qualifications are listed in the Risks and Limitations section.

Theory and suppositions generated from a grounded theory study sometimes leave the reader at a loss for how the research was conducted. Corbin and Strauss (1990) challenged reporters of qualitative study results, particularly grounded theory, to report their data and findings in such a “. . . way that readers can accurately judge how the researcher carried out the analysis” (p. 17). This assisted with clarity of understanding and provided additional ideas for consideration. Glaser (1967) advocated a “discussional form” of grounded theory presentation as it “. . . allows it to become quite rich, dense, and complex, and makes its fit and relevance easy to understand” (p. 32). Findings were reported as “. . . a running theoretical discussion, using conceptual categories and their properties” (p. 31), but were also sensitive to the criteria Corbin and Strauss suggested. The net result was a report that provides the reader with everything they need to assess the research, contemplate the findings, and then take action as they desire.

Risks and Limitations

There were a number of risks and limitations associated with this plan of inquiry. Each must be addressed to ensure full disclosure and acknowledge a plan for mitigation if warranted. The areas of risk and limitation with regard to this study include: generalization of the findings, United States BAM entrepreneur delimitations, researcher bias, ethics and research error.

Generalization of the findings was suspect since the sample is purposively taken from criterion-based population. This was acceptable within the scope of the project since the primary objective of the study was to develop theory about how this group of BAM entrepreneurs decided to become BAM entrepreneurs. Since this was a grounded theory process, abstraction was one element to the development of theory and enabled the generalization of the findings within the criterion of the sample (Corbin & Strauss, 1990). Even so, care was taken in generalizing the results since the sample was derived from a delimited population.

Since the sample was from a very distinct set of United States-origin BAM entrepreneurs, care was taken in inferring the findings to the entire population of BAM entrepreneurs. Cultural differences such as the Western versus Asian mindset have been shown to influence people's perceptions and thoughts as they interpret their experiences (Hooker, 2003). This delimitation was justified considering the difficulty of access to BAM entrepreneurs in cross-cultural and potentially closed access nation settings as well as potential difficulty in communicating with BAM entrepreneurs from other countries. A common understanding of American English and culture between interviewer and

participant maximized the accuracy of the communication process and provided a platform for more accurate data analysis.

Researcher bias also posed a potential risk. Glaser (1978) highlighted that even with the care and process exerted through the grounded theory methodology, there could still be an issue of the researcher forcing his perspective on the data instead of allowing the theory to emerge from the data. Without safeguards, this can appear as early as the process to develop the interview questions (Lincoln & Guba, 1985). The initial step to understand researcher bias was to ensure the researcher fully considers the potential bias brought to the study through his background, experiences, and personality. This was accomplished through a process of reflectivity and consideration that was documented in the analysis of the data (Creswell, 2009). In addition to the efforts discussed above to ensure dependability and credibility, researcher bias was mitigated by comparing data from multiple perspectives.

Triangulation, or the consideration of data from multiple perspectives, is considered an effective method for helping control researcher bias (Creswell, 2009; Patton, 2002). This study used the researchers, participants, literature, and peer-review to mitigate the effects of researcher bias and build the credibility of the work. During data gathering and analysis, each interview had a primary and secondary researcher taking notes and/or memos. These notes were compared and analyzed for any indication of discrepancy or bias. Multiple interviewer/analysts helped reduce the effect of bias from a single researcher. The next point of triangulation was reflexive review by the participants. Once the interviews were

transcribed, they were provided to the participants for their comments regarding accuracy of the transcription as well as their reaction. Patton (2002) suggested that “To the extent the participants in the study are unable to relate to and confirm the description and analysis in a qualitative report, questions are raised about the credibility of the findings” (p. 560). The third source or perspective was the use of the peer-review at regular intervals through the data gathering and analysis portions of the study. This technique exposed the researcher to the assessment of someone outside of the project that had the ability to one, hold the researcher accountable and two, act as a source for hypothesis testing, and three, provided the researcher the opportunity to come-clean with any issues, thoughts, or emotions that might be clouding their thinking (Lincoln & Guba, 1985). The peer-review activity was performed by a full professor of International Business at Taylor University with an earned doctorate with expertise in the BAM field of study. He also administers and teaches the BAM minor offered at Taylor. Subjecting the researcher, data, analysis, and process to triangulation helped minimize the risk of bias and maximized the credibility of the work.

Ethics posed a significant risk due to the sensitive nature of BAM work in countries around the world. BAM entrepreneurs often engage in business building as an avenue for ministry into closed access countries (Eldred, 2005). One such entrepreneur to remain unnamed for security purposes, desired to open a new business in an un-churched region of China every 18 months or so. As long as he committed to employing at least 50 persons per company, the Chinese government

did not look very deeply into the other activities of the business (Bates, 2008). Still, this entrepreneur was at great risk if he was connected with BAM.

Physical security aside, research ethics were about trust, research integrity and minimizing harm (Israel & Hay, 2006). To develop trust with the participants only those BAM entrepreneurs that are personal contacts or referenced through reputable sources were contacted. This brought legitimacy and confidence to the BAM entrepreneur that they know, or knew someone who knows the researcher. Additionally, each participant was fully informed of the purpose, method, and use (distribution) of the data gathered and signified their approval with a signed consent. The participant was provided copies of the transcript of their interview for their reaction and input as necessary. Not only did this help with data triangulation, but it provided the participant an opportunity to make changes, express concerns, or offer additional guidance on safekeeping of the data. To further protect against any harm that might come to the participants as a result of their participation, the research plan including potential questions, was submitted to an Institutional Review Board for approval. Finally, as the research was being conducted, the peer-review process minimized bias and built credibility, further protecting participant interests since the peer was familiar with BAM-related issues and concerns. This peer *looked out for* the interests of the participants.

One last risk that was inherent in this qualitative research study was research error that brings into question the validity of the findings. Lincoln and Guba (1985) equated the quantitative concept of validity to *trustworthiness* in qualitative studies. Specifically, where do the risks lie in this project with regard

to research error that might detract from the project's credibility? Huberman and Miles (2002) synthesized a broad base of validity perspectives into three primary areas: descriptive validity, interpretive validity, and evaluative validity. These corresponded closely to Kirk and Miller's (1986) three levels of errors where Level I manifests when a researcher fails to describe accurately, Level II deals with the researcher not correctly interpreting the data, and Level III occurs when the researcher asks the wrong questions. The project methodology addressed all three error types (descriptive, interpretive, and evaluative) through the recording of each interview as well as the triangulation of participant reflexivity, multiple interviews/analyzers, and the peer review at regular intervals throughout the project.

Risks while potentially significant were mitigated through the planned methodology and safeguards described. Specifically, the delimited sample was warranted due to the nature and geographical constraints of the sample. Generalizing the findings was possible within the delimitations. Bias and research error were limited through the use of multiple data gathering sources and feedback loops that included the participants and a peer-review. Finally, harm to participants and others was accounted for through personal relationships, their active participation, the peer-review, and the Institutional Review Board. These are further amplified as relevant in the Discussion chapter of the manuscript.

Chapter 4

Results

The chapter begins below with a detailed accounting of the methodology employed and concludes with a discussion of findings and the propositions generated.

Executing the Research Method

There is a lack of peer-reviewed research available for the emerging BAM field as a whole, and even less about one of the most critical components of the effort, the BAM entrepreneur. To date, no one has been able to offer any supportable theories for why BAM entrepreneurs decide to start businesses. The study of entrepreneurs is a phenomenological activity that is rich in social interactions in diverse circumstances. Gartner (2010) supported qualitative methods for entrepreneurship research since the interaction between an entrepreneur's intentions, actions, circumstances and conditions is so complex. The need to generate theory along with the phenomenological nature of the entrepreneurial endeavor suggested grounded theory as proposed by Glaser and Strauss (1967) an appropriate methodology to employ on this project and was in fact, adopted as the research method.

The general research approach used was grounded theory methodology. This was accomplished through the semi-structured interviewing of expert

personnel within an initial purposeful sample taken from a criterion-based group of experienced BAM entrepreneurs. The interviews were recorded and transcribed for analysis. Process emphasis was on constant comparative analysis as the data were received. The analysis process as shown below in Figure 1 required the cyclical data collection, coding, note taking generating theoretical memos, sorting and writing.

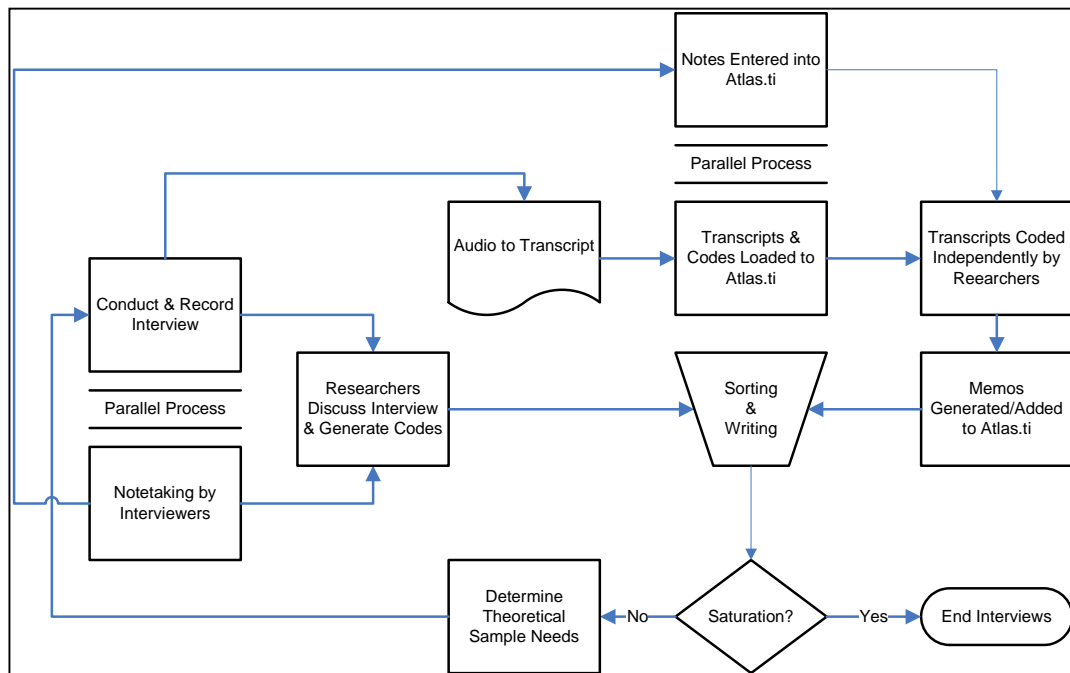


Figure 1. The cycle of constant comparative analysis

Theoretical memos written by the researchers after each interview help determine the emergent codes, categories and themes (Corbin & Strauss, 1990). As the data were accumulated, emerging thoughts and ideas necessitated theoretical sampling defined by Patton (2002) as, “finding manifestations of a theoretical construct of interest so as to elaborate and examine the construct and its variations” (p. 243). All data were coded in accordance with grounded theory protocols and interviewing proceeded until categorical and theoretical saturation was reached.

The sample.

A group of 17 qualified, criterion-based informants were identified prior to data collection. Data were collected from 13 of these qualified informants based on criterion and theoretical sampling needs. All informants selected were delimited to United States citizen BAM entrepreneurs as described by the operationalized BAM definition offered previously, with at least six years of practice in BAM start-ups.

An initial sample of six informants was scheduled for interviews based on the criterion mentioned above. These informants, while all BAM entrepreneurs, came into the practice from two distinctive tracks: missions (2) or business (4). Four of the informants were selected from a list of personal contacts and two came from referrals made by a colleague with expertise in the BAM field. These six informants were contacted via email with an explanation of the project, a copy of the Research Subject Informed Consent form and a request for participation. When they elected to participate they were directed to complete the Research Subject Informed Consent form and fax and/or email a copy to the researcher. In addition to meeting the criterion for the sample, the informants were located in the countries of Bulgaria, China (2), Ecuador, Indonesia, and the United States. Emerging data indicated the need to employ theoretical sampling (Patton, 2002). This resulted in 7 BAM entrepreneur informants coming from business and 6 with missions backgrounds.

The 13 informants while all United States citizen BAM entrepreneurs with at least 6 years of practice time as a BAM founder, were located in 5 continents.

Table 1 below shows the distribution by country.

Table 1.

Geographic and Entry Point Distribution of Informants

Country	Number of Entrepreneurs	BAM Entry Point
Bulgaria	1	Mission
China	3	1 Mission, 2 Business
Ecuador	1	Business
Haiti	1	Business
India	1	Business
Indonesia	2	2 Mission
United States	4	2 Mission, 2 Business

While geographically diverse and working in a variety of cultures, the role each informant played as the BAM company founder, was similar. They each founded companies in accordance with the operationalized definition for a BAM entrepreneur. Two informants were founder/owners from the same BAM company, but with job responsibilities for independent business units.

Other sample characteristics of note include gender distribution and time of service as a BAM entrepreneur. Of the 13 informants only two were women. This is significantly lower than the rate of women entrepreneurs in the United States that has remained relatively constant since 1993 at approximately 34% of all self-employed business owners (Shane, 2010). The risk of gender bias is discussed in Chapter 5. The sample's time in service as BAM entrepreneurs ranges from 6

years to 22 years with mean of 9 years and a median of 7 years. Two of the 13 informants were no longer operating a BAM company.

Data collection.

Data were collected in the same way for all informants. The means of data collection were semi-structured interviews with each informant and the notes taken by the two researchers during the Skype interview. Due to bandwidth and node capacity issues while using Skype; all interviews were conducted with voice only. Individual interviews lasted between 45 minutes and 1.5 hours. The interviews were conducted over a three week period in June.

Each informant was provided basic project information regarding the research endeavor and an informed consent form explaining risks and mitigations. The basic project information consisted of the Introduction chapter of the research proposal that was emailed along with the Research Subject Informed Consent. A copy of the Research Subject Informed Consent is in Appendix B. All 13 informants signed and returned the informed consent indicating their voluntary participation in the study.

Each interview was semi-structured with an introduction and the same opening question. The introduction briefed the informants of the researchers' names and backgrounds as well as provided the informants an opportunity to ask clarifying questions before starting the interview. Once the introductory comments were complete, the same opening question was presented to each informant:

Please consider this a time of reflection. There is no right or wrong answer so relax and talk conversationally as thoughts and ideas come to mind. Your responses only reflect your perspectives on what you went through. Please describe your journey to become a BAM entrepreneur. Tell me how you first thought of the concept and the feelings, thoughts, reactions, and interactions you had as you progressed toward a decision to become a BAM entrepreneur.

While every informant was presented the same opening question, each informant's response guided the use of open-ended probing questions of the type shown in Chapter 3, Plan of Inquiry section as needed. Additionally, near the end of each interview discrete questions were used to gather company and demographic data.

The live, recorded interview was the first step in data collection. At the completion of each interview, the audio recording was securely provided to a contracted transcriptionist to transcribe the interview into a text document. The text document was then provided to the informant for their review, edits, and comments. Participant review was important for accuracy as well as their reaction. Patton (2002) suggests that participant confirmation is an important activity to ensure the credibility of the findings. Additionally, at the end of the interview the two researchers discussed their impressions of the interview, reviewed the notes each researcher took during the interview and generated or confirmed codes and/or categories as the data led. These codes and categories formed the initial coding framework for the transcripts. When the participant approved the text transcripts,

they were entered into the qualitative analysis software known as Atlas.ti. Atlas.ti provided capabilities for further coding, network creation and analysis. Each researcher then independently coded each transcript within Atlas.ti using the previously developed codes as a starting point.

Data saturation appeared to become evident in themes as early as the fifth interview and with codes and categories during the seventh and eight interviews. This is consistent with the findings of Guest et al. (2006) where they found theme saturation to occur at about six interviews and data saturation at 12. Even though saturation was appearing, due to the need to theoretically sample those qualifying informants with more of a missions background, it was decided to complete the scheduled interviews. Interviews 11 to 13 provided very little new insight, but confirmed much of what was said in the previous interviews.

Data analysis and findings.

Organization and process are essential to finding the concepts present in the individual and collective experiences of the BAM entrepreneurs. The grounded theory methodologies presented by Glaser and Strauss (1967) served as the foundation for the research. The analytical process for coding encompasses three phases: open, axial, and selective. The data gathered through the interviews were first *open coded*. Once the initial open coding was complete, the data were then *axially coded* in relation to the concepts and categories to identify patterns. Then, “Through the ‘coding paradigm’ of conditions, context, strategies (action/interaction), and consequences, subcategories are related to a category” (Corbin & Strauss, 1990, p. 13). *Selective coding* was then employed to unify the

categories around main core categories identified in the previous coding activities. The objective for this step was to ensure each of the categories are sufficiently dense to support the theory being developed (Corbin & Strauss, 1990). This process continued iteratively with each progressing interview as displayed in Figure 1 until no new codes or categories were identified from the data -- data saturation was achieved. Ultimately, the theory propositions developed for why BAM entrepreneurs decide to engage in starting a business were triangulated based on informant interviews, researcher notes and memos, and identified theory in the for-profit and social entrepreneur literature. Figure 2 shows the interrelationships and dependencies of these groups of data sources.

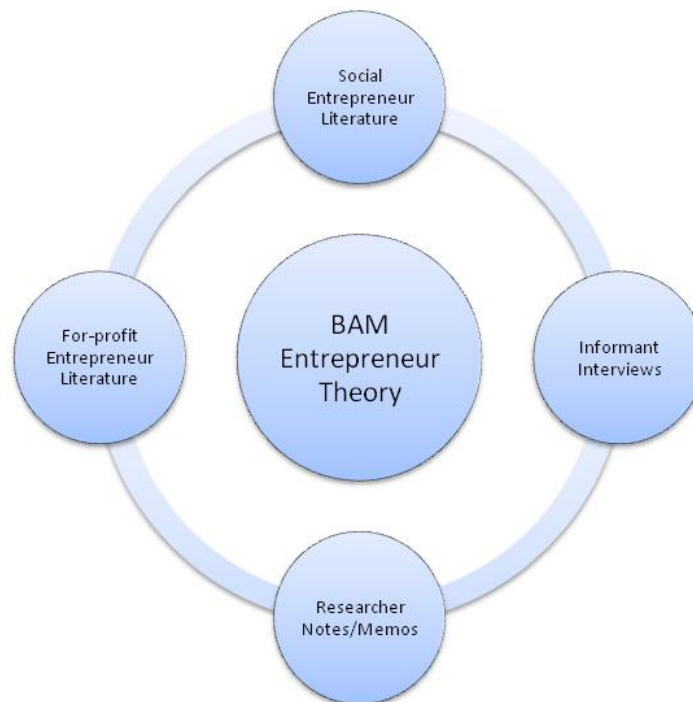


Figure 2. Data sources used to inductively generate theory

For the purposes of this study, only the most relevant concepts and categories are discussed. Although large and diverse quantities of data were

examined, and numerous codes were generated from the interviews and researcher notes, it was important as suggested by Corbin and Strauss (1990) and Eisenhardt and Graebner (2007), to focus on those derived categories that were grounded in the data. Consequently, for conciseness and relevance only applicable data, concepts and categories to the theory are discussed in this paper.

Through the process of constant comparative analysis a model that describes the human experience of becoming a BAM entrepreneur emerged. This model added structure and clarity to the description of why BAM entrepreneurs decide to start companies. Some components of the model appeared previously in the for-profit and social entrepreneur literature, but other factors and/or contributors emerged from the data collected in the interviews. As shown in Figure 3, the BAM entrepreneur who desires to serve a targeted people group via a holistic business seems to be formed as a result of the combination of certain foundational characteristics and experiences. The Foundation and Experiences apparently influence the cognitive processing of the BAM entrepreneur as they work through the decision process to go into business for themselves, and others. For instance, Baron (2004) suggested that influences such as those described in the data-derived categories of foundation and experiences could create a cognitive bias that predisposes an entrepreneur to take action on an opportunity.

Foundationally, one of the exhibited traits of the BAM entrepreneur was an extremely strong *dependence on God* as exemplified by, “I was really seeking the Lord on what he would want me to - where he would want me to work” or “look what God is doing and that was encouraging to us and it gave us what we needed

to push through”. During the constant comparative analysis this foundational category of *dependence on God* was arrived at independently by each researcher as seen in their notes and post-interview discussions around the codes/concepts of Spirit-led, calling from God, faith that is active, or kingdom mindedness. While transcript coding in Atlas.ti, the category of *dependence on God* (along with *entrepreneurial mindset*) had the highest rate of incidence. Incidences of *dependence on God* and *entrepreneurial mindset* were 10.4% higher than the next highest category.

Informants cited Experiences as formed by mentors, relationships, defining moments, the need for creative access, people group and business experience, as important to their decision of becoming a BAM entrepreneur. Informant comments representative of this for business or entrepreneurial experiences include: “The other one is if you’re gonna (sic) do business entrepreneurship - or kingdom entrepreneurship - get some business training and get some good work experience before you do it”, and “Up to this point in time career wise I spent many years developing products and concepts and markets, developing new technologies for a variety of companies and then traveled many places throughout the world”. The second quote also relates to the concept of *people group* experience as a subset of Experiences.

Additionally, informants revealed that mentors and/or relationships were significant in framing their orientation toward starting a BAM business. Of note was the way *mentors* as a category had a place in both Conviction to Evangelize and the Experiences categories. This informant was ready to give up on

evangelization work when a mentor, “really gave us perspective that we needed and that was huge you know cause we were almost just wasted.” Another informant shared how mentors helped develop his perspective on a specific group of people, business, and evangelization that would impact his decision to become a BAM entrepreneur,

...there's a guy and I wouldn't be surprised if you knew him - named [name omitted]. Who just recommended that I take a trip to China. A really cool guy and he kind of mentored me - I had about two or three other mentors. And you know I had another mentor named [name omitted] who was a colleague and he kind of helped me he was the first rigorous academic who was practical in the sense that what I believe is what I do with my life - if I say I believe something but there's no coherence to how I live, chances are it's all fluff. And then another guy named [name omitted] - he was one of those guys who everyone who was around him wanted to be around him because he loved people. And you know he practically had people begging him to share the gospel. So these guys really influenced my life.

For this informant these mentors added to both his developing foundation as well as experiences that oriented him to a particular people group, a holistic perspective on the integration of faith and work, and entrepreneurship.

Finally, Experiences acting with and upon the Foundation appeared to influence the individual to start a BAM business with multiple or holistic

purposes. Eleven of 13 informants made specific comments that they wanted to create something that was a real and legitimate business with profit and cash flow, but at the same time helped people economically, socially and spiritually. When it came to starting businesses informants said they did so to, “be a good employer and to provide opportunities within our workplace setting for our own employees to hear the gospel and have opportunities to respond and join a fellowship group” and to create businesses, “To bless all for eternity. But which could also profit” and to sum up a holistic BAM enterprise,

...basically everything you think of that a good business should be doing our business could do those things in such a way that it would have kingdom impact - training employees, providing value for customers, interacting with vendors, creating job opportunities, doing community development - there’s just all sorts of things and as we caught that vision I think we just felt excited about how business would facilitate those primary goals that we had - glorifying God, seeing a movement amongst the [name omitted] people.

All of these informant quotes had their genesis in the derived codes and concepts that led to the Foundation, Experiences, and BAM Entrepreneur categories and their associated interactions.

Figure 3 shows more categories that emerged from the data that influence and frame the Foundation, Experiences and ultimately, the BAM entrepreneur.

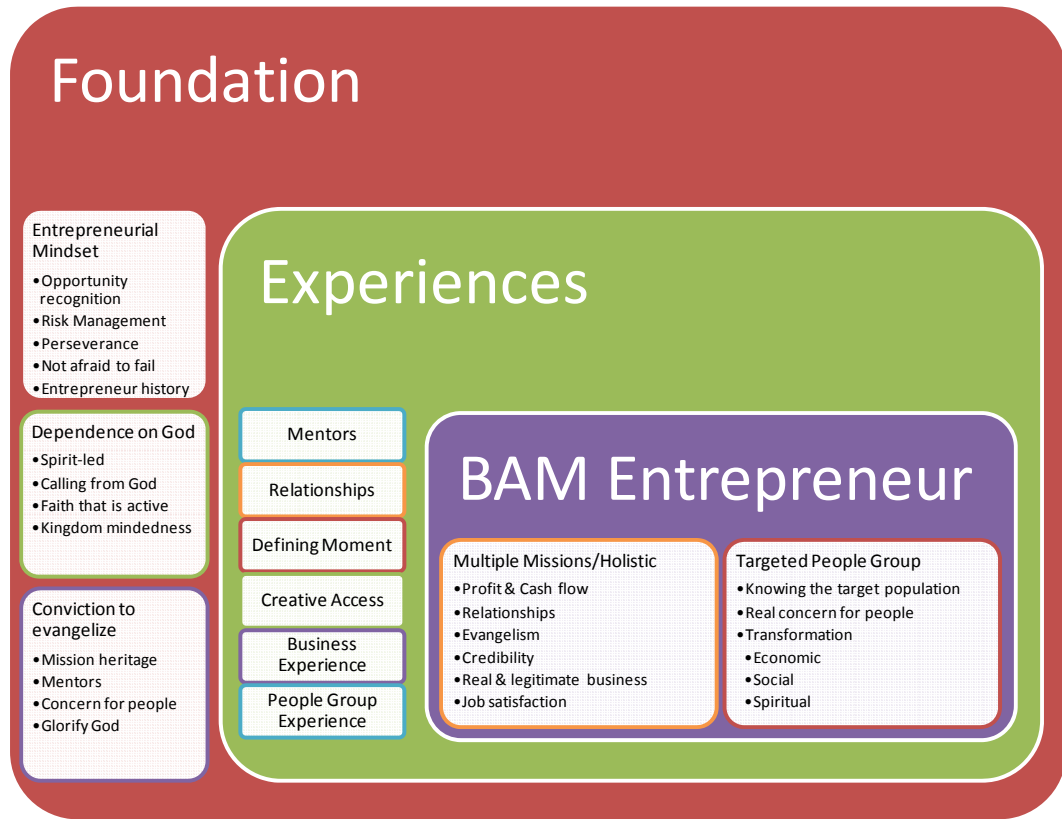


Figure 3. Model of the decision to become a BAM entrepreneur infrastructure

The model presented above is the high-level organizational construct for understanding the BAM entrepreneur phenomenon of deciding to start a business. The top levels of the model (Foundation, Experiences and BAM entrepreneur) are independently supported or influenced by its own set of categories and then Foundation and Experiences combine to shape the BAM entrepreneur actions and priorities. Figure 4 graphically represents the flow of interactions and influences that move the individual into the practice of business as mission companies.

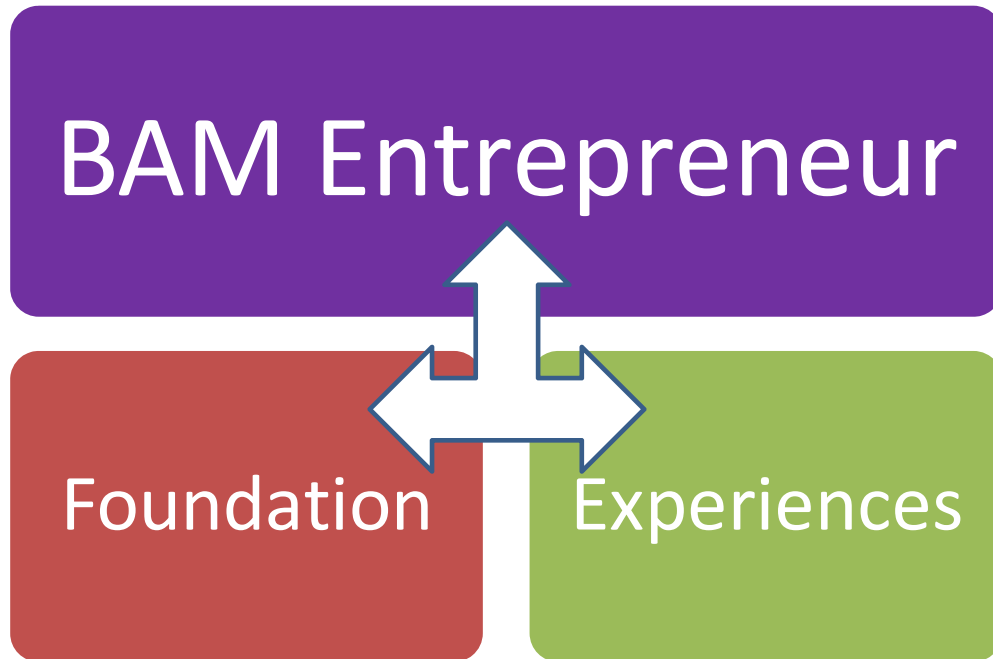


Figure 4. Interactions and influences that move an individual to becoming a BAM entrepreneur

The balance of this chapter discusses the findings in the form of propositions as they relate to the concept-categories and their linkages that were derived from the data. Specifically, the propositions related to generating theory on the BAM entrepreneur decision process to start a business, entail the interactions and influences of the sub-categories or variables on Foundation, Experiences and the BAM entrepreneur. The propositions herein meet the criterion Corbin and Strauss (1990) suggested for evaluating grounded theory research in terms of the generation of concepts from data, the systematic linking of categories, and the “...density of categories, that give theory explanatory power” (p. 18).

Propositions of BAM entrepreneur decisions to start a business.

Figure 3 summarizes the concepts and categories that emerged from the data into a model that provides insight into how and why the BAM entrepreneur decides to go into business for more than just profit. As discussed previously, BAM knowledge development to date has occurred from anecdotal evidence derived through media interviews, case study development, and informal research performed by BAM affiliated groups or individuals. It is speculated that BAM entrepreneurs engage in building for-profit businesses for reasons other than recognition, wealth, or power (Russell, 2010). Johnson (2009) supported this with his discussion of the BAM entrepreneur's spiritual motivation as detailed in his Stages of BAM Development (pp. 231-249). The data generated in this study appear to support their thoughts that the BAM entrepreneur might have a higher sense of purpose than a traditional entrepreneur, since he is more concerned about creating sustainable economic opportunity for the indigenous population with an end objective of generating transformational social and spiritual change. In a related fashion, the propositions discussed below begin to fill a gap in the literature and support the concept that the BAM entrepreneur is a hybrid of the for-profit and social entrepreneur. It appears that the BAM entrepreneur is a very complex social phenomenon and the findings generated in this study begin to bring substance and understanding into why they do what they do as well as some insight into how they decide to do it.

The propositions proposed herein when taken collectively mirror an implicit flow or process that can be seen in Figure 3. This flow generally leads

into the definition of BAM as proposed by Tunehag (2006), “*Business as Mission* [italics added] is about real, viable, sustainable and profitable businesses, with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God” (p. 1). Specifically, the data yielded the concepts that every BAM entrepreneur is grounded in a Foundation composed of an entrepreneurial mindset, a dependence on God, and a desire to share the Gospel with people. This Foundation when acted upon or in concert with Experiences such as mentors, a defining moment, particular relationships, business experience, people group experience or a need for access to close areas, yields a mindset ready to act upon an opportunity to start a business. This business then has a holistic purpose as seen in the BAM definition above to bring transformational change to a targeted group of people. The detailed dependencies and interactions within this process are beyond the scope of this project, but provide ample opportunities for future investigation. For instance, one might want to explore the role of mentors in business and evangelical mindset and their relationship to the building of the Foundation and the forming of Experiences. Another area for investigation that is beyond scope for this project is how does the capacity for opportunity recognition by the BAM entrepreneur compare to that of the for-profit entrepreneur. One other future study might orient around the success of BAM companies in executing on successful for-profit companies with concurrent spiritual objectives. Generally though, the relationships of the derived propositions from the data gathered are graphically depicted in Figure 5.

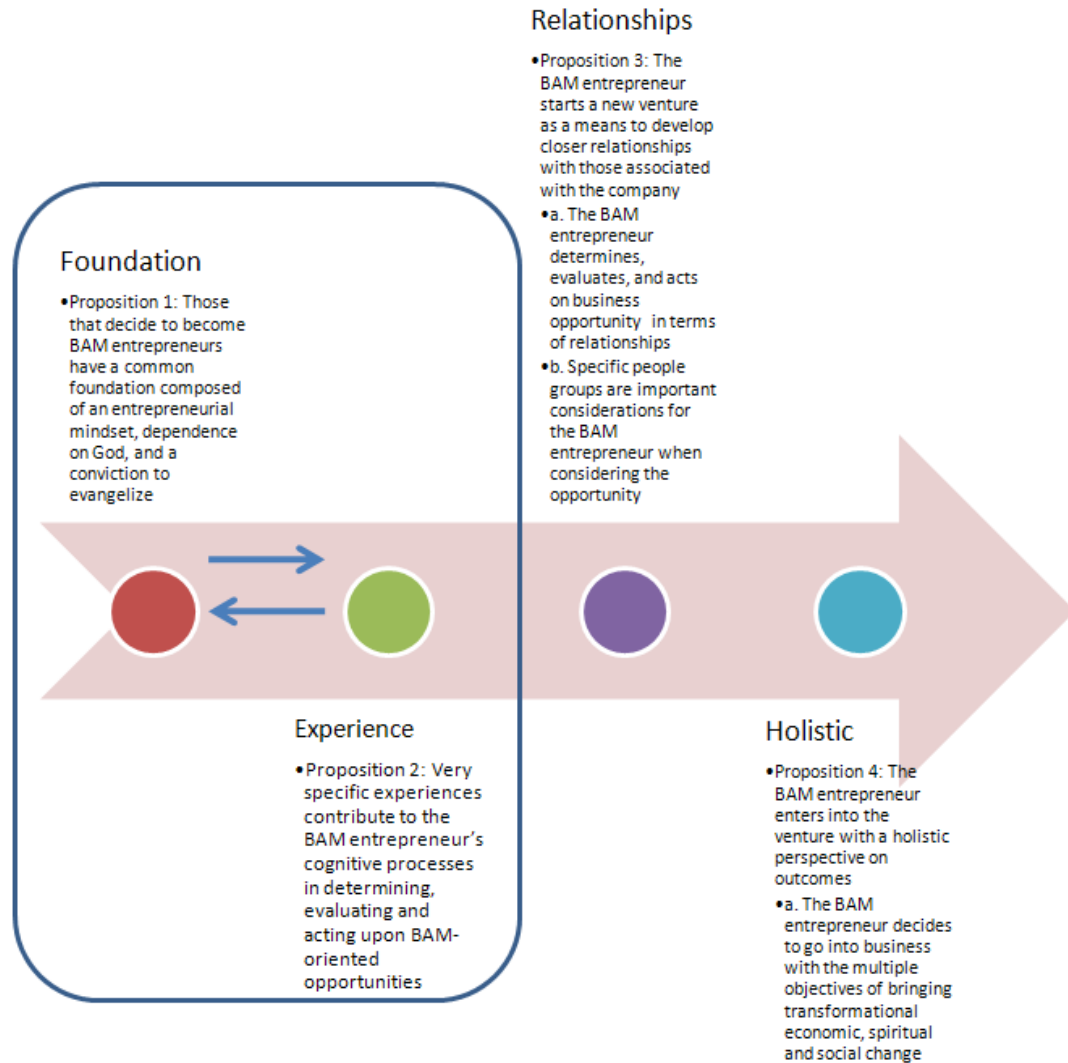


Figure 5. Decision process formation

The data revealed that to be in a position to ascertain, evaluate and act upon an opportunity consistent with BAM principles, the would-be BAM entrepreneur was characterized by the foundational traits of entrepreneurial mindset, dependence on God, and a conviction to evangelize. Table 2 summarizes these categories and their associated categories.

Table 2.

BAM entrepreneur foundation

Entrepreneurial Mindset	Dependence on God	Conviction to Evangelize
Opportunity recognition	Spirit-led	Mission heritage
Risk management	Calling from God	Mentors
Perseverance	Faith that is active	Concern for people
Not afraid to fail	Kingdom mindedness	Glorify God
Entrepreneurship heritage		

These findings point toward an orientation for life actions based upon submission to something greater than the potential entrepreneur themselves, a passion for bringing the Gospel to people that have not heard it, and leveraging their entrepreneurial attributes to alter the state of the world in some way. One informant exemplified it this way,

So there would be challenge after challenge and the Lord would just help us through that because we have the vision that without this business we would have no opportunity to be in the city - we would have no opportunity to relate to the people. And so we were going to make this business go no matter what. I mean we named the company after our motto was - never give up - perseverance.

This communicates well the blend of for-profit (perseverance and not going to fail) and social entrepreneurship (concern for people/relationships) characteristics as well as a reliance on God. Another informant shared about his reliance on God and how many of his business concerns were provided for through relationships that were developed in what he described as divine circumstances,

...so there was some concern you know whether we could really do it - I don't think I would use the word fear. Um I think we were full of faith that whatever God asked us to do he would enable us to do [*dependence on God*]. I do remember very definitely praying to the Lord though that I knew that there were certain things that I had in my skill set [*entrepreneurial mindset*] and that God had blessed me with having learned the language and having lived there for 12 years [*experiences*] - just a natural thing that we knew about the community that I thought would be valuable assets to a business startup. But I did remember praying to the Lord that if he was going to ask us to do this then he had to raise up other people to help us because I knew I couldn't do it alone [*dependence on God and relationships*]. And you know I prayed for partners, who would know other aspects of the business and then I also prayed for local Christians who we could employ and who would work right alongside with me. And God answered those prayers.

Besides [name omitted] on this side there was a man named [name omitted] who is a Hong Kong Christian business man. And it just so happened - his ancestral roots were in our city. And so he had his own factory in the Po River Delta Region but he volunteered his time and help to come and advise us on our startup. And I cannot tell you enough what a huge advantage he was - what a big

help he was to us. So I had two solid partners and then I had the three Chinese Christian staff that I described earlier.

This common theme of a multifaceted foundation leads to the first proposition.

Proposition 1: Those that decide to become BAM entrepreneurs have a common Foundation composed of an entrepreneurial mindset, dependence on God, and a conviction to evangelize.

Dependence on God along with the associated concepts of spirit-led, calling from God, faith that is active and kingdom mindedness was the most mentioned and common category derived from the informant interviews. This seemed to provide the BAM entrepreneurs with vision, confidence, and even guidance when it came to making the decision to go into business. Informants described being spirit or God-led with representative statements that included, “really seeking the Lord on what he would want me to” and “God’s spirit - I think that’ the way he’s gonna work” or

...if people are willing to obey what God puts in front of them and they are willing to stay attached to the calling, they are gonna get to where they think they’re gonna get and then they’re gonna go way beyond that. Because God likes to use people who are faithful.

Dependence on God was a primary reason cited why many took the first step into missions or business formation. One informant that uses business to help alleviate the oppression of women around the world talked about God leading her to choose entrepreneurship over a lucrative job with a Fortune 500 firm. Someone

else convinced his wife to alter the plan for a second honeymoon vacation to an exotic location to go to Ecuador to explore mission opportunity simply because he felt the Lord was telling him to go there. This is consistent with the literature that highlights people being “called” to minister through business in the vein of BAM entrepreneurship (Baer, 2006; Befus, 2006; Eldred, 2005; Grudem, 2003; Johnson, 2009; Russell, 2010; Seebeck & Stoner, 2009; Vijayam, 2007; Yamamori & Eldred, 2003). Dependence on God alone though is not enough to predict one’s entry into BAM entrepreneurship. The Foundation must also include an entrepreneurial mindset and a conviction to evangelize.

The emergence of entrepreneurial mindset as an important component of the foundation that is present in the BAM entrepreneur was evident in the data. For this discussion, an entrepreneur is someone with a mindset to alter the world (Kawasaki, 2004). The informants interviewed seemed to coalesce around a theme that they could have an impact on people through their entrepreneurial efforts. This mindset was developed from their ability for opportunity recognition, managing risk, perseverance, an ability to not be afraid of failure, and their heritage of entrepreneurship. So, while seven of 13 informants said they were “called”, their family backgrounds, ability to weigh and manage risk, and steadfastness enabled them to determine that it made sense to enter into entrepreneurship. In this sample, even if the informant was initially a missionary, there were characteristics of the mindset to change the world. For example, one missionary turned business owner expressed his entrepreneurial mindset from a perspective of opportunity recognition and risk management, “we thought well of

this - that's a way for us to get in here is to run a company that would provide cultural tourism". Ventakaraman (as cited in Shane & Ventakaraman, 2000) put forth that this ability is a function of the attributes of the opportunity and the nature of the entrepreneur. This sample, even the six with missionary backgrounds, seemed to exhibit the nature of being able to think through a possible opportunity and then take action on it. Apparently God is leading these informants with the presentation of the opportunity and then their entrepreneurial mindsets allow them to take action. Next the data showed how the evangelization component fit in to the theme of every BAM entrepreneur having a foundation.

One purpose, as seen in the BAM infrastructure model in Figure 3 of the BAM company is to present the biblical message of salvation to a people group. This outcome, as derived from the data finds its roots in the Foundation component of a BAM entrepreneur's conviction for evangelism. The supporting concepts of a mission heritage, exposure to mentors, a developed concern for people, and ultimately, a desire to glorify God through obedience generate a desire to evangelize and the BAM entrepreneur sees the company as a path to this end. Developing relationships through the company is a key stepping stone to evangelization and will be explored in a later proposition. For now however, the sample seemed to view the business(es) they started as vehicles for evangelization and as a chief reason for going into BAM. For instance, one informant talked about how the nature of women is to gather and by having a product that women gather to talk about, evangelism can occur. Another informant succinctly stated, "...the goal is to reach the lost, multiply disciples, multiply groups that could

become churches –that’s the primary emphasis” and that business is the vehicle to this end. This deep seated desire to obey God by taking His message of salvation to the world was a primary driver for each of the informants to create their business as a *vehicle* to reach people who had not heard the biblical message of salvation. One informant even used the word *vehicle* to describe their goals in this area,

So you know we really got excited about as we studied more and learned more about business as not as a platform, but as a vehicle for the kingdom going forth. And everything - basically everything you think of that a good business should be doing our business could do those things in such a way that it would have kingdom impact - training employees, providing value for customers, interacting with vendors, creating job opportunities, doing community development - there’s just all sorts of things and as we caught that vision I think we just felt excited about how business would facilitate those primary goals that we had - glorifying God, seeing a movement amongst the [name omitted] people.

The desire to evangelize was a base conviction for every informant. As another informant with concerns in India put it, “And that is the reason why we started these companies so we can engage with these communities very intimately with the gospel as we do business with them.”

For these informants, there was a common Foundation built on a very active dependence on God, an entrepreneurial mindset and a conviction to evangelize. These alone though, do not account for how they decided to move into creating a new business. The data suggest that the interaction between these foundational characteristics and life experiences such as a *defining moment*, help them to decide to become a BAM entrepreneur. The second proposition theorizes the role of experiences in the BAM entrepreneur's decision to start a company.

Proposition 2: Specific experiences are important contributors to the BAM entrepreneur's cognitive processes in determining, evaluating and acting upon BAM-oriented opportunities

Almost to a person, the informants cited experiences with people, situations, and learning as formative in the development of their decisions to become BAM entrepreneurs. Mitchell et al. (2007) suggested that, "entrepreneurial cognitions are the knowledge structures that people use to make assessments, judgments, or decisions involving opportunity evaluation, venture creation, and growth" (p. 97). Experiences act upon the deep thinking of people to shape the way they cognitively process and make decisions. Krueger (2007) posited this as particularly important to creating and building of the *role identity* of the entrepreneur as one of being an entrepreneur. The experiences of the informants seem to affirm this in that they see themselves as bringing change to a targeted group of people through relationships and new venture activities.

Within the sample, there was a distinct sense that relational experiences helped informants form an identity with certain cultures or segments of the world.

A representative example from the sample is one United States citizen who grew up in an ethnic Palestinian household as a Muslim. During this time she learned through experience the differences between how men and women were viewed in this culture and that in fact, women were oppressed. When she became a Christian and embarked on her business career that enabled her to travel the world, she found herself to be highly empathetic to the oppressed women she came into contact with. Her experience under oppression along with what she learned through her business activities, intersected with her foundational dependence on God to help her decide to relate with women of oppression through business. It appears she took on the *role identity* of entrepreneur to help the women she came to relate to. That is, to more effectively provide solutions for these women in oppressed environments, she moved as a result of her thinking being acted upon by her Foundation (raised in a Muslim home) and Experiences (education and career in business promotion). She now saw herself in the role of an entrepreneur who could alter the world, at least for this set of women. In this case, one does not only see the component of relationships, but people group familiarity, business experience, and defining moments, are also evident.

The sample showed a trend toward leveraging specific business skills and training to meet the needs of the stakeholders in the desired area of BAM entrepreneurship. This knowledge helped informants to recognize, evaluate and then decide to act upon opportunities. Where there is an uneven distribution of market knowledge, part of the entrepreneurial decision process can be connected with the would-be entrepreneur's capacity to determine entrepreneurial

opportunity (Eckhardt & Shane, 2003). For the sample, 10 of 13 informants entered into BAM companies with business concepts that reflected their previous business activities. While not all used specific product or service knowledge acquired in previous endeavors, the informants did apply their business experiences in ways that took advantage of their capabilities. One informant started a consulting business in Bulgaria as a means to attain credibility, access, and to develop relationships. He said,

But yet I've become a pretty good motivator, pretty good visionary in the sense of getting others on board. Again - these are all things I acquired in my previous experience – in the Marine Corps, as an insurance agent, as a self employed insurance agent, working with pharmaceuticals and working as a sales team of five. Those experiences all greatly benefited me for my current assignment.

Other informants talked about their ability to start businesses based on, “experience starting business before going to India and then starting this IT Company” or “so I learned about carpentry, construction, buying and selling real estate, selling used cars everything from cleaning windows to selling pots and pans with my wife. Just before leaving for the mission field I had a carwash and gas station.” It appears knowledge of the market or business solution is an important contributor to an entrepreneur’s ability, and ultimately their decision to open a BAM business.

The role of mentors seems to be an important experiential factor in the entrepreneurial decision process of the sample. Mentors were regularly associated

with concepts related to the relative broad categories of business and mission heritage and these in turn acted upon the Foundation themes of entrepreneurial mindset and conviction for evangelism. Mentors appeared to help the informants energize their thinking about how they might act on their faith through business, or fill skill or knowledge gaps with regard to business or people groups. In effect, the mentors were contributing levels of experience that helped the entrepreneur cognitively process the decisions associated with opportunity recognition, evaluation and action. Illustrative informant comments include mission oriented statements like “my mentor and several mentors counseled me to listen to God,” “he was one of those guys who everyone who was around him wanted to be around him because he loved people,” and “So anyway with the relationship that was cultivated with the pastor of a church ... I think it was through that experience that I realized that I had something more to offer in life.” Comments regarding business mentorship were even more numerous, but can be summarized with this general observation on the value of good mentors and how, “he was really he really helped open our eyes and influenced us in regards to doing business well and how to do business well.” Effectively, mentors seemed to help the entrepreneurs expand their thought processes to consider and perhaps accomplish more than they thought possible.

Relational experiences appear to help the BAM entrepreneur process reasons, or serve as a means for engaging in the practice. The sample though, took this further by emphatically stating the decision to enter the BAM practice was often driven by achieving the end of cultivating more relationships. More and

deeper relationships yielded more opportunity to engage in kingdom minded activities. The third proposition that emerged from the data cites this as a reason for becoming a BAM entrepreneur.

Proposition 3: The BAM entrepreneur starts a new venture as a means to develop closer relationships with those associated with the company.

The category *relationships*, appears twice in the BAM Entrepreneur Infrastructure Model presented in Figure 3. This is an indication of how important the category is as a structural component for the decision process, as well as an end objective for the BAM entrepreneur. The sample communicated that a primary purpose and decision criteria for establishing a BAM company, was to foster relationships. These relationships in turn, create opportunity for the presentation of the gospel, one of the multiple missions BAM entrepreneurs carry out that will be discussed as part of Proposition 4.

Business venturing by virtue of the involvement of people is a social entity and therefore the pursuit of *relationship* a viable activity. Cohen et al. (2008), when establishing a set of variables in which to evaluate entrepreneurial organizations, incorporated the importance of relationships when considering the Promise and Socio-efficacy value creation of an entrepreneurial effort. Essentially, the business environment provides opportunity to relate with a plethora of stakeholders (shareholders, employees, creditors, vendors, community, etc.) on a regular, if not daily basis. This provides an attractive option to mission-

oriented individuals and groups that desire entry to closed access countries and to expand the number and depth of relationships within their sphere of influence.

Informants consistently mentioned the benefits of creating more and deeper relationships through new ventures. For some, it was simply a matter of entry into a country that was antagonistic to Christianity, and if not for business, there would be no opportunity to form relationships with the people. For example, for one BAM entrepreneur to fulfill the goal of opening churches in the largest cities in China without churches, he desired to open a business that can support at least 50 employees every 18 to 24 months. The economic promise of jobs to the Chinese government enabled him to start new businesses so relationships can be established through the creation of new churches by employees. Another informant who works in a predominantly Muslim country also finds business to be an effective reason for staying in the country. By starting new businesses, he and his partner create opportunity for relationship and build a platform for more relationships.

Other informants said they went into business to foster more and deeper relationships with the people they were drawn to. One entrepreneur in China decided to start a business because he thought he would be able to connect more closely with his Chinese employees on a day-to-day basis. A pleasant surprise was the opportunity he had with other stakeholders such as suppliers where he emphasized, “we have very, very strong supplier relationships because my suppliers know I care about them.” This BAM entrepreneur takes it even further

and typifies what most of the informants stated by describing the role and impact of relationships through business,

And so our focus on our Indian company is to primarily, well not all of our employees, but the vast majority are high caste Hindu who are obviously educated and so that is who I spend my time with. That is who my family spends our time with. And we are primarily hiring people that are local so all of their parents, their families are all also there and so it's not like a big city where you only get to know your employees - but for us we actually get to know their parents, we get to know their siblings, we get to know their relatives because they are all in the city as well. And so we're regularly interacting with not just our employees but their broader community that they are in - their relatives and that.

BAM creates the potential for relationships; this opens the door for executing on the mission objective of the company, and from the comments of the informants, hopefully brings transformational change to the community.

Generic relationship is desirable, but the sample revealed much more intentionality and strategy on the BAM entrepreneur's part to obtain these relationships. In nearly every instance, the informant decided to engage in new venturing as a methodology to reach a specific or targeted people group. This leads to a subset proposition for the third proposition.

Proposition 3a: Specific people groups are important considerations for the BAM entrepreneur when considering the opportunity

As discussed earlier, the foundation and experiences of the BAM entrepreneur establish the general platform for how the entrepreneur perceives and evaluates opportunity. The data from the sample appear to show that the entrepreneur's dependence on God and conviction to evangelize along with pertinent experiences creates an individual disposition toward specific people groups. These formative areas seem to direct the BAM entrepreneurs to seek and find solutions that can create relationships through transformative economic, social, and hopefully spiritual change. Figure 6 below shows how these interconnections worked within the sample.

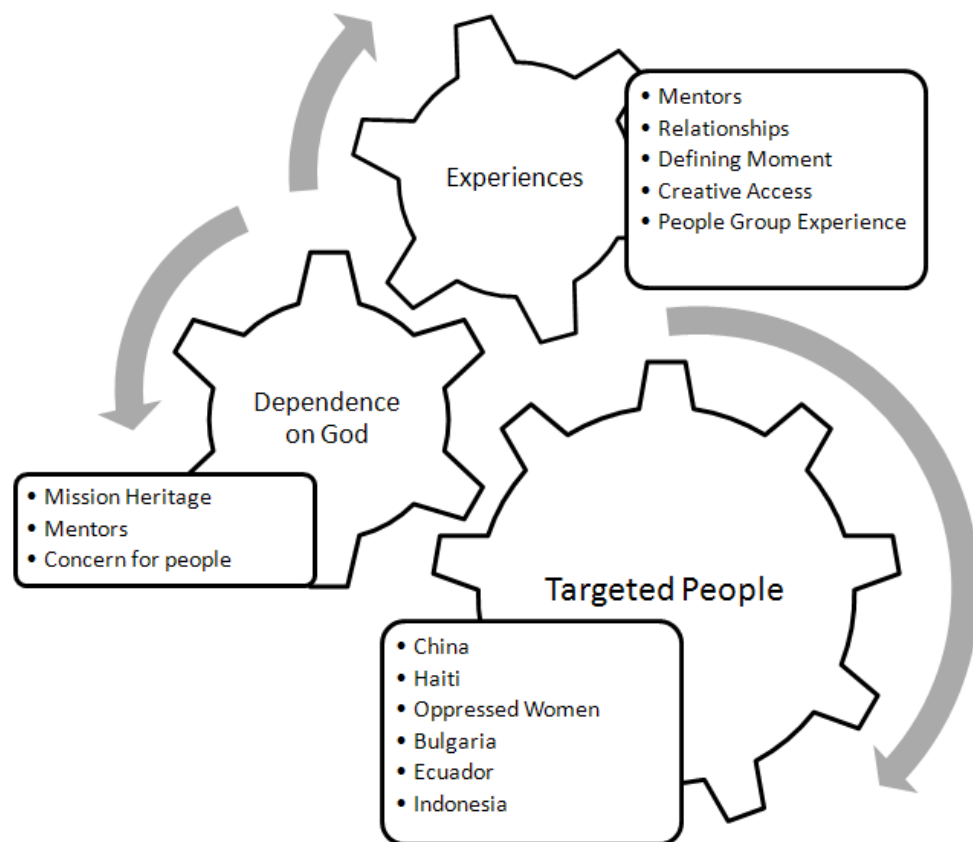


Figure 6. Interactions leading to targeted people groups for BAM entrepreneurs

The following comments from distinct informants further amplify and clarify the interactions and forces in Figure 6 that virtually compel them toward making a decision of entrepreneurship for a particular people group.

On why China from different informants – “For a summer mission trip. And just fell in love with it. And so I felt like this is where I wanted to be” and “My call is to Chinese nationals in unreached cities” and

Orientation to Indonesia – “But we were just initially thinking about - we have a tribe of people - we wanna reach them and how are we gonna do that?” and “it was a group of us were really felt a calling and a challenge to go to unreached peoples and within that a real desire to go to the Muslim world.”

Previous experience points to Haiti – “I had focused on Haiti or at least Haiti came to mind only because for the last 15 years or so I’d been sponsoring a young child who is now at age 18.”

Connection with India – “the basic answer to why India was because of the book Operation World, we saw a great need in the masses of the Hindu people that were not being engaged, that were not being engaged with the gospel and so that really caught our attention.”

Oppressed women as a target – “just like wells are the gathering places for women for years - cloth diapers are a topic that women gather around and so we really believe that it will be a mechanism

for sharing the gospel in cultures where women gathering well and it's really not just cultures where women still gather - women gather all over the world just because of our nature" and "And as I look now, years later, I'm using a very similar tactic to give voice to women around the world, which was never a plan of mine, but they say that your deepest pain fuels your passion. And I would say that was definitely true of me."

People appear to be at the center of the BAM entrepreneur's being and purpose and relationships seem to be a prime contributor for the BAM entrepreneur's decision to go into business. As one considers the role of relationship for the BAM entrepreneur a new question is raised on how this factor impacts the BAM entrepreneur's *entrepreneurial alertness* (as defined by Kirzner (1979)) to readily see and recognize opportunity. That is, based on the informant quotes above, can relationships developed with people groups contribute to a BAM entrepreneur's sense of recognizing opportunity and contribute to their desiring to go into business? This question is beyond the scope of this project, but creates a possible area for future exploration into how relationships contribute to entrepreneurial alertness.

One of the first questions to arise in this project was whether the BAM entrepreneur was a for-profit or a social entrepreneur, or a blend of both. To reiterate, the for-profit entrepreneur is oriented to addressing market demands with innovation that the market determines is valuable enough to exchange resources (Schumpeter, 1934). The social entrepreneur is focused on creating value from a

social and not economic perspective so the value of the social innovation is not quite as easily determined (Trivedi, 2010b). So, is the BAM entrepreneur on or the other, both, or something new? The sample identified the BAM entrepreneur's need to satisfy multiple missions which complicates the answer to the question and leads to the fourth proposition.

Proposition 4: The BAM entrepreneur's decision to enter into the venture is informed by a holistic perspective on outcomes

A theme that emerged from the data is the BAM entrepreneur is a function of the interactions between the established Foundation and the individual's Experiences. These formative activities not only help the entrepreneur to decide to go into business, they also form the basis for the BAM entrepreneur to view the business as a holistic enterprise. That is, one that functions as a real and legitimate business that makes every effort to generate a profit, but at the same time genuinely strives to improve the community (social change) and acts as a vehicle for the message of the gospel to be shared (spiritual change). This holistic view is exemplified by a company in China that has, "a return on investment - that we'd like to see double digit - I mean 15% minimum- secondly - so we want to see the quadruple bottom line, returned business, spiritual, community, and environmental." While this creates challenges that most standalone for-profit and social entrepreneurs do not face, it is at the core of why BAM entrepreneurs do what they do.

First, the sample was very clear that their businesses were to operate as real and legitimate businesses. To do any less only invited suspicion from the people

they were trying to serve and possibly the government thereby limiting effectiveness in ministry. This was consistent with the lack of success for BAM businesses in Ching Mai, Thailand that were not set up to generate legitimate profit (Russell, 2008). One informant discussed how important operating a real and legitimate business was for employees and the community since unlike a periodic visit, “you can’t fake it day in and day out when you just have a once a week or once every two weeks you can kind of put on a good face.” Others expressed similar strong feelings for using best business practices since, “economic prosperity is part of eternity so I don’t buy the view that I don’t need to worry about generating wealth now and I just need to only be investing eternally” and because being more, “successful on the business side ... the more stable we will be as a company.” For the informants running a real and legitimate business meant income, credibility and opportunity to build relationships.

Second, as explored in Proposition 3, the sample communicated strongly that the decision to start a business was motivated by its capacity to create a platform for relationship building. From some of the informants’ perspective, this would enable the targeted people group to see the benefits of operating business under biblical principles as well as the behavior of the business owners. This would contribute to the building of *spiritual capital* which is a potential condition for societal change in some cultures (Eldred, 2005). One informant couched the importance of building relationships as a platform for example setting, “I know now that when the Lord said He wanted me to be an example to others, it wasn’t just about church work, pastoring, evangelism, missionary work, but an integrated

life experience, a slice of the Kingdom of God.” Business is what provided this informant the opportunity share and example an integrated life. This was typical of responses from other informants regarding the blending of several objectives by the BAM entrepreneur to follow a holistic vision that included legitimate business, a vehicle for relationships, and a platform for sharing the gospel message.

Third, a profitable business with content stakeholders would not be a satisfying result for the sample. This is because economic and social success without spreading the gospel would not meet the sample’s need to evangelize or spread the gospel. Data derived from the sample suggested that BAM entrepreneurs decide to go into business to, as Yamamori and Eldred (2003) put forth, to meet individual needs in such a way the employee and community stakeholder can tie the results to the person and teachings of Jesus Christ. One informant said, “the reason why we started these companies [was] so we can engage with these communities very intimately with the gospel as we do business with them.” Another described “soul capital” as every bit as important as working capital when it comes to the multiple mission nature of the BAM entrepreneur. She said,

I think that even for believers who are not called to specifically pack their stuff in a coffin and go, we are called in some way to enable that great commission and for business people, I think it’s critical that they take a step back and they look at their business plan if they have one or look at the day that they walk through and

say what is the soul capital that is attached to my day? And how can I influence those people for Christ.

For the sample, business success is not possible without accomplishing the spiritual component per the Yamamori and Eldred definition.

Seamless integration of business, social development and faith appear to be at the center of the informants' thoughts and feelings as they considered starting their businesses. An informant with nearly 20 years operating a number of startups in Ecuador summarized well the sample's orientation to a holistic business model with his reasons for deciding to start the business.

The objectives of our business are to provide for ourselves, to be an example of God's principles in action. And to be a blessing to others and to create opportunities for others. You know God has blessed us with business and blessed us with the opportunity to learn and function as entrepreneurs and create businesses. And we want to pass that opportunity on to other people.

The sample supported the changing model for missions through business from one of taking care of the poor to self-support to doing effective business in such a way that God is glorified (Sudyk, 2006).

Changing the state of people's economic, social, and spiritual status is the stated objective of the operationalized definition of BAM in this study. This is consistent with much of the available BAM literature. Johnson (2009) included these factors in his strategic planning guides for those considering an entry into a BAM company. A part of the sample's holistic outlook during and after the

decision to become a BAM entrepreneur was related to achieving transformation in these areas. This leads to the subset Proposition 4a.

Proposition 4a: The BAM entrepreneur decides to go into business with the multiple objectives of bringing transformational economic, spiritual and social change

There were clear indications in the sample that each informant approached their entrepreneurial endeavor with change through multiple channels in mind. Two informants were very serious about bringing economic opportunity to women in oppressive cultures so these women would have options that would result in positive social change where they could receive education, have work alternatives to the sex trade, or remove themselves from abusive situations. As a result, the informants hoped the women would be open to spiritual transformation as well. The informant working in Haiti strategized as part of his business that he would train the Haitian people to respect the land and few resources they had through the Bible. He identified that concurrent with economic transformation, these people needed a transformation of their minds with regard to the land that supported them. Not only would it help the Haitian people become more self-sustaining, but business results would improve as well. In Ecuador, the informant provided another example of social change where the leadership and guidance of the BAM company helped move the culture from a Win-Lose mentality by creating a challenge, “to change that into a serving and honoring ethic where both seller and buyer could be content.” In addition to engaging the high caste Indians of northern India in business as a vehicle to relationships and gospel presentations, this

informant actively pursued company supported activities that placed the high caste workers in situations where they were serving people from lower castes. All of these examples typified the concepts that emerged from the data.

Cognitively processing and managing the needs of multiple *bottom lines* might seem daunting for someone versed in for-profit or social entrepreneurship, particularly when one adds a spiritual bottom line, but for the sample this seems to come along with their holistic mindset. A possible explanation is that each of the informants was very mature in their Stage of Spiritual Development (Johnson, 2009). According to Johnson (2009) the most developed BAM entrepreneurs are those at the Transformation level where there, “is the realization that they have within their hands the God-given opportunity not only to transform their company culture, its people and immediate environs, but quite literally to transform each community in which they do business” (p. 147). Since a sample criterion was a minimum of six years as a BAM entrepreneur, it is quite possible the sample was composed of more mature BAM operators with well developed spiritual perspectives. With this note in mind, the derived data show the sample is composed of informants with a leaning toward transformation of economic, social and spiritual statuses. Johnson (2009) would add the *environment* as another bottom line into what he calls “Kingdom Bottom Lines” (p. 279).

Objectives for transformation across three or more distinct mission areas are what differentiate the BAM entrepreneur from others that are doing business with kingdom minded purposes. Russell (2010) called this level of BAM entrepreneur a *missional entrepreneur* and this entrepreneur is not able to operate

if he is sacrificing the business for spiritual goals or vice versa. Significant focus is required to manage these multiple missions effectively. According to Russell (2010), “Being intentional on both fronts is required for a missional entrepreneur to succeed holistically” (p. 165). This was seen as a priority for the sample and directly inputted into the sample’s holistic viewpoint when deciding to become a BAM entrepreneur. In support of this an informant posed the rhetorical question, “how do we come in here on a limited time frame to be catalytic, to really change some paradigm thinking in regards to how we do mission.” Another informant emphasized her opportunity prioritization scheme in terms of mission, “And so we evaluate opportunities based on this - I mean we exist to help alleviate poverty and provide jobs and help grow businesses to support church planting movements.” These comments taken in concert with the earlier perspectives are indicative of this sample’s BAM entrepreneur orientation to aggressively pursue multiple missions of transformation and integrate them into their holistic view of work, people, and glorifying God.

Summary of Findings and Conclusions

Anecdotal evidence suggested that Businesses as Mission (BAM) entrepreneurs seem to have characteristics of both for-profit and social entrepreneurs. There were few peer-reviewed articles in the literature with regard to the study of BAM organizations or the entrepreneurs that start them.

Additionally, since the BAM entrepreneur was a new entrepreneurial construct with attributes of both for-profit and social entrepreneurs with an added objective for spiritual growth among stakeholders (Johnson, 2009), one might conclude that

study of the BAM entrepreneur decision process could yield valuable insight. The general purpose of this research was to investigate this new entrepreneurial phenomenon and generate understandings on how BAM entrepreneurs decide to go into business. The specific purpose of this study was to develop grounded theory for *how a BAM entrepreneur decides to start a business*. Concurrently, these secondary questions were considered due to their supporting nature of the grand question:

What thinking processes do BAM entrepreneurs use to assess, judge, and decide on a business as mission opportunity?

- What cognitive patterns or commonalities exist among BAM entrepreneurs in the process to become kingdom-minded entrepreneurs?
- What factors contribute to helping BAM entrepreneurs choose to enter the field?
- How do BAM entrepreneurs cognitively manage risk?

Since the phenomenon of entrepreneurship is about the interrelationships of people and their experiences, a constructivist approach was taken with an end objective of generating theory that can explain the phenomenon. To do so, a qualitative methodology using grounded theory research protocols was used to inductively build theoretical propositions from the data. That is, data derived primarily from expert interviews along with models and understandings of *best practices* were used to formulate the propositions with regard to the BAM entrepreneur.

Constant comparative analysis of the data as they are received was key to ensuring greater precision and consistency in making associations and helping limit researcher bias (Corbin & Strauss, 1990). This also provided a useful structure for presenting the findings and associated theory. One, it allowed the reader to thoroughly understand the research process and two, the reader was able to follow the development of the conclusions reached. The following is a summary of the research process, findings, and conclusions discussed in Chapter 4.

The general research approach used was grounded theory methodology. This was accomplished through the semi-structured interviewing of expert personnel within an initial purposeful sample taken from a criterion-based group of experienced BAM entrepreneurs. Process emphasis was on constant comparative analysis as the data were received. The analysis process as shown in Figure 1 required the cyclical data collection, coding, note taking theoretical memo generation, sorting and writing. This process helped ensure validity and reliability of the research.

Data were collected from 13 qualified informants based on criterion and theoretical sampling needs. All informants selected were delimited to United States citizen BAM entrepreneurs as described by the operationalized BAM definition offered previously, with at least six years of practice in BAM start-ups. Data saturation appeared to become evident in themes as early as the fifth interview and with codes and categories during the seventh and eighth interviews.

This is consistent with the findings of Guest et al. (2006) where they found theme saturation to occur at about six interviews and data saturation at 12.

Data were collected in the same way for all informants. The means of data collection were semi-structured interviews with each informant and the notes taken by the two researchers during the Skype interview. Due to bandwidth and node capacity issues while using Skype; all interviews were conducted with voice only. The interviews were conducted over a three week period in June.

The theory propositions developed for why BAM entrepreneurs decide to engage in starting a business were triangulated based on informant interviews, researcher notes and memos, and identified theory in the for-profit and social entrepreneur literature. Figure 2 shows the interrelationships and dependencies of these groups of data sources.

The findings generated by the study produced a model that describes the human experience of becoming a BAM entrepreneur emerged. This model added structure and clarity to the description of why BAM entrepreneurs decide to start companies. Some components of the model appeared previously in the for-profit and social entrepreneur literature, but other factors and/or contributors emerged from the data collected in the interviews. The Foundation and Experiences apparently influence the cognitive processing of the BAM entrepreneur as they work through the decision process to go into business for themselves, and others. For instance, Baron (2004) suggested that influences such as those described in the data-derived categories of foundation and experiences could create a cognitive bias that predisposes an entrepreneur to take action on an opportunity.

The model presented in Figure 3 is the high-level organizational construct for understanding the BAM entrepreneur phenomenon of deciding to start a business. The top levels of the model (Foundation, Experiences and BAM entrepreneur) are independently supported or influenced by its own set of categories and then foundation and experiences combine to shape the BAM entrepreneur actions and priorities. Figure 4 graphically represents the flow of interactions and influences that move the individual into the practice of business as mission companies.

Figure 3 summarized the concepts and categories that emerged from the data into a model that provides insight into how and why the BAM entrepreneur decides to go into business for more than just profit. BAM knowledge development to date has occurred from anecdotal evidence derived through media interviews, case study development, and informal research performed by BAM affiliated groups or individuals. It was speculated that BAM entrepreneurs engage in building for-profit businesses for reasons other than recognition, wealth, or power (Russell, 2010). Johnson (2009) supported this with his discussion of the BAM entrepreneur's spiritual motivation as detailed in his Stages of BAM Development (pp. 231-249). The data generated in this study appear to support their thoughts that the BAM entrepreneur might have a higher sense of purpose than a traditional entrepreneur, since he is more concerned about creating sustainable economic opportunity for the indigenous population with an end objective of generating transformational social and spiritual change. In a related fashion, the propositions discussed begin to fill a gap in the literature and support

the concept that the BAM entrepreneur is a hybrid of the for-profit and social entrepreneur. It appears that the BAM entrepreneur is a very complex social phenomenon and the findings generated in this study begin to bring substance and understanding into why they do what they do as well as some insight into how they decide to do it.

The propositions proposed herein and summarized in Table 3 below, mirror an implicit flow or process that can be seen in Figure 3. This flow generally leads into the definition of BAM as proposed by Tunehag (2006), “*Business as Mission* [italics added] is about real, viable, sustainable and profitable businesses, with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God” (p. 1). Specifically, the data yielded the concepts that every BAM entrepreneur is grounded in a foundation composed of an entrepreneurial mindset, a dependence on God, and a desire to share the Gospel with people. This foundation when acted upon or in concert with experiences such as mentors, a defining moment, particular relationships, business experience, people group experience or a need for access to close areas, yields a mindset ready to act upon an opportunity to start a business. This business then has a holistic purpose as seen in the BAM definition above to bring transformational change to a targeted group of people. Generally though, the relationships of the derived propositions from the data gathered are graphically depicted in Figure 5.

The objectives of the study to determine how a BAM entrepreneur decides to go into business were accomplished for this sample. There were risks and

limitations inherent in the research methodology and these are discussed, along with the theoretical implications of the study in Chapter 5.

Table 3.

The propositions associated with how BAM entrepreneurs decide to go into business

Proposition	
Proposition 1	Those that decide to become BAM entrepreneurs have a common Foundation composed of an entrepreneurial mindset, dependence on God, and a conviction to evangelize
Proposition 2	Very specific experiences contribute to the BAM entrepreneur's cognitive processes in determining, evaluating and acting upon BAM-oriented opportunities
Proposition 3	The BAM entrepreneur starts a new venture as a means to develop closer relationships with those associated with the company
Proposition 3a	The BAM entrepreneur determines, evaluates, and acts on business opportunity in terms of relationships
Proposition 3b	Specific people groups are important considerations for the BAM entrepreneur when considering the opportunity
Proposition 4	The BAM entrepreneur enters into the venture with a holistic perspective on outcomes
Proposition 4a	The BAM entrepreneur decides to go into business with the multiple objectives of bringing transformational economic, spiritual and social change

Chapter 5

Discussion

The BAM entrepreneur is a complex construct with characteristics of for-profit and social entrepreneurs as well as traits common only to the BAM entrepreneur. As a growing movement within the Christian missions community it is worthy of study for knowledge, educational and best practice purposes (Johnson & Rundle, 2006; Rundle & Steffen, 2003). As seen in Figure 3, this study organized, categorized, and systematized the extremely complex environmental, experiential, and cognitive processes that are part of the BAM entrepreneur's decision to go into business. Additionally, interrelationships and influencers were identified that partially explain the motivations and thought processes of the BAM entrepreneur to desire more and deeper relationships, and why a holistic perspective that incorporates multiple missions into the work is so valued by the BAM entrepreneur. The result was a clearer understanding of how the BAM entrepreneur moves from a foundation or core based on a dependence on God, entrepreneurial mindset, and a conviction for evangelism to action as seen in the formation of a BAM company.

In addition to providing a new model for understanding the BAM entrepreneur, the study also confirmed several perspectives in the literature regarding for-profit and social entrepreneurs and their applicability for studying BAM entrepreneurs. For instance, nine of 13 informants appeared to experience a

defining moment as discussed by Barendsen and Gardner (2004) that helped them gain insight and perspective with regard to their life's work. Associated with the for-profit research, the data showed BAM entrepreneurs exhibit the capacity for *entrepreneurial alertness* (Kirzner, 1979) that establishes a platform for the entrepreneur to recognize and act on opportunity (Baron, 2006). More on what the study revealed in relation to the literature on for-profit, social and BAM entrepreneurs will be discussed in Theoretical Implications below.

In addition to confirming and adding to the current bodies of knowledge, this study moved the exploration of the BAM movement and its makers, the BAM entrepreneurs, from a high level industry wide perspective, to a more detailed investigation on the people within the industry. This reverses the top-down analytical approach to date, to a method that considers the particulars of those that are actually fueling the BAM movement. This creates an environment for a bottom-up, or inductive approach to better understand, develop, and make application of the theory generated. This study was one of the first to delve into the BAM movement by starting with the details of what makes its BAM entrepreneurs do what they do, and following where the data leads.

The development of the propositions in Chapter 4 contributed directly to the knowledge-base for the BAM entrepreneur and movement. Additionally, the propositions and the developed models have implications with regard to current theory. The next section explores in greater detail the theoretical implications of the study as related to for-profit, social and BAM entrepreneur research.

Theoretical Implications

Consideration of the literature relevant to the BAM entrepreneur led to theory from three distinct areas: for-profit, social, and BAM entrepreneurship. The study revealed implications to this theory as well as opportunities for potential application in future study or best practices. Theoretical implications of the study connected to for-profit, social, and BAM entrepreneurship are discussed below.

For-profit entrepreneur.

The literature indicated conflict and trending away with regard to motivations as a reason for entrepreneurial behavior. Some suggested attitudes were significant in differentiating entrepreneurial success (Baum & Locke, 2004; Solymossy & Hisrich, 2000). Others saw no causal links between internal drivers and success in entry or success in entrepreneurship (Gartner, 1989; Stevenson, 2006). The data in the study as seen in Proposition 1 however, associated the informants' decision to enter the BAM field with a foundation composed of a strong dependence on God, a desire to evangelize and an entrepreneurial mindset that they could change the world in some small part. All three of these components were supported by concepts such as calling from God, concern for people, and perseverance which can all be considered contributors to an entrepreneur's motivations or attitudes. Consequently, at least for the BAM entrepreneurs interviewed in this study, there appears to be a connection between having the foundational motivations to drive the behavior and ultimately engaging in entrepreneurship.

One intention of the study was to determine how cognitive theories as they relate to for-profit entrepreneurs apply to BAM entrepreneurial decision making to

start a business. Specifically, what knowledge structures do BAM entrepreneurs use to recognize, evaluate, and decide to go into business (Mitchell et al. 2007)? Additionally, Alvarez and Barney (2002) synthesized that the entrepreneurial mindset contains the ability to cognitively process a variety of inputs that in turn allow the entrepreneur to make seemingly ambiguous circumstances become targets of opportunity. For the sample in this study, the need for more and deeper relationships and ascertaining the best way to bring transformational change to a particular community helps shape the way the BAM entrepreneur cognitively processes the decision to start a business. Additionally, the BAM entrepreneur appears to mentally process input in terms of experiences that lead to what Krueger (2007) explained in terms of *role identity*. Therefore a key implication from this study is BAM entrepreneurs appear to decide to start a business with a primary purpose to create a platform for relationships and second, as a result of their role identity to be a vehicle for bringing transformational change in terms of economic, social, and spiritual metrics.

Social entrepreneurship.

One component of the multi-faceted BAM entrepreneur mission is bringing change to the social fabric of a community. This is consistent with the literature that viewed the social entrepreneur as a *change maker* that impact societies (Dees, 2001; Drayton, 2006; Mort et al. 2003). Also, much like Vasakarla (2008) pointed out, “it is not the profit which is important for them but the human values which remain as the most invaluable thing. It is an undeniable fact that distinguishes social entrepreneurs from traditional entrepreneurs” (p. 38). The BAM

entrepreneur has a desire to improve the human condition which often has no apparent economic value (Dees et al. 2001), but concurrently must generate revenue to sustain the intentional for-profit enterprise. So, is the BAM entrepreneur a social or for-profit construct?

While a component of the holistic nature of the BAM entrepreneur, social entrepreneurship is not how they defined themselves. The sample yielded data that supported the concept that BAM entrepreneurs are intent to pursue for-profit enterprise to create and deepen relationships thereby establishing a vehicle for social and spiritual change. The desire to bring social change might be deep within the BAM entrepreneur due to a defining moment experience (Barendsen & Gardner, 2004), but if the business is not profitable, the likelihood of change in the other two areas is diminished. At best, while holistically accounted for as a goal of the BAM entrepreneur, social change is an indirect outcome or benefit of the establishment of a successful for-profit business. Therefore it is implied that a BAM entrepreneur should not be considered a social entrepreneur.

BAM entrepreneur.

The previous section on social entrepreneur implications postulates that the BAM entrepreneur should not be considered a social entrepreneur. The literature on BAM entrepreneurship however, was replete with assertions that the BAM entrepreneur should be distinguished from a for-profit entrepreneur since some of their business objectives are different. In example, Tunehag et al. (2004) shared these additional BAM entrepreneur objectives:

- Has a kingdom motivation, purpose and plan that is shared and

embraced by the senior management and owners

- Aims at holistic transformation of individuals and communities
- Seeks the holistic welfare of employees
- Models Christ-like, servant leadership, and develops it in others

As seen in Figure 3, the study confirmed these objectives as an integral part of the informants' holistic perspective as developed through Experiences acting upon their Foundation that resulted in an opportunity for more and deeper relationships. Other than the kingdom motivation, this is not unlike the theory generated to date to explain why some for-profit entrepreneurs are more successful than others (Baum & Locke, 2004; Cohen et al., 2008; Drucker, 2001; Ireland et al., 2003).

Corporate Social Responsibility (CSR) is another way to view the holistic nature of the BAM entrepreneur and add to the argument that the BAM entrepreneur is simply another type of for-profit entrepreneur. Recent studies have explored CSR with regard to the people and organizations that incorporate the philosophy into their personal and business practices. For Berger et al. (2007), "CSR is understood to be the way firms integrate social, environmental, and economic concerns into their values, culture, decision making, strategy, and operations in a transparent and accountable manner and thereby establish better practices within the firm, create wealth, and improve society" (p. 133). CSR has been referred to as the triple (people, profit, and planet) or even as Broetje Orchards exemplified, the quadruple bottom line of people, profit, planet and purpose (Friedman, 2008). One purpose of the BAM entrepreneur is spiritual transformation. This supports the quadruple bottom line model as applied to the

desire in the BAM entrepreneur to conduct business in a fully integrated, holistic fashion. The theoretical implication is the BAM entrepreneur with the priority to generate a profit, exhibits more characteristics of the for-profit entrepreneur with multiple purposes than the human value-oriented social entrepreneur. Future study into the BAM entrepreneur can use this perspective to apply the most appropriate theoretical constructs that will inform the design of research methodologies.

Overall, there is little theory available that directly addresses the who, what, how, and why of the BAM entrepreneur. While theory from the for-profit and social entrepreneur bodies of knowledge can be applied, there is opportunity for more detailed investigation into the specifics of BAM entrepreneurship and theory development. This particular study served as an initial foray into understanding more about the BAM entrepreneur.

Significance of the Study

This manuscript is one of the first explorations into understanding at a deeper level and then proposing theory to explain the how and why BAM entrepreneurs decide to start businesses. This is significant in that while there is anecdotal, case study, and general press literature discussing the BAM movement in general, there is very little readily available rigorous empirical research on this topic. Johnson and Rundle (2006) make a specific call for more thorough empirical research to be completed. The theory is significant because it provides a framework for understanding and analysis of the BAM entrepreneur decision process. Additionally, it can be applied to the assessment, recruitment and education of potential BAM entrepreneur candidates. The theory's true value will

be only determined as a result of further research and application. The findings and theory generated are not without risk and limitations.

Risk and Limitations

There were a number of risks and limitations associated with this study. The areas of risk and limitation with regard to this study include: generalization of the findings, United States BAM entrepreneur delimitations, researcher bias, ethics and research error.

Generalization of the findings is at risk since the sample is purposively taken from criterion-based population. The sample was delimited to United States citizens with at least six years practice as a BAM entrepreneur. Since this was a grounded theory methodology, abstraction as part of the constant comparative analysis was one element to the development of theory and enabled the generalization of the findings within the criterion of the sample (Corbin & Strauss, 1990). Even so, care was taken in generalizing the results since the sample was delimited.

Gender bias was a risk to the sample. Through criterion and theoretical sampling a total of 13 informants composed the sample. Although criterion-based sampling was used, one risk to the sample is gender bias. Two of the 13 informants were female. This is significantly lower than the rate of women entrepreneurs in the United States which since 1993 have accounted for about 34% of all self-employed business owners (Shane, 2010).

Researcher bias and theoretical sensitivity posed another risk. Glaser (1978) highlights that even with the care and process exerted through the grounded

theory methodology, there could still be an issue of the researcher forcing his perspective on the data instead of allowing the theory to emerge from the data. Mitigation of researcher bias was managed first with careful consideration of the potential bias brought to the study through researcher background, experiences, and personality. The study used the researchers, participants, and peer-review to mitigate the effects of researcher bias. A research assistant participated in all the interviews and post-interview theoretical memo sessions as well as independently coded each transcript. The participants verified, suggested edits and approved the contents of each interview. A second reader with an earned doctorate, demonstrated understanding of phenomenological research projects, and an expert in the BAM field with sensitivity for securing the data, reviewed the interview questions and proposed methodology, provided accountability at regular intervals during the data collection and analysis processes, and periodically reviewed work-to-date in status meetings.

The use of audio-only was also recognized as a limitation to the data gathering process. Since the researcher was an essential element in the gathering and interpretation of the data (Creswell, 2009), the absence of video might have limited the researcher's ability to use body language and visual cues to aid in the interpretation of informant comments. This was mitigated through the use of two researchers throughout the interview process.

Ethics posed a significant risk due to the sensitive nature of BAM work in countries around the world. To develop trust with the participants it was communicated to each participant that only those BAM entrepreneurs that are

personal contacts or referenced through reputable sources will be contacted. Additionally, each participant was fully informed of the purpose, method, and use (distribution) of the data gathered and signified their approval with a signed consent. The participant was also provided copies of the transcript of their interview for their reaction and input as necessary. To further protect against any harm that might come to the participants as a result of their participation, the research plan including potential questions, was submitted and approved by the Human Subjects Review Committee. The second reader was familiar with the security needs of the BAM movement and provided an additional point of security for the interests of the participants.

Research error posed a risk to the validity of the study. Kirk and Miller's (1986) three levels of errors were mitigated by:

- Level I (researcher fails to describe accurately): each interview was conducted with two researchers present; recorded, transcribed and then given back to the participants for their review and modification.
- Level II (the researcher not correctly interpreting the data): two researchers independently coded and categorized the data, a second reader reviewed the process at regular intervals, and literature was used to support the findings.
- Level III (the researcher asks the wrong questions). The peer reviewer evaluated and approved the initial set of questions and there was a second researcher present at each.

Recommendations for Future Research

While literature for the for-profit and social entrepreneur is extensive, there is a void of empirical-based literature with regard to the BAM phenomenon. This study simply opened the door for others to delve more deeply into the formation, relationships, processes and personalities of the BAM entrepreneur. The literature showed that the BAM movement is currently viewed at the high level of organizations and visible outcomes. By recognizing that it is the BAM entrepreneur who is responsible for creating and fueling the BAM movement, new opportunities for research are made available. This study is one of the first to propose theory related to how BAM entrepreneur's decide to go into business and as such, provides ready-made research possibilities for those that desire to confirm, critique or support the findings. Looking forward however, there are a number recommended research areas that as new understanding and theory is derived, new horizons for practical application emerge. Recommendations for further research are discussed below.

Opportunity definition and recognition.

The trend in for-profit research is assessing how entrepreneurs define opportunity and then recognize it. The BAM entrepreneur views opportunity as something more than an economic determination of the market. To be sure, the findings in this study show the BAM entrepreneur is concerned about profit, but due to the holistic nature of their missions, they might see and act on opportunity differently than a for-profit entrepreneur.

BAM infrastructure model testing.

The BAM Infrastructure Model depicted in Figure 3 is a first attempt at modeling the environment and components that go into the BAM entrepreneur's. Research potential is present in the confirmation, expansion, or exploration of the category interrelationships and subsets and/or their impact on the BAM entrepreneur multiple mission effectiveness.

Motivation and personality traits.

For-profit entrepreneur research appears to be trending away from these as reasons why people become entrepreneurs. The findings in this study suggest however, that deep foundational factors and experiences influence the decision of BAM entrepreneurs to engage in the practice. Future research could apply previous for-profit methodologies in this area to the BAM entrepreneur.

Heritage as a predictor for entering the field of BAM.

The study identified the components of entrepreneurial and/or missions heritage in forming the foundation of the BAM entrepreneur. There might be value in looking at how a heritage in these areas contributes to one's desire to become a BAM entrepreneur.

CSR research and BAM entrepreneurship.

Johnson (2009) distinguishes the BAM movement from the growth in interest in CSR. The findings herein though, seem to show there are similarities that might be worth exploring. A possible research question is, how do BAM entrepreneurs differ from entrepreneurs that intentionally practice CSR?

Relationships.

The findings determined a link between a BAM entrepreneur's desire to go into business and developing more and deeper relationships. Russell (2010) viewed this as a poor motive for entering into the BAM practice if designated the primary reason for starting a business. When approached holistically, relationship development might prove to be solid ground for starting a BAM company. This presents a research opportunity to explore the role of relationship building in a BAM company.

Conclusion

Following a grounded theory methodology emphasizing constant comparative analysis, interviews were conducted with 13 BAM entrepreneurs from five continents. The emergent data from the interviews and connected literature provided the basis for developing a model that helped describe how BAM entrepreneurs decide to go into business. The findings are significant in that they were derived from the implementers of the BAM movement and not macro-level observation. They provide a platform for further research into what forms, motivates and differentiates the BAM entrepreneur. The study is not without risks and limitations. Future research opportunities were identified with both theoretical and applied possibilities.

But if the company exists purely for the purposes of making money, there's no true growth or benefit or fulfillment to the believer who is running that company. And I don't know of a single Christian in business who is really satisfied just with purely making a profit - they just aren't - they have to because of that great commission calling that

really applies to all of us - we're not all called to be evangelists, we're not all called to be prophets, we're not all called to be teachers, we're not all called to be apostles, we're not all called to you know lay hands on the sick and they'll recover - that's not - we don't all have those gifting or specific callings but Jesus did give us all the great commission - go ye therefore and go into all the world and preach the gospel. And I think that even for believers who are not called to specifically pack their stuff in a coffin and go, we are called in some way to enable that great commission and for business people, I think it's critical that they take a step back and they look at their business plan if they have one or look at the day that they walk through and say what is the soul capital that is attached to my day?

BAM Entrepreneur – Study Informant

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Appendix A

Human Subjects Informed Consent



HUMAN SUBJECTS REVIEW COMMITTEE PROTECTION OF HUMAN SUBJECTS INITIAL REVIEW QUESTIONNAIRE

[Note: Dissertation, or other formal research proposal, need not be submitted with this form. However, relevant section(s) may need to be attached in some cases, in addition to filling out this form completely, but only when it is not possible to answer these questions adequately in this format. Do not submit a proposal in lieu of filling out this form. In addition, review carefully the full text of the Human Subjects Research Committee Policies and Procedures on page 4 of the Research Manual.]

Date submitted: Date received:

Title of Proposed Research:

A Grounded Theory Study on How Business as Mission Entrepreneurs Decide to Start Businesses

Principal Researcher(s):

Michael (Mick) J. Bates

Degree Program: Doctor of Management

Rank/Academic Standing Assistant Professor/Good

Other Responsible Parties (if a student, include faculty sponsor; list other involved parties and their role): *Student Assistant Researcher – Kirsten Sobol, Junior, Taylor University, Peer-Review – Dr. Jeff Sherlock, Associate Professor, Taylor University*

(Please include identifying information on page 6 also.)**

(1) Characteristics of Subjects (including age range, status, how obtained, etc):

United States origin Business as Mission (BAM) entrepreneurs with at least six years experience as a BAM company owner. All subjects will be at least 21 years of age. They may or may not be currently working in a cross-cultural environment. Some will be in limited or close access countries. The sample list will be generated from personal contacts derived from networked relationships within BAM circles.

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(2) Describe any risks to the subjects (physical, psychological, social, economic, or discomfort/ inconvenience):

Potentially there is risk due to the sensitive nature of BAM work in countries around the world. BAM entrepreneurs often engage in business building as an avenue for ministry into closed access countries (Eldred, 2005). For example, one such entrepreneur to be unnamed for security purposes, desires to open a new business in an un-churched region of China every 18 months or so. As long as he commits to employing at least 50 persons per company, the Chinese government does not look very deeply into the other activities of the business (Bates, 2008). Still, this entrepreneur is at risk if he is connected with BAM. It is imperative that the interviews be conducted in such a way to ensure confidentiality and communication security of the participant.

(3) Are the risks to subjects minimized (a) by using procedures which are consistent with sound research design and which do not unnecessarily expose subjects to risk, and (b) whenever appropriate, by using procedures already being performed on the subjects for diagnostic or treatment purposes?

Degree of risk: 1 2 3 4 5 6 7
low high

5

(4) Briefly describe the objectives, methods and procedures used:

Considering the complexities of the task for both the standalone for-profit and single-purpose social entrepreneur along with the lack of rigorous research on the BAM movement, there is value in trying to better understand the BAM entrepreneur's thought

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processes. The purpose of this study is to develop grounded theory for how a BAM entrepreneur decides to start a business. Concurrently, these secondary questions will be considered due to their supporting nature of the grand question:

- What thinking processes do BAM entrepreneurs use to assess, judge, and decide on a business as mission opportunity?
- What cognitive patterns or commonalities exist among BAM entrepreneurs in the process to become kingdom-minded entrepreneurs?
- What factors contribute to helping BAM entrepreneurs choose to enter the field?
- How do BAM entrepreneurs cognitively manage risk?

The intent of this project is to deeply investigate and generate new understandings via a grounded theory research methodology as pioneered by Glaser and Strauss (1967) and presented by Corbin and Strauss (2008) with regard to how BAM entrepreneurs perceive, interpret, or respond to their experience of becoming an entrepreneur with a mindset for Christian mission. The end results of this project will be arrived at inductively or in Creswell (2009) terms, the project will build "... patterns, categories, and themes from the bottom up ..." (p. 175). Gartner (2010) supports qualitative methods for entrepreneurship research since the interaction between an entrepreneur's intentions, actions, circumstances and conditions is so complex. Accordingly, this research purposes to answer the question, how do BAM entrepreneurs decide to start businesses with kingdom-minded purposes, through interviews with a select group of BAM entrepreneurs.

The general research approach is to use grounded theory methodology. This will be accomplished through the semi-structured interviewing of personnel within an initial purposeful sample taken from a criterion-based group of experienced BAM entrepreneurs. Process emphasis will be on constant comparative analysis as the data is received. This should ensure greater precision and consistency in making associations and help limit researcher bias (Corbin & Strauss, 1990). Additionally, it should be emphasized that the grounded theory approach analyzes the data as they are gathered (Corbin & Strauss, 1990). As the data are accumulated, emerging thoughts and ideas might necessitate theoretical sampling defined by Patton (2002) as, "finding manifestations of a theoretical construct of interest so as to elaborate and examine the construct and its variations" (p. 243). All data will be coded in accordance with grounded theory protocols and interviewing will proceed until categorical and theoretical saturation as appropriate is reached. Generally, this occurs when categories, patterns, or associations begin to repeat themselves with each additional interview (Corbin & Strauss, 2008; Creswell, 2009). It is expected this process will generate findings sufficient to determine how BAM entrepreneurs recognize, and then act on opportunity within the sample set.

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(5) Briefly describe any instruments used in the study (**attach a copy of each**).

Data for this study will be gathered through semi-structured interviews with the individuals in the sample. Due to the diverse global locations of the BAM entrepreneurs, the interviews will be conducted via Skype or similar technology using video and audio tools as appropriate. All interviews will have the audio recorded and transcribed for later analysis. The semi-structured interview is appropriate for this study since time with participants is limited and it is important to have the latitude for the interview to follow where the data leads (Corbin & Strauss, 2008; Patton, 2002). Specifically, the interview will begin with a general open-ended question designed to provide the informant with the maximum latitude to describe the experience of becoming a BAM entrepreneur. Since the objective is to derive theory from the data, care will be exercised not to introduce topics, themes, or categories that might lead the informant to respond such that theory does not follow the data, but the data follows the theory (Rennie, 1998). The initial question is designed to help the informant to become comfortable and think clearly about their experience and perceptions with regard to the factors, influences, and thought processes that led them to become a BAM entrepreneur. The opening question will start the interview and it is anticipated informant responses will generate new areas of interest for the researcher to follow (Fontana & Frey, 2005). Additional probing questions are planned that will help the informant to delve deeper into the experience. The planned opening question and possible probing questions are listed below:

- *Opening Question – Please consider this a time of reflection. There is no right or wrong answer so relax and talk conversationally as thoughts and ideas come to mind. Your responses only reflect your perspectives on what you went through. Please describe your journey to become a BAM entrepreneur. Tell me how you first thought of the concept and the feelings, thoughts, reactions, and interactions you had as you progressed toward a decision to become a BAM entrepreneur.*

Possible probing questions

- *Describe the defining moment that led you into starting a business.*
- *How did you validate your idea to become a BAM entrepreneur?*
- *Describe some of the influencers in your decision process.*
- *How was your life changed by this experience?*
- *What would you say to others considering BAM entrepreneurship?*
- *What feelings or thoughts did you have before you made the decision?*

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- *What feelings or thoughts did you have after the first year or so after starting your business?*
- *How did you manage the risk associated with the endeavor?*
- *What were key criteria in your decision process?*

The finite questions are oriented to demographics or as possible control variables such as gender, age, highest education level, time as an entrepreneur, and location.

A researcher and a student assistant will be present during the interview with only one leading the semi-structured interview and the other observing and taking notes. Additionally, the interview will be recorded for referral and additional analysis at a later time. The recording will be considered the primary data source so one, the interviewer can focus on the informant and two, the recording provides a much higher fidelity data source than handwritten notes or memos (Rudestam & Newton, 2007). Although data are collected personally and via recording, it is important to note that analysis is occurring at the same time as data collection. According to Corbin and Strauss (1990), “. . . the investigator must analyze the first bits of data for cues” (p. 6). This is the start of the iterative process to identify the concepts and ground them in the reality of the data (Glaser & Strauss, 1967).

(6) *How does the research plan make adequate provision for monitoring the data collected so as to insure the safety, privacy and confidentiality of subjects?*

The Skype or similar technology selected will have strong encryption capabilities to prevent eavesdropping in suspect countries. From experience, most BAM practitioners are comfortable speaking openly via a Skype connection. This topic will be reviewed with each participant prior to the interview to identify any country specifics that must be accounted for, and to ensure participant comfort with the technology.

The collected data will be handled in such a way that subject privacy and confidentiality is maintained. Subjects will not be identified by name in any documentation that is intended for a public outside of the research team (researcher, assistant, and peer-reviewer). All parties of the research team are connected with Taylor University and have an understanding of the security needs of the subjects. The data itself will be stored on the researcher's personal computer with an encrypted backup at an off-site location. Additionally, the transcriptionist (most likely another Taylor community member) will be required to verify destruction of the recorded audio and copies of the transcripts once her work is complete. Research notes from the researcher, assistant and peer-reviewer will be handled similarly.

(7) *Briefly describe the benefits that may be reasonably expected from the proposed study, both to the subject and to the advancement of scientific knowledge – are the risks to subjects reasonable in relation to anticipated benefits?*

Exploration into the world of the BAM entrepreneur in conjunction with a perspective toward how BAM entrepreneurs think, especially when it comes to how they recognize

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opportunity and decide to act, is valuable for a number of reasons. One, BAM entrepreneur research will initiate assessment of the BAM field at some point below the macro-level. Two, since BAM is such a challenging entrepreneurial environment, new insights can be gained about how entrepreneurs process decision making information in such a way that they see rewards that outweigh the risks. Three, the contribution of the knowledge gained may assist Christian worldview educators to identify more easily, educate more effectively, and grow more fully the BAM entrepreneurs of the future.

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(8) Where some or all of the subjects are likely to be vulnerable to coercion or undue influence (such as children, persons with acute or severe physical or mental illness, or persons who are economically or educationally disadvantaged), what appropriate additional safeguards are included in the study to protect the rights and welfare of these individuals?

Not applicable

(9) Does the research place participants "at risk"? _____ If so, describe the procedures employed for obtaining **informed consent (in every case, attach copy of informed consent form; if none, explain)**.

Each participant will be fully informed of the purpose, method, and use (distribution) of the data gathered and signifies their approval with a signed consent (attached). The participant will also be provided copies of the transcript of their interview for their reaction and input as necessary.

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COMMITTEE REVIEW

Committee Use ONLY

Signature	Recommend Approval	Recommend Conditional Approval	Not Recommended
Chair _____	_____	_____	_____
Member _____	_____	_____	_____
Member _____	_____	_____	_____
Member _____	_____	_____	_____
Member _____	_____	_____	_____
Member _____	_____	_____	_____
Member _____	_____	_____	_____

Comments (continue on back if necessary, use asterisk to identify):

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Title: A Grounded Theory Study on How Business as Mission Entrepreneurs Decide to Start Businesses

Principal Researcher(s): Mick Bates

Date application completed: 5/4/2011

COMMITTEE FINDING:

1) The proposed research makes adequate provision for safeguarding the health and dignity of the subjects and is therefore approved.

2) Due to the assessment of risk being questionable or being subject to change, the research must be periodically reviewed by the HRSC on a _____ basis throughout the course of the research or until otherwise notified. This requires resubmission of this form, with updated information, for each periodic review.

3) The proposed research evidences some unnecessary risk to participants and therefore must be revised to remedy the following specific area(s) of non-compliance:

4) The proposed research contains serious and potentially damaging risks to subjects and is therefore not approved.

Chair or designated member Mick Bates Date 5/12/11

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Appendix B

Research Subject Informed Consent

RESEARCH SUBJECT INFORMED CONSENT FORM

Prospective Research Subject: Read this consent form carefully and ask as many questions as you like before you decide whether you want to participate in this research study. You are free to ask questions at any time before, during, or after your participation in this research.

Project Information	
Project Title: A Grounded Theory Study on How “Spiritual” Entrepreneurs Decide to Start Businesses	Project Number:
Site IRB Number:	Sponsor:
Principal Investigator: Mick Bates	Organization: Taylor University
Location: Upland, IN	Phone: 765.506.1871

1. PURPOSE OF THIS RESEARCH STUDY

This research aims to identify theory on how “spiritual” entrepreneurs decide to go into business. To do so, grounded theory research protocols will be used to yield new concepts and/or theories that position practitioners, educators, and supporters to identify, train, and maximize the capabilities of “spiritual” entrepreneurs. You are being asked to participate in a research study of how “spiritual” entrepreneurs decide to go into business.

2. PROCEDURES

Your role is to answer several open-ended questions during the course of an interview. The interview is expected to take 30 minutes to an hour. The interview, conducted via Skype or a similar technology, will be recorded and transcribed for later analysis. A copy of the transcription will be provided to you shortly after the interview for your review and comments. Data collected will be analyzed for patterns and themes as part of an estimated 12 interview sample. You must be at least 18 years old to participate in this research.

3. POSSIBLE RISKS AND MITIGATION

Due to the sensitive nature of “spiritual”, physical and communications security are potential risks. The Skype or similar technology selected will have strong encryption capabilities to prevent eavesdropping in suspect countries. This topic will be reviewed you prior to the interview to identify any country specifics that must be accounted for, and to ensure your comfort with the technology.

The collected data will be handled in such a way that your privacy and confidentiality is maintained. You will not be identified by name in any documentation that is intended for a public outside of the research team (researcher, assistant, and peer-reviewer). All parties of the research team are connected

with Taylor University and have an understanding of the security needs of the subjects. The data itself will be stored on the researcher's personal computer with an encrypted backup at an off-site location. Additionally, the transcriptionist (most likely another Taylor community member) will be required to verify destruction of the recorded audio and copies of the transcripts once her work is complete. Research notes from the researcher, assistant and peer-reviewer will be handled similarly.

4. POSSIBLE BENEFITS

Exploration into the world of the "spiritual" entrepreneur in conjunction with a perspective toward how "spiritual" entrepreneurs think, especially when it comes to how they recognize opportunity and decide to act, is valuable for a number of reasons. One, "spiritual" entrepreneur research will initiate assessment of the "spiritual" field at some point below the macro-level. Two, since "spiritual" is such a challenging entrepreneurial environment, new insights can be gained about how entrepreneurs process decision making information in such a way that they see rewards that outweigh the risks. Three, the contribution of the knowledge gained may assist Christian worldview educators to identify more easily, educate more effectively, and grow more fully the "spiritual" entrepreneurs of the future.

5. FINANCIAL CONSIDERATIONS

There are no costs to you for participating in this study. You will not be compensated for your participation.

6. CONFIDENTIALITY

Your identity in this study will be treated as confidential. The results of the study, including laboratory or any other data, may be published for scientific purposes but will not give your name or include any identifiable references to you.

However, any records or data obtained as a result of your participation in this study may be inspected by the sponsor, by any relevant governmental agency (e.g., U.S. Department of Energy), by the George Fox University Institutional Review Board, or by the persons conducting this study, (provided that such inspectors are legally obligated to protect any identifiable information from public disclosure, except where disclosure is otherwise required by law or a court of competent jurisdiction. These records will be kept private in so far as permitted by law.

7. TERMINATION OF RESEARCH STUDY

You are free to choose whether or not to participate in this study. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose not to participate. You will be provided with any significant new findings developed during the course of this study that may relate to or influence your willingness to continue participation.

8. AVAILABLE SOURCES OF INFORMATION

Any further questions you have about this study will be answered by the Principal Investigator:

Name: Mick Bates
Phone Number: 765.506.1871

9. AUTHORIZATION

I have read and understand this consent form, and I volunteer to participate in this research study. I understand that I will receive a copy of this form. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to replace any applicable Federal, state, or local laws.

Participant Name (Printed or Typed):

Participant Signature:
Date:

Principal Investigator Signature:
Date: 19 May 2011



Signature of Person Obtaining Consent: N/A
Date: